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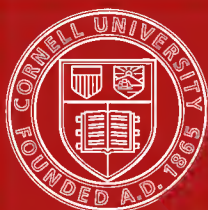
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*Annals*  
*of*  
*Evangelical Nonconformity.*



ANNALS OF  
EVANGELICAL  
NONCONFORMITY

IN THE

County of Essex,

FROM THE TIME OF WYCLIFFE TO THE RESTORATION;

WITH

MEMORIALS

OF THE

ESSEX MINISTERS WHO WERE EJECTED OR SILENCED  
IN 1660—1662,

*And Brief Notices of the Essex Churches which Originated with their Labours.*

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BY

T. W. DAVIDS,

PASTOR OF THE CONGREGATIONAL CHURCH, LION WALK, COLCHESTER.

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LONDON:  
JACKSON, WALFORD, AND HODDER,  
27, Paternoster Row.

1863.

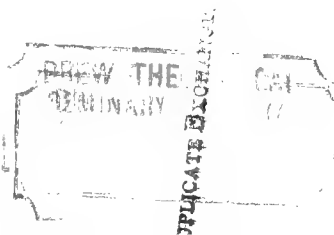
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## PREFACE.

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THE following pages have been much too hastily compiled to consist with any pretensions to completeness. I shall be thankful if the pressure under which I have written has not betrayed me into serious inaccuracies. The volume was undertaken in consequence of a request made to me in the beginning of last year by the Committee of the Essex Congregational Union. At that time I had made little or no special preparation for a work of the kind; and since, I have had to collect and to arrange the necessary materials amidst the constant interruptions incident to an important pastoral charge, which I could not neglect, not to speak of other public duties which have also made considerable demands upon my leisure time. Had I seen all the labour which it has involved, I should more than probably have shrunk from the task. Having undertaken it, however, I had no alternative, but to do my best.

It will be seen that I have not only availed myself freely of such materials as I found already published, but that I have also largely made use of the MS. treasures which are deposited in the British Museum, the Record Office, Redcross Street

64324 Exchange Apr. 26'01.

Library, and elsewhere. I have gratefully to acknowledge the great courtesy which has been shown me by the authorities and others entrusted with the care of these documents. I have also been at pains to secure such information as I could obtain from Parochial Registers, and other local sources. This involved me in an extensive correspondence, especially with the clergy, not only of Essex, but also of other counties. I cannot speak too thankfully of the kindness with which my enquiries have been entertained, and, for the most part, answered. The replies with which I have been favoured, amounting in number to nearly five hundred, I shall carefully preserve, were it only for the honourable testimony which they bear to the gentlemanly feeling, and the Christian courtesy, which happily distinguish the clergy of our day. Individual obligations I have acknowledged in connection with the facts to which they severally refer.

My warmest thanks are also due to Charles Gray Round, Esq., of Birch Hall; Joshua Wilson, Esq., of Tunbridge Wells; the Rev. A. B. Grosart, M.A., of Kinross, N.B.; and Mr. James Hurnard, one of the keepers of the library at the Friends' Meeting House in this town, for the loan of valuable books, some of which I should not otherwise have been able to consult, as they are not to be met with in any of the public libraries to which I have had access; to H. W. King, Esq., of Tredegar Square; and Edward Sage, Esq., of Stoke Newington, for important information which they have kindly supplied from the results of their own private researches, and

to Augustus Charles Veley, Esq., of Braintree, ‘Deputy Registrar of the Commissary Court of the Bishop of London, and Consistory Court of Rochester for the parts of Essex and Herts, and Registrar of the Archdeaconries of Essex and Colchester,’ to whose kindness I am greatly indebted, especially for allowing me to make such search of the ‘Act Books’ of the Archdeaconries as my limited time would admit of. I have also to acknowledge assistance kindly rendered me in my researches by my friends, the Revs. H. P. Bowen, of Brentwood; A. Buzzacott, B.A., of Romford; T. B. Sainsbury, B.A., of Finchingfield; H. Gammidge, of Dunmow; B. Dale, M.A., of Halifax;\* J. Wager, of Southend; and George Gould, of Norwich; the Rev. B. H. Cooper, B.A., and others whose favours I have noticed elsewhere.

I have studiously abstained from comment, preferring to leave the facts which I have collected to speak for themselves, and have always endeavoured to give the facts as nearly as I could in the very words of the authorities on which they are alleged. The Appendixes to Chapters IV. and VII. I hope will not be without value. The first will enable the reader to form some estimate of the religious condition of the county on the expulsion of the Puritans under Aylmer; and the second and third, when studied in connection with the Memorials, will enable him to judge, the one of them, of the condition of the county on the breaking out of the unhappy

\* Author of ‘The Annals of Coggeshall, otherwise Sunnedon, in the county of Essex.’ Coggeshall, Coventry; London, Smith, Soho Square, 1663, 8vo. p. 363.

civil war, and the other of the change which was effected under the Long Parliament and the Protectorate. In compiling the Memorials I have been careful to anticipate the question, how the Nonconformists obtained their several cures, and also, as far as possible, to trace the course of their ministry after their ejection. I have especially to regret the extreme brevity with which I have been compelled, by want of space, to treat this part of the volume : and scarcely less, that in noticing the churches which originated with the sufferers from the Act of Uniformity, I have been able to do little more than recite the succession of pastors from their foundation to the present time.

That I have ‘done well, and as the story deserved,’ I dare not hope : but, ‘if I have spoken slenderly and barely,’ and I feel but much too deeply that I have, ‘it is that I could.’ \*

T. W. D.

COLCHESTER, *June*, 1863.

\* 2 Maccabees xv. 39.



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## CHAPTER I.

1380—1532.

**T**HE prominence of Essex in the annals of Evangelical Nonconformity is second to that of no other county in the kingdom. While John Wycliffe was yet in the zenith of his usefulness his followers were already numerous here. It is also possible at least, that the first known Wycliffist martyr was an Essex man.\* Essex was afterwards one of the fields of labour into which itinerant preachers were sent forth by Sir John Oldcastle, Lord Cobham, and his friends.†

\* John Ball, who was executed at St. Alban's nominally on the charge of high treason, but really for the crime of heresy, July 15, 1381, 'dilectus sequax Wycliff sacerdos dominus Johannes Balle, qui incarceratus erat per Simonem, Cantuariensem archiepiscopum, et Willelmum Londoniensem episcopum, propter hæreses quas prædicavit; et in illa insurrectione communitas liberavit eum a carcere. . . . Qui videns se damnatum esse, vocavit ad eum Willelmum Londoniensem episcopum, et post Cantuariensem; et dominum Walterum Lee militem; et Johannes Profete notarium; et ibi confitebatur publice eis quod per biennium erat discipulus Wycliff et ab eo didicerat hæreses quas docuit. . . . Qui etiam dixit quod erat certa comitiva de sectu et doctrina Wycliff, qui . . . se ordinaverunt circuire totam Angliam prædicando prædicti Wycliff materias quas docuerat; ut sic simul toto Anglia consentiret suæ perversæ doctrinæ.'—Fasciculi Zizaniorum Magistri Johannis Wyclif cum Tritico :

ascribed to Thomas Netter of Walden, edited by the Rev. W. W. Shirley, M.A. London, 1858. Netter, otherwise known as Thomas Waldensis, was a native of Saffron Walden,—'He was for sixteen years provincial of his order through all England. He was also confessor and privy-counsellor to Henry VI., 'who died in his bosome.' Fuller, Worthies, 334, ed. 1662. There is a letter of John Ball's printed in Baker's Chronicle, p. 139, in which he calls himself 'now of Colchester.' See also A Complete Hist. of England;—this part of the Hist. was written by Thomas Cox, Vicar of Broomfield, 1685—1733. Morant, Hist. of Essex, ii. 78. A John Ball was Rector of St. James, Colchester, about that date. Newcourt, Rep. Ecl. ii. 169. William Sautre did not suffer till 1400. Fox iii. 221, ed. 1837.

† Brief Cronycle concernyng the examynacioun of Sir John Oldcastle, reprint, 1720. Gilpin's Life of Sir John Oldcastle, 1725.

In the year 1402, we read of one John Becket, of the parish of Pattiswick, as a sufferer for Wycliffist opinions.\* In 1428 we find a letter 'directed to John Exeter, and Jacolet Jermain, Keeper of the Castle of Colchester, for the apprehending of Sir William White, priest, and other Lollards.' White was apprehended in Norfolk. On the 13th of September he was brought in chains before William, Bishop of Norwich, Thomas Netter and others, in the Episcopal Chapel at Norwich, and underwent a long examination. He had been previously abjured by Henry Chicheley, the Archbishop of Canterbury. Among other things laid to his charge were, that he had taught that 'every believer in Christ Jesus is a priest of the chosen Church of God; that the matter of the bread is not destroyed in the Eucharist, and so converted into the nature of the body of Christ, but that it suffices the faithful to believe that it is the body of Christ in remembrance, but real bread in nature; and that any believer might freely preach the Word of God, even though he had not been sent or licensed by the ordinary.' It also appears that he had married one Johanna, and had been active, since his recantation, in disseminating his opinions in the neighbourhood of Colchester.† Fox tells us that White was burnt before the end of the month at Norwich, and adds to his brief notice of the martyrdom of White—'About the same time also were burned Father Abraham, of Colchester, and John Waddon, priest.'

In 1430, Thomas Bagley, 'a valiant disciple and adherent

\* 'Asserebat doctrinam Wycleffianorum probatiorem, atque præstantiorem esse, quam ulla fuit hactenus, quæ in Catholica Ecclesia docebatur.' Harpsfield, *Hist. Wycleff.* 719, ed. 1622. Nicholas Harpsfield was Rector of Laingdon cum Basildon 1554—1558. *Newcourt* ii. 356; *Wood's Ath. Oxon.* i. 214 ed. 1721.

† White's examination is published for the first time in the *Fasciculi*, pp. 421—432; *Fox* iii. 586, 591. White was also charged 'quod die sancto Paschæ ultimo præterito, in quodam tua camera

in parochia de Bergholt nostræ dioecesis Johannem Scutte laicum, tuum discipulum, ut officio presbyteri fungeretur inducti, ipsumque ut panem frangeret, ac gratias Deo ageret, et panem hujusmodi tibi tuæ concubinae, Willelmo Everdon, Johanni Fowlyn, et Willelmo Cales presbyteri, tecum ibidem præsentibus, distribueret.' This, however, he denied. *Fasciculi*, 423. It was common to distinguish the parochial clergy by the title of "sir" in these times.

of Wycliffe's,' Vicar of Manurden, was convicted of heresy in a Convocation held at London, March 2nd. His gravest offence was affirming that 'the consecrated host is true bread in its own nature, and the body of Christ only in a figure.' Bagley was degraded from the priesthood, and shortly afterwards he was burnt at Smithfield.\* In 1440, 'a certain Richard Wiche, priest of Hermetsworth, in Essex, who had before been convicted of heresy and abjured, was found guilty of a relapse, and being degraded from his priestly dignity, was burnt as an incorrigible heretic on Tower Hill . . . many men and women went by night to the place where he was murther'd . . . kissing the ground where he suffered, and carrying away the ashes of his body as a sacred relique.'† Not long after this there was a man of Bumstead burnt for heresy. In 1505, George Laund, prior of St. Osyth's, William Man, of Boxted, William Sweeting and James Brewster, of Colchester, were abjured.‡ In 1509, several persons were apprehended in various parts of the county on the charge of holding heretical opinions. Fox mentions the names of Christopher and Dionyse Ravins, of Witham, and Thomas and John Goodred, of Colchester.¶ About the same time one Henry Grigge, of Colchester, was in the custody of the Bishop of Norwich, it would seem, for heresy; he, however, obtained the King's pardon in March, 1511.§ On the 18th of October, 1511, Sweeting and Brewster, both of whom had been abjured two years previously, were burnt together in Smithfield.¶¶

'William Sweeting, otherwise named Clerke, first dwelt with the Lady Percy at Darlington, in the county of Northampton, for a certain space, and from thence went to Boxted,

\* Newcourt ii. 403. Bagley's successor was admitted 18th Dec. 1431. Bagley was probably one of the 'monks of Kings Hatfield.' Fox is mistaken in saying that he was of 'Monenden (Mundon),' near Maldon.

† Comp. Hist. of Eng. i. 385; Fox iii. 72, there is a full account of Wyche's abjuration in the Fasciculi, 501—505.

‡ Fox iv. 206.

¶ Fox iv. 74, *et seq.* Christopher Ravins; Strype Eccl. Mem. i. 114.

§ MSS. State Paper Office. Domestic series, Henry VIII., 1570. Grigge is described as 'clericus attinctus.' The pardon is dated Greenwich, 16th March, 2 Hen.

¶¶ Fox iv. 180, *supra* p. 5.

in this county, where he was holy-water clerk the space of seven years; after that he was bailiff and farmer to Mrs. Margery Wood the term of thirteen years. From Boxted he departed, and came to the town of St. Osyth, where he served the prior of St. Osyth's, named George Laund, the space of sixteen years and more, where he so turned the prior by his persuasions that he was afterwards compelled to abjure. This William Sweeting coming up to London with the aforesaid prior for suspicion of heresy, was committed to the Lollards' Tower under the custody of Charles Joseph, and there, being abjured in the church of St. Paul, was constrained to bear a faggot at St. Paul's Cross and at Colchester; and afterwards to wear a faggot upon his coat all his life, which he did two years together, upon his left sleeve; till at length the parson of Colchester required him to help him in the service of the church, and so removed the badge from his sleeve; and there he remained two years. From thence he afterwards departed, and travelling abroad came to Rederiffe, in the diocese of Winchester, where he was holy-water clerk for the space of a year. Then he went to Chelsea, where he was their neatherd, and kept the town beasts; in which town upon St. Ann's day (July 26), as he went forth with his beasts to the field, the good man was apprehended and brought before the bishop.\*

\* 'Before the Reformation, there were one or more clerks in parish churches, who were assistants to the rector or vicar, and had for their maintenance, besides the profits of the place, and teaching school, the office of Aquæbajuli, to carry the holy water.' Stephens, *Common Prayer*, Ecc. Hist. Soc. 1614. Margery Wood was the relict of 'Sir John Wode,' who died in September, 1484. She held the manor of Rivers Hall, at Boxted, till her decease, Nov. 20, 1526. Morant ii. 241. Laund, sup. 5. The parson of Colchester was the Rector of St. Mary Magdalen; probably John Wayn, who was at the same time Rector of St. James. Morant, *Hist. of*

Col., 126; Newcourt ii. 169. Sweeting had also been keeper of the town beasts at Colchester. Fox iv. 216. Laund was not the only fruit of Sweeting's labours at St. Osyth; William Barlow, afterwards so well known as 'a zealous professor of the reformed religion,' was then a canon there. In 1515, Barlow became prior of Little Leighs, where he remained until 1524; after that he was made prior of Bytham, near Maidenhead, Berks. On the dissolution of the monasteries, Barlow readily resigned his priory, and 'prevailed with many abbots and priors to do the like.' About that time he was elected to the episcopal see of St. Asaph. In 1536 he

James Brewster was a carpenter of the parish of St. Nicholas, Colchester. After his abjuration, in 1505, 'he had also worn a faggot on his sleeve, near the space of two years, till the comptroller of the Earl of Oxford plucked it away, because he was labouring on the works of the Earl.' He was apprehended in one Walker's house, and taken before Fitz-James, by whom he was condemned on the same day, with his friend and fellow-sufferer, William Sweeting.\*

In 1525, the cause of Evangelical Nonconformity in England received a new impulse from the publication of William Tyndale's recently completed translation of the New Testament.† As fast as the precious volume issued from the presses on the continent, it found its way to England, chiefly through the eastern ports; among others, that of the Hythe at Colchester. On the 20th of October, 1526, Tunstal (then Bishop of London) issued a prohibition to the Archdeacons of London, Middlesex, Essex, and Colchester, charging them to warn 'all and singular . . . dwelling within their archdeaconries, that

was translated to the see of St. David's, and in 1547 to that of Bath and Wells. On the accession of Mary he was deprived and committed to the Fleet; he escaped, however, and fled to Germany; and on the accession of Elizabeth he returned, and became Bishop of Chichester in 1559. Barlow died in 1568. Wood's *Ath. Ox.* i. 155, ed. 1721; Newcourt ii. 386, sup. 29.

\* The Earl of Oxford was John, Lord High Chamberlain of England. He died 10th March, 1512. The Earls of Oxford were seated at Castle Hedingham. Morant ii. 293. In the *S. P. O. Dom.*, series Henry VIII. p. 34, there is a patent confirming the grant of the castle and town of Colchester, made to John, Earl of Oxford, and his heirs by the Empress Matilda, 16th May, 1509; and, in the same series (4101), there is an inventory of certain property of the Earl's, at St.

John's Abbey, in 1513, when he died. Richard Fitz-James was the then Bishop of London. He had been translated to London from Chichester in 1506, and died January 15, 1521—2. Newcourt i. 24.

† Towards the close of the century, a descendant of the Northamptonshire branch of the Tyndale family settled at Great Maplestead in this county—Sir John Tyndale, Knt., a Master in Chancery. He married Anne, daughter of Thomas Egerton, Esq., and widow of Mr. Deane, of Maplestead, and had three sons and two daughters. Sir John Tyndale was murdered by John Bertram in 1616, and (was) succeeded by his eldest son, Deane Tyndale, Esq., born in 1586. Deane Tyndale married Amye, daughter and heir of Robert Weston, Esq., of Prested Hall, Essex. He died in 1678. *Burke's Landed Gentry* ii. 1447, ed. 1846; *Anderson's Annals of the English Bible* i. 18.

within thirty days' space they do bring in, and really deliver unto the vicar-general, all and singular such books as contain the translation of the New Testament in the English tongue; and that they should certify him, or his said commissary, within two months, what they had done in the premises, on pain of contempt.\* And, on the 3rd of November following, a mandate in nearly the same terms was given out by Warham, Archbishop of Canterbury, 'to search his entire province.†

Strype has given us a full account of the proceedings that now ensued, prefacing his narrative in these terms:— 'Heresy, as it was then called, had already spread considerably in this diocese of London, and especially about Colchester and other parts of Essex. The New Testament in English, translated by Hotchyn (that is Tindal), was in many hands, and read with great application and joy; the doctrines of the corporal presence, of worshipping images, and going on pilgrimages, would not go down, and they had secret meetings wherein they instructed one another out of God's Word.' By the commencement of the year 1527, seventeen persons had been apprehended in this county—Abraham Water, John Pykas, Dorothy Long, Marion Westdon 'wife to Thomas

\* Fox iv. 666—667. Cuthbert Tunstal was the successor of Fitz-James in the see of London. He was translated to Durham in 1530. Newcourt i. 25; Cooper Ath. Cantab. i. 198—552. The Archdeacon of London was Jeffrey Wharton, who was also Tunstal's vicar-general, and died in 1529. Newcourt i. 62; Cooper Ath. Cantab. i. 59—528. The Archdeacon of Middlesex was Richard Eden, who had been vicar of Gestingthorpe, 1514—1516. He died in 1551. Newcourt i. 81; Cooper Ath. Cant. i. 104. The Archdeacon of Essex was Richard Rawson. He died in 1543. Newcourt i. 72. Rawson was also Canon of Windsor. Wood Ath. Ox. i. 106. The Archdeacon of Colchester was Edward Lee, who was

also Chaplain to Henry VIII., and had but recently returned from the court of Ferdinand, Archduke of Austria, whither he had been sent in 1523 upon an embassy to encourage the Archduke in his zeal against 'those detestable and damnable heresies of Friar Martin Luther.' In 1529 he became Chancellor of Salisbury, and in 1531 he was promoted to the Archiepiscopal see of York. He was a great supporter of the Six Articles in the Parliament of 1539. Lee died in 1544. Newcourt i. 91; Strype, Eccl. Mem. i. 64—65; Mem. of Cranmer, 104—703; Wood Ath. Ox. i. 60.

† Anderson's Annals of the English Bible i. 119. Warham's mandate is printed in Wilkins' Concilia iii. 706.

Matthew, William Raylond, and Robert Best, all of Colchester; Christopher Ravins, Thomas Hills, John Chapman, and Richard Chapman, of Witham; William, Anthony, Robert, and 'Mother' Beckwyth, of 'Branktree;' Thomas Vincent and his daughter, the wife of Thomas Anstie; and John Hacker, otherwise called John Ebbe, who had been abjured previously, and who is described as 'a great reader and teacher about six years past in London, and now in the parts of Essex about Colchester, Witham, and Branktree.'\*

On the second of March, there appeared before the Vicar-General, besides John Pykas, Thomas Matthew, the husband of Marion Westdon, and Henry the brother of William Raylond, both of whom were of Colchester. Before the end of the month, discovery had been made of twenty-three other persons; John Bowghton, Maryon, daughter of the wife of Thomas Matthew, John Tompson and his wife, Dorothy Lane, Katharine Swayn, John Gyrling and his wife, John Bradley and his wife, Thomas Parker, 'Mistress Cowbridge, wydow,' Alice Gardener, Robert Bishop, 'Mother' Denby, Thomas Bowgas and Margaret his wife, the wife of William Raylond, and John Clark, all of Colchester; John Hubbert and Robert Bate, of East 'Doniland;' Richard Collins, alias Johnson, of 'Boxstede;' and John Wyley, of Horksley.† And by the end of the year, the number of those who suffered more or less from these proceedings, was still further augmented by the apprehension of John Tibauld, who was a 'notable leader of

\* Water. Strype, Ecc. Mem. ii. 114; Pykas, ib. 115—133; Long, ib. 116—121; Mathew, ib. 116—121; Raylond, ib. 117—133; Best, ib. 117—126; Ravens, sup. p. 3; Hill, Strype E. M. ii. 114; Chapman, ib. 115; Beckwyth, ib. 117; Vincent, ib. 115; Hacker, ib. 114—133.

† Matthew, Strype, E. M. ii. 120, 121; Bowghton, Strype, E. M. i. 119; Thompson, ib., 121—132; Lane, supra p. 6; Swayn, Strype, E. M. ii. 121.

She appears to have been a widow; if so, her husband was possibly John Swayn, who was bailiff of Colchester in 1498, 1500, 1502, 1506, 1507, 1511, and 1513. Morant's MSS. List of the Bailiffs and Mayors in the Colchester Museum. Gyrling, E. M. i. 121, —126, 130—132; Bradley, ib. 121—125; Parker, ib. 121—132. The Parker family 'was of ancient standing in the City of Norwich, and this Thomas was not unlikely to be brother to William,

these known men,' Edmund Tibauld, William Bocher, Robert Nefton, and Robert and Thomas Hempstead, at Steeple Bumpstead; John Smith and Agnes his wife, at 'Rideswell;' and Robert Faire, Isabel Holden, and John Wiggen, who appear to have been resident at Bumpstead.\* Among others who were active in the apprehension and examination of these sufferers, were John Tunstal, a relative of the Bishop, who had been collated to the vicarage of Boreham in 1525, and to the rectory of Laingdon-cum-Bafildon in 1527, and had just resigned both livings for the prebend of Mora in the Cathedral of St. Paul's; † Thomas Barton, then and for five years afterwards, Abbot of St. John's, Colchester; Michael Everard, of Colchester; Thomas Cure who became Rector of Radwinter in Jan. 1527, and continued there until his death in 1548; ‡ John Golding, of St. Paul's Belchamp Hall, one of the Auditors of the Exchequer; § and Thomas Turner, who was probably one of the Turners of Haverhill. §

In 1530, William Worsley, 'priest and hermit, was abjured for preaching at Halstead, having the curate's license but not the bishop's,' and for saying, 'that no man riding on pilgrimages having under him a soft saddle, and an easy horse, should have any merit thereby, but the horse and saddle,' and that 'hearing of matins and mass is not the thing that shall save a man's soul, but only to hear the word of God.' ¶ In

the father of Mathew Parker,' who was afterwards Archbp. of Canterbury. Strype, Parker i. 5—16. Cowbridge was the widow of 'Robert Cowbregge,' who was twice bailiff of Colchester, in 1501 and 1507. Morant's MSS. Widow Cowbridge was related to Sir Thomas, afterwards Lord Audley, of Walden. Fox v. 251—253. Lord Audley was a native of Earls Colne. Morant ii. 548. Biographical Dict. S. D. U. K., sub. nom.; Gardiner, Strype, E. M. i. 125; Bishop, ib. 127; John Bishop was bailiff of Colchester 1475, 1478, 1482. Mor. MSS.; Denby, ib. 129; Bowgas, ib. 121, 131: ii. 56;

Raylond, supra; Clark, E. M. ib. i. 132; Hubbert, ib. i. 122—125; Bate, ib. i. 122; Collins, ib.; Wyley, ib.

\* John Tybault, Strype, E. M. i. 131—ii. 50; Edward Tybault, ib. i. 133; Bocher, ib. 132—ii. 59; Nefton, ib. 134, see also ii. 63; Hempstead, ib. i. 132, 134—ii. 60, 61; Smiths, ib. i. 133; Faire, Holden, and Wiggins, ib. 133.

† Newcourt i. 180.

‡ Newcourt ii. 478.

§ Morant ii. 228.

§ Morant ii. 568.

¶ Fox v. 33.



1531, Grace Palmer, of 'St. Osythe's,' was abjured for saying, among other things, 'that the sacrament is but bread which the priest there showeth for a token or remembrance of Christ's body.' In the same year John Fairfede, of Colchester, was also in trouble 'for words spoken against images,' and for saying 'that the day should come that men should say, cursed be they that make these false Gods, meaning images.'\* And in the month of November, 1531, Richard Bayfield, who, while he was a monk at Bury St. Edmunds, had been converted under the teaching of Dr. Barnes, was burnt at Smithfield.† Shortly after his conversion, Bayfield fled 'beyond sea,' where he 'mightily prospered in the word of God, and was beneficial to Master Tyndale and Master Frith; for he brought substance with him, and was their own hand, and sold all their works, and the works of the Germans, both in France and in England,' and among other parts of England here in Essex. One of the agents whom Bayfield employed in the circulation of these books, was 'a boy of Colchester.' This boy was taken shortly after the apprehension of his employer, for having 'brought to Richard Bayfield a budget of books about four days before the said Bayfield was taken, for which he was . . . laid in the compters by Master More, Chancellor, and there died.'‡

Shortly afterwards forty persons were apprehended at Bumstead, and forty-one others 'in the town of Byrbrooke.' The names of those who were apprehended at Bumstead, were 'Sir Richard Fox, the curate;' John Tibauld, his mother, his wife, his two sons, and his two daughters; Edmund Tibauld and his wife, Robert Hempstead and his wife, Thomas Hempstead and his wife, and John Hempstead their son; Isabel Holden, John Wiggen, Joan Smith, and her sons John, Thomas, and Christopher, and her daughters Joan and Alice;

\* Fox v. 34.

† Fox iv. 681.

‡ The Chancellor was Sir Thomas More. Wood Ath. Ox. i. 37; Fox v. 38.

Arthur and Geoffrey Loane, Henry Butcher and his wife, George Preston and his wife, another Joan Smith, widow, together with her sons Robert and Richard, and her daughters Margaret and Elizabeth; Robert Faire, William Chatwals, Alice Shipwright, Henry Brown, and John Craneford. Several of these were also old offenders.\* They were all brought up to the Bishop of London, and all put together in one house to be examined and abjured.† The names of those who were apprehended at Birdbrooke, were Isabel Choote, widow, her sons John, William, Christopher, and Robert, her daughter Margaret, and Katharine her maid; Thomas Choote and his wife, Harvie and his wife, his son Thomas, and Agnes his daughter; Bateman and his wife, John Smith and his wife, Thomas Butcher and his wife, Robert Catlin, Christmas and his wife, William Beckwith, his wife and two sons, John Pikas and his wife, William the brother of John Pikas, Girling and his wife and daughter, Johnson, his wife and his son; 'Matthew's wife,' Thomas Hills, Roger Tanner, Christopher Raven and his wife, and John and Richard Chapman his servants.‡ Besides these there were also apprehended in other parts of the county, Philip Brasier and John Mel, of Boxted; Henry and William Raylond, Thomas Parker, Katharine Swayn, 'Widow' Denby, Robert Hedil, Alice Gardiner, John Tomson, Abraham Water, Margaret Bowgas, Mark Cowbridge, John Bradley and his wife, all of Colchester; John Hubbert, of East Doniland; and John Tyrel an Irishman, of Billericay. ||

\* Fox v. 41. The Vicarage of Steeple Bumstead being in the priory, or rather as it was then, the College of Stoke and Clare, it is not unlikely that Fox belonged to that community. Strype, Parker i. 15. For the old offenders.—Supra 7. Myles Coverdale was associated with Fox in preaching here. Anderson Ann. i. 176, 185. Cooper Ath. Cant. i. 268.

† The Bishop was John Stokesley,

who was consecrated as Tunstal's successor Nov. 27, 1530. He boasted, 'as Holinshed tells us, that he had burned fifty heretics, and as Dr. Humphrey saith, he sacrificed to the God of Hell above three hundred.' Wood's Ath. Ox. i. 763; Fasti i. 6, 42.

‡ Fox v. 41. Several of these were also old offenders. Supra 7.

|| Fox v. 32, 41. Some of these are also mentioned p. 7.

A short time previously to these wholesale apprehensions, one Edward Freese had been taken in Colchester. He was a Yorkshireman, by trade a painter, and had fled from persecution into Essex. ‘After he had been in Colchester for a good time, he was hired to paint certain cloths for the new Inn, which is in the middle of the Market-place, and in the upper part of the cloths he wrote certain sentences of the Scriptures; and by that he was plainly known to be one of them that they call heretics.\* Freese was brought to London with certain others of Essex, one Johnson and his wife, Wylie and his wife and son, and Father Bate, of Rowshedge. After the painter had been there a long space, by much suit he was removed to Lollard’s Tower. His wife, in the time of the suit, while he was yet at Fulham, being desirous to see her husband, and pressing to come in at the gate, being then great with child, the porter lifted up his foot and struck her on the body, that at length she died of the same, but the child was destroyed immediately . . . After the death of his wife, his brother sued to the king for him, and after a long suit he was brought out into the confistory of St. Paul’s. . . . Then, what by the long imprisonment and much evil handling, and for lack of sustenance, the man was in that case that he could say nothing but look and gaze upon the people like a wild man. . . . And thus, when they had spoiled his body and destroyed his wits, they sent him back again to Bearsy Abbey; but he came away from thence, albeit, he never came to his perfect mind to his dying day.’†

In 1532, Robert King and Nicholas Marth, of Dedham, were hanged: King, at Burchets, in his native parish; and Marth, at Dovercourt, for having, together with Robert Debnam, of East Bergholt, and Robert Gardiner, of Dedham, destroyed the rood at Dovercourt. Gardiner escaped, as also did Debnam for the present. Thomas Rose, then curate it should appear

\* The Inn was in every likelihood the Lion which is still standing in the High Street.

† Fox iv. 694, 705, 706. It was

from Bearsy Abbey, near York, that Freese originally fled. Johnson 10. Wylie 7.

to Dr. Taylor of Hadleigh, was also implicated in this deed, and suffered imprisonment for it.\*

\* Fox iv. 786, see also *infra*. 'The same year and the year before, there were many images cast down and destroyed in many places; as the image of the crucifix in the highway by Coggeshall; the image of St. Petronal, in the church of Great Horkfleigh; the image of St. Christopher by Sudbury, and another image of St. Petronal in a chapel of Ipswich. Also

one John Seward, of Dedham, overthrew a cross in Stoke Park, and took two images out of a chapel there, and threw them into the water.' Fox iv. 707; Rose, p. 50. 'St. Petronal, May 31. Her name is the feminine of St. Peter, and she is said to have been his daughter.' Butler's *Lives of the Saints* v. 482.

## CHAPTER II.

1532—1553.

WHEN Henry VIII. came to the throne he was even violent in his attachment to the papacy. He so continued for several years after his accession. But now a change came over the 'spirit of the monarch's dream,' and it was destined materially to affect the future struggles of Nonconformity. About six weeks after his father's death, he had married Katharine, the widow of his elder brother Arthur, who died without issue in 1502, being influenced by the representations of his Council, 'that the same reasons which made his wise father chuse to match with Spain . . . were in force still,' and having obtained a license from the Pope for that purpose.\* For some time the validity of his marriage was at least tacitly acknowledged. At length, however, it was formally called in question, both by the court of France and by the court of Spain.† The matter soon assumed a serious aspect, and in 1528 Henry set himself to procure a divorce, but the Pope hesitating to comply with his request, the King was in great perplexity, not knowing what to do. Just at this juncture, 'about the month of August,' 1529, Thomas Cranmer—then already distinguished as a theologian and a canonist in the University of Cambridge—happening to be on a visit at the house of 'one Mr. Cressie, situate in Waltham Abbey parish in Essex,' there met with Fox and Gardiner, the one the King's

\* Lord Herbert, *Life and Reign of Henry VIII.*; *Comp. Hist. of Eng.* ii. 3. Among these councillors were Sir Henry, afterwards (April 9, 1522) Lord Marney, of Layer Marney, who was buried in the

chancel of Layer Marney Church in 1523. *Morant* i. 406; and also Sir Thomas, afterwards Lord Darcy, of Chiche, St. Osyth. *Lloyd's State Worthies*, ed. 1776, i.

† Lord Herbert, 98.

Almoner the other his Secretary;\* and they 'in design falling upon discourse of that matter,' Cranmer 'gave his own sense of the cause in words to this effect, 'I do think that you go not the next way to work to bring the matter unto a perfect conclusion and end, especially for the satisfaction of the troubled conscience of the King's Highness.' The result of this conversation was, that Cranmer was sent for by the King, who 'retained him and committed him unto the family of the Earl of Wiltshire and Osmond,' whose country residence was at Newhall, in the parish of Boreham.† 'While Cranmer abode there a great friendship was contracted between him and that noble family, especially the chief members of it, the Countess, the Lady Ann, and the Earl himself; ‡ and, under Cranmer's direction, such steps were shortly taken as brought the question of the divorce to a decisive issue. In August, 1532, William Warham, the Archbishop of Canterbury died, and Cranmer was consecrated his successor. In May, 1533, Cranmer pronounced sentence of divorce upon Katharine. || And in the same year an Act of Parliament was past, entitled 'An Act concerning the King's Succession,' which enacted—'That the marriage heretofore solemnized between the King's Highness and the Lady Katharine . . . shall be . . . definitively, clearly, and absolutely declared . . . to be against the laws of Almighty God; and also accepted, . . . as of no value nor effect, but utterly void and *adnihilled*; and the separation thereof made by the

\* Edward Fox, the King's Almoner, was also Provost of King's College at the time, and afterwards became Bishop of Hereford. Wood's Ath. Ox. i. 655. Stephen Gardiner, the King's Secretary, was afterwards Bishop of Winchester. Both of them had only just returned from Rome, whither they had been sent by the King to treat with the Pope upon this very subject. Strype, Ecc. M. i. 136. In the course of the next year, Fox and Gardiner were the main instruments in

prevailing upon the University of Cambridge to sanction the divorce. Wood, ib. Burnet, Hist. Ref. i. 86, ed. 1681; Strype, Men. of Archbp. Cranmer i. 5.

† This was Sir Thomas Bullen, the father of Anne. He was created Earl of Rochford June 18th, 1525, and Earl of Wiltshire and Osmond 8th December, 1529. Morant ii. 14.

‡ Strype, Cranmer i. 6, 7.

|| Strype, Cranmer i. 29.

Archbishop shall be good and effectual to all intents and purposes.’ \*

So decisive a measure, of course, involved a repudiation of the papacy, which was accordingly accomplished the next year following by the passing of an Act entitled ‘The King’s Grace to be authorized Supreme Head.’ This Act provided that—‘Albeit the King’s Majesty is the Supreme Head of the Church of England, and so is recognized by the clergy of this realm in their convocations, yet, nevertheless, for corroboration thereof, . . . be it enacted . . . that the King, . . . his heirs and successors . . . shall be the only Supreme Head on earth of the Church of England; . . . and shall have . . . as well the title and stile thereof, as all Honors . . . to the said dignity . . . belonging, and . . . shall have full power from time to time to visit . . . all such errors . . . which by any manner Spiritual Authority . . . may lawfully be reformed . . . most to the pleasure of Almighty God, the increase of Virtue in Christ’s religion, and for the conservation of the peace, unity, and tranquillity of this realm; . . . any thing or things to the contrary hereof notwithstanding.’ By this Act Evangelical Nonconformity, which hitherto had been but an ecclesiastical offence, henceforward also became a civil crime.

‘About St. Paul’s day’ (25th of Jan.), 1533, rather more than three months before his formal divorce from Katherine, Henry married Anne Bullen. The marriage took place in private, and it should appear that the ceremony was performed by Dr. Rowland Lee, who was then Rector of Ashdon, in this county, one of the King’s chaplains, also Vicar of St. Sepulchre’s in the City of London, and who was afterwards (Ap. 1534) consecrated Bishop of Lichfield.† While this marriage was

\* 25 Henry VIII. c. 22; 26 Hen. c. i.

† ‘It hath been reported throughout a great part of the realm that I married her; which was plainly false, for I myself knew not thereof a fortnight after it was done.’ Abp. Cranmer’s works, Parker Society, ii., letter xiv. p. 226, and appen-

dix. Lord Herbert, p. 161. For Lee see Newcourt ii. 16, i. 533; Wood, Fasti. i. 38. Lee was succeeded at Ashdon by George his brother, who had been Rector of South Shoebury, 1526, and Rector of Woodford, 1529. Newcourt ii. 130, 680; Cooper, Ath. Cant. i. 324.

being celebrated, John Frith, the friend of William Tyndale, was lying a prisoner in the Tower of London. He had been apprehended the preceding year on 'Milton shore,' in the parish of Prittlewell, whither he had fled in the vain hope of escaping to the Continent.\* He was burnt at Smithfield on the 4th of July, 1533: 'When he was tied unto the stake, then it sufficiently appeared with what constancy and courage he suffered death; for when the faggots and fire were put unto him he willingly embraced the same; thereby declaring with what uprightness of mind he suffered his death for Christ's sake.' †

So long as Anne retained her influence over him, Henry's supremacy was in the main so exercised as greatly to encourage the hopes of the 'gospellers.' The sufferings they had hitherto endured were suspended. 'During her lifetime as Queen,' says Fox, 'we read of no great persecution, nor any abjurations to have been made in the Church of England, save only that the registers of London make mention of certain Dutchmen convented for Anabaptists, of whom ten were put to death in sundry places of the realm in 1535, and other ten repented and were saved.' ‡

In a few months after the passing of the Act of Supremacy, Convocation petitioned the King 'that he would vouchsafe to decree that the Scriptures should be translated into the vulgar tongue by some honest and learned men to be nominated by him, and that they should be delivered unto the people according to their learning;' and it is probable that measures were taken for complying with their request. || In 1536 there was issued a book of Articles, of which it is but just to say, with Strype,—'We

\* Anderson's Annals of the Eng. Bible, i. 343. 'Milton is said to have been anciently a distinct parish, and had a church or chapel of ease, of which the remains were visible not long ago (1768) at low water mark.' Morant i. 296.

† Fox v. 15.

‡ Followers of such men as Thomas Munzer, Jan Matthys, Jan Bockel-

son and other fanatics in Germany and Holland; men whose recent doings, and especially in the city of Munster, had not only outraged all religion, but also all humanity. Ranke's Hist. of the Ref. iii. 558, ed. 1847; Mosheim, Eccl. Hist. iii. 58, ed. New York, 1839.

|| Strype's Cranmer i. 34.



find, indeed, many popish errors here mixed with Evangelical truths . . . let not any be offended herewith, but let him rather take notice what a great deal of Gospel doctrine here came to light ; and not only so, but was owned and propounded by authority to be believed and practised.\* On the 19th of May in this year the ill-fated Anne was beheaded on Tower Hill, and the next day afterwards, Henry was married to Jane Seymour. Before the close of the year, the old persecuting spirit had again broken out, and among others that were now in trouble was William Barlow, Bishop of St. David's, who 'was charged with four articles of false doctrine, preached by him in a sermon at St. David's,' which were, 'That two or three meeting together in God's name, though they were weavers and cobblers, was the true Church of God ; that it is expedient to confess only to God ; that there was no purgatory ; . . . and that a learned layman might be as good a bishop as any of them, if he was called thereunto by the King.' †

In 1537 appeared the 'Bishop's book,' entitled, 'The Godly and Pious Institution of a Christian Man.' Among others who assisted Cranmer in its preparation, were William Barlow, Richard Wolleman, Vicar of Saffron Walden ; John Skyppe, Vicar of Thaxted ; William May, Rector of Littlebury ; John Baker, probably the Rector of Bulvan of that name and date ; and Thomas Barrett, the successor of John Tunstal in the Rectory of Laingdon-cum-Basildon. ‡ In the same year a complete translation of the Scriptures into English was issued by authority ; and in 1538 it was 'divulged and exposed to common sale, and appointed to be had in every church.' The King also published a declaration, which was commanded to be 'read by all curates' in their several churches, permitting and enjoining the public use of it. || As

\* Strype, Cranmer i. 63.

† Strype, Ecc. Mem. i. 443 ; Burnet, Ref. i. 305 ; Fuller, Church Hist. ii. 79, ed. 1842 ; Barlow, ante p. 6.

‡ Strype, Cranmer i. 77 ; Newcourt i. 161 ; ii. 582, 384, 107, 356 ; Wool-

man Cooper, Ath. Cant. i. 63, 531 ; Strype, ib. i. 109 ; May, ib. i. 207, 553.

|| Strype, Cranmer i. 90 ; Ap. xxiii. See also Fox v. 165. The date of these injunctions is evidently wrong.

an example of the way in which this decisive measure was received, Strype relates an incident which occurred at Chelmsford. It refers to 'one William Malden, who was then but fifteen years of age.'

'When the King had allowed the Bible to be set forth in the churches, immediately several poor men in the town . . . bought the New Testament, and on Sundays sat reading of it in the lower end of the church; many would flock about them to hear their reading, and William Malden among the rest. But his father observing it, angrily fetched him away. . . . This put him upon the thoughts of learning to read, . . . which, when he had by diligence effected, he and his father's apprentice bought the New Testament, joining their stocks together; and, to conceal it, laid it under the bed straw. One night, his father being asleep, he and his mother chanced to discourse concerning the crucifix, and to be kneeling down to it . . . this he told his mother was plain idolatry, and against the commandment of God . . . 'thou shalt not make any graven image, nor bow down to it, nor worship it.' . . . The sum of this evening's conference she presently repeats to her husband, which he, impatient to hear, and boiling in fury against his son, goes into his chamber, and . . . taking him by the hair of his head with his hands, pulled him out of his bed and whipped him most unmercifully. And when the young man bore this beating . . . with a kind of joy, considering it was for Christ's sake . . . his father seeing that, was more enraged, and ran down and fetched an halter, and put it about his neck, saying he would hang him. At length, with much entreaty of the mother and brother, he left him almost dead.\*

Shortly after this, one William Cowbridge, the son, it should appear, of Widow Cowbridge, and a relative of Mark, both of whom we heard in 1531, was burnt at Oxford. 'This good man coming of good stock and family, whose ancestors even from Wiclif's time had been always favorers of the Gospel . . . was born at Colcheffer, his father's name

\* Strype, *Cran.* i. 91, 92. See more of this William Malden, Fox viii. 638.

being William Cowbridge, a wealthy man, head bailiff of Colchester, and of great estimation. His father, at his decease, left him great substance, which he afterwards distributing to his sisters and kindred, went about the countries teaching and preaching Christ. He was apprehended at Wantage, in Berkshire, carried to the Bishop of Lincoln, and by him was sent to Oxford, and there cast into the prison called 'Bocardo.' The then Lord Chancellor, notwithstanding that he was a relative of William Cowbridge, was prevailed upon to grant a writ for the young man's execution, and Cowbridge was accordingly put to death.\* 'When the day appointed was come, this meek lamb of Christ was brought forth unto the slaughter with a great band of armed men; and, being made fast in the midst of the fire, . . . oftentimes calling upon the name of the Lord Jesus Christ, with great meekness and quietness he yielded his spirit into the hands of the Lord.' †

Henry now began to retrace his steps. On the 28th of April, 1540, a new Parliament was convened at Westminster; and on the 5th of May, the Lord Chancellor informed the House of Lords 'that it was His Majesty's desire above all things that the diversities of opinion concerning the Christian religion in this kingdom should be with all possible expedition plucked up and extirpated.' In consequence of this a committee was appointed to examine into these opinions. As the result of their proceedings, a Bill was brought into the House of Lords on the 7th of June following, enacting the notorious 'Six Articles;' and, on the 16th of the same month, after considerable opposition, the Bill passed both Houses, and shortly received the royal assent. ‡ The sufferings which were inflicted by this 'whip with six strings' are known to have been extreme. It is remarkable, however, that we should possess but few details in any of our published histories. Fox, indeed, has given us a

\* The father was Robert not William? Cowbridge. See ante p. 8.

† Fox v. 251—253.

‡ Parliamentary Hist. i. 536—539.

few, but none of them relate to Essex. Almost the last blow that Henry was permitted to strike at the cause which he had long, in fact, abandoned, was the issue of a proclamation for the burning of all books printed or written in the English language, 'in the names of Frith, Tyndal, Wicliffe, Joye, Roye, Becon, Bale, Barnes, Coverdale, Turner, Tracy, or by any of them,' including Tyndale's and Coverdale's New Testaments. This proclamation bears the date of July 16, 1546.\* On the 28th of January, 1547, King Henry died. 'Being asked by his attendants, when he had been informed that his end was near, 'whether he wisht to confer with any one,' he replied, 'with no other but the Archbishop Cranmer, and not with him as yet. I will first repose myself a little, and as I then find myself will determine accordingly.' Determine, however, he did not for nearly two hours, when it was of little or no moment who should come. Cranmer was sent for in all haste: but he arrived only in time to receive one fixed look, when Henry grasped his hand and expired.' †

Henry was succeeded by his only son Edward VI., who, at the date of his accession to the throne, was not yet ten years of age. 'This young prince was brought up among nurses until he arrived to the age of six years, when . . . he was committed to the care of Dr. Cox, who was afterwards his almoner, and Mr. John Cheke. ‡ Cox soon resigning his office, Dr., afterwards Sir Antony, Cook, of Geddy Hall, became his successor. || Edward was crowned by Archbishop Cranmer in Feb. 1547. The king being a minor, the affairs of the kingdom were administered by his Council. At first the expectations of the gospellers were encouraged greatly; all persecution ceased, and the reaction which had so unhappily set in before his

\* Anderson's Annals of the English Bible ii. 203. A complete list of the prohibited books is also given by Fox v. 565—568.

† Anderson's Annals ii. 221. Fox v. 628.

‡ Richard Cox, afterwards Bishop of

Ely. Cooper, Ath. Cant. i. 437—445, 568. Cheke was afterwards knighted, and was the ancestor of the Chekes of Pyrgo. Strype, Life of Cheke. Cooper, Ath. Cant. i. 166—170, 549.

|| Cooper, Ath. Cant. i. 351—354, 563.

father's death, was hopefully reversed. For the provisional instruction of the people, 'till the church could be better supplied with ministers,'\* the first Book of Homilies was prepared, of which two editions were published in 1547, with a preface from the king, and the advice of the Duke of Somerset and the Privy Council enjoining these homilies to be read in all churches every Sunday. About the same time there was also published 'Erasmus' Paraphrase on the Gospels and the Acts,' which had recently been translated by Nicholas Udal or Wodal, not long before Vicar of Braintree.† And both were followed by 'certain ecclesiastical laws or general injunctions,' which, among other things, required of 'all ecclesiastical persons,' that they should 'provide within three months . . . one book of the whole Bible . . . and within one twelvemonth the Paraphrase of Erasmus . . . and the same set up in some convenient place within the church, where their parishioners may most commodiously resort unto, and read the same,' and also 'that if they knew any man . . . that is a letter of the word of God to be read in English or sincerely preached . . . they should detect and present the same to the king or his council, or to the justice of the peace next adjoining.' It was also enacted by these 'injunctions,' 'that all manner of persons who understand not the Latin tongue, shall pray upon none other primer but upon that which was lately set forth in English by the authority of King Henry the Eighth.'‡ In 1548, Convocation having approved a proposition introduced by Archbishop Cranmer, for administering the communion in both kinds, and the parliament having sanctioned the change, a commission appointed for that purpose, prepared and issued an 'Order of the Communion' in English, in which the very doctrine of the sacrament, for maintaining which such numbers had but recently been put to death is expressly recognised. || In 1549,

\* Strype, Cranmer i. 210.

† Strype, E. M. ii. 48; Newcourt ii. 88; Wood, Ath. Ox. i. 88.

‡ Cardwell's Documentary Annals i. 122; Fox v. 706, 712.

|| Liturgies of Edw. VI. Parker Soc. p. 2—8.

a new 'Common Prayer Book' was authorized by an Act 'for the Uniformity of Service and Administering the Sacrament throughout the realm.'\* And in 1550, letters were sent by the king to the bishops for the 'taking down of altars and setting up of the table instead thereof, in some convenient part of the chancel . . . to serve for the ministration of the blessed Communion.'† In the October before the passing of the Act of Uniformity, the Duke of Somerset, who had been the great leader of the advanced party, was committed to the Tower; and though he then escaped, yet on the 22nd of January, 1552, he was beheaded on Tower Hill.‡ Shortly after the imprisonment of the Duke of Somerset, persecution again broke out against the gospellers, who were now called 'sectaries;' and among other places, here in Essex. 'On January 27, (1550—1,) a number of persons, about sixty, met in a house on the Sunday, in the parish of Bocking, where arose among them a great dispute 'whether it were necessary to stand or kneel, bareheaded or covered, at prayers; and they concluded the ceremony not to be material, but that the heart before God was required, and nothing else.' These persons were looked upon as dangerous to Church and State, and orders were sent to Sir George Norton, Sheriff of Essex, to apprehend them. || On February 3rd, those that were apprehended appeared before the council, and confessed the cause of their assembling to be 'for to talk of the Scriptures, and that they had refused the Communion for above two years.' Whereupon 'five of them were committed, and seven of them were bound in recognizances to the king, in £40 each man.'

In the month of June following, information was sent to the Council by Lord Rich, then Lord Chancellor, of others in this county, who 'came together on other days besides

\* Liturgies of Edw. VI. Parker Soc. p. 16.

† Fox vi. 5.

‡ Fox vi. 282—296.

|| Strype, Cranmer i. 335. Norton was then Sheriff of Essex and Herts. Morant i. viii. He had recently married Elizabeth, widow of Thomas Lord Audley. Newcourt ii. 557.

Sundays and Holydays to hear sermons, who had preachers that then preached to them;’ ‘and that,’ adds Strype, ‘was all their fault, for I do not find any false doctrine or sedition laid to their charge.’ The Council hereupon issued a mandate to the Bishop of London to take measures for the suppression of such gatherings, which he did accordingly by sending executory letters, under date June 25th, to the Archdeacon of Colchester, commanding him not only to ‘Warn all curates that they suffer not preaching on work days in their churches,’ but also ‘to send for all preachers authorized within the said archdeaconry, charging them in the King’s name, that from henceforth they do not preach but only upon Sundays and Holydays, and none other days, except it be at any burial or marriage.’\*

In 1551, Hooper, Bishop elect of Gloucester, was committed to prison for scrupling to take the required oath, and to wear the authorized vestments; nor was he released until he had submitted himself to the pleasure of the Council. In 1552, however, a decidedly progressive step was taken by the publication of a second Book of Common Prayer. Several alterations were now made in the Liturgy, which, though they were far from satisfying the more advanced reformers, were yet of considerable value. Among others were the following:—In the ‘Visitation of the Sick,’ the anointing, and the direction for private confessions, and reserving portions of the consecrated elements, were omitted. In the Burial Service, the prayers for the dead, and the office for the Eucharist at funerals, were omitted. The rubric concerning vestments ordered that neither alb, vestment, nor cope, should be used: a bishop should wear a rochet, a priest or deacon only a surplice. And, whereas in the book of 1549, the Communion Service had

\* Strype, E. M. ii. 371. The Lord Rich was Richard, who had been Solicitor-General to Henry VIII. On the dissolution of the monasteries, he obtained large estates. He was created Baron, February, 1546—7, and made Lord Chan-

cellor the November following. Mor. ii. 101; Coop. Ath. C. i. 253, 256, 555. The then Archdeacon of Colchester was Anthony Belasis. Newcourt i. 91; Coop. Ath. C. i. 543. The Bishop of London was Nicholas Ridley. Newcourt i. 26.

been so constructed as to be consistent with the belief of a real, and, indeed, of a 'substantial and corporal presence : ' the alterations now made 'were such as to authorize and foster the belief that the consecrated elements had no new virtues imparted to them, and that Christ was present in the Eucharist in no other manner than as He is ever present to the prayers of the faithful.' Before the book was finally issued, a 'declaration' was added to the Communion office, in explanation of the rubric that requires communicants to kneel at receiving the consecrated elements, 'that it is not meant thereby that any adoration is done, or ought to be done, either unto the sacramental bread or wine then bodily received, or to any real and essential presence there being of Christ's natural flesh and blood." \*

In the April of this year, the day after the condemnation of Anne Ascue, 'one Putto, a tanner of Colchester, was brought before the King's Commissioners.' Strype says that 'he was either of her opinion or an Anabaptist,' assigning as his reason that these commissioners were appointed to 'set upon enquiry after those sectaries chiefly.' Putto, it appears, had been silenced some time before this, 'for his lewd preaching, and did now, nevertheless, of his own head, preach as lewdly as he had done before.' He was referred to the Archbishop and the Bishop of Ely to be corrected on the 28th of the same month; he was compelled to retract and bear a faggot at St. Paul's Cross and at Colchester. †

This year also witnessed the publication of the forty-two Articles, which are the originals of the present thirty-nine. On their publication, Cranmer besought the Council 'to be meanes unto the King's Majestie that all the bishops may have authority from hym to cause all their prechers, with . . . all their clergy, to subscribe to the said articles.' The council complied with his request, and the king accordingly issued letters to all the bishops authorizing them to demand the subscription ;

\* Procter, Hist. of the Book of Com. Prayer, 33—35.

† Strype, E. M. ii. i. 336; Cranmer, 430; Ap. to Cran. lxiv.; E. M. ii. ii. 106.



charging them, however, 'that if any party refuse to subscribe to any of these articles, for lack of learning or knowledge of the truth thereof, ye shall in any wise, by teaching, conference, and proof of the same by the Scriptures, reasonably and discreetly move and persuade him thereto, before ye shall peremptorily judge him as unable and a recusant.' \*

The cause of Evangelical religion was now about to sustain a new and heavy trial. In April, 1552, Edward was attacked with the small-pox; from which he recovered, but it left him in so great weakness that by the beginning of 1553 he became very ill: and on the 6th of July in that year the young monarch died. 'About three hours before his death, this godly child, his eyes being closed, speaking to himself, and thinking none to have heard him, made this prayer which followeth: Lord God, deliver me out of this miserable and wretched life, and take me among thy chosen; howbeit not my will, but thine be done. Lord I commend my spirit to thee. O Lord! thou knowest how happy it were for me to be with thee, yet for thy chosen's sake, send me life and health, that I may truly serve thee. O my Lord God, bless thy people and save thine inheritance. O Lord God, save thy chosen people of England! O my Lord God, defend this realm from papistry, and maintain thy true religion: that I and my people may praise thy holy name, for thy son Jesus Christ's sake.' Edward's last words were: 'I am faint, Lord have mercy upon me and take my spirit.' †

\* Strype, Ecc. Mem. ii. ii. 104—106.

† Fox vi. 391.

### CHAPTER III.

1553—1558.

ON the death of Edward, an ill-advised attempt was made to seat the Lady Jane Grey upon the vacant throne ; \* Mary, however, succeeded in defeating it, and in procuring herself to be proclaimed Queen, in London, on the 19th of July. † One of Mary's first measures was to remove Ridley, and to restore Bonner to the See of London : a step sufficiently significant of the resolve which she had already taken. Within three weeks after her accession, the Queen issued a proclamation, in which her determination to restore the papacy was expressly avowed. Some days before the issue of this proclamation, Gilbert Bourne, who had so far closed with the reformation as to be installed Archdeacon of Bedford, in July, 1541, and to be admitted to the Rectory of High Ongar, in the month of March following, but who had now already turned round, was preaching at Paul's Cross, when a disturbance arose, in the course of which some unknown person hurled a dagger at him ; and this furnished occasion for an order in council, addressed to the Mayor and Aldermen of London, bidding them to warn ' the curates of every parish not only to forbear preaching themselves,

\* Among others implicated in this rash attempt were Richard, Lord Rich ; Thomas, Lord Darcy ; Sir John Gate, of Rivenhall (*Morant* ii. 146), Sir William, the founder of the Petre family (*M.* ii. 63), and William Parr, Earl of Essex (*M.* i. 265). Sir John Gate was beheaded, but the others made their peace with the Queen, and Petre became her Secretary of State.

† *Strype*, E. M. iii. 20. Mary, while princess, resided much at Copt Hall, in the parish of Waltham. In the *S. P. O. Dom. Ser. Ed.* VI., xiii. 35, there is a report of a visit paid her by Lord Rich and others, to forbid mass to be said in her house, dated Aug. 30, 1551.

but also not to suffer any others to preach . . . unless (they) were severally licensed by the queen.\* And before the proclamation could have reached the provinces the die had been already cast—persecution had commenced.

Among the first to be in trouble, was John Rogers. Rogers held the Prebend of St. Pancras, to which there was then attached the Vicarage of Chigwell. He had been educated at Cambridge, and first settled as chaplain to the merchant adventurers at Antwerp. While he was there, he became acquainted with William Tyndal, and was his fellow labourer in the great work of translating the Scriptures into English. While Tyndal was awaiting his martyrdom, Rogers was busily engaged in superintending a folio edition of his Bible, which he had ready for importation to England in 1537. After the accession of Edward, Rogers returned to England, and was beneficed first at St. Margaret Moses, and afterwards at St. Sepulchre's, in London. The Prebend of St. Pancras was conferred upon him in August, 1551, and he was shortly afterwards chosen by the Dean and Chapter of St. Paul's as their lecturer. Rogers was apprehended on the 16th of August, (at the same time with John Bradford,) 1553, and on the 27th of January, 1554, he was committed to Newgate. His alleged offence was that he preached a sermon at Paul's Cross, in which he had 'exhorted the people constantly to abide in the doctrine which they had been taught in King Edward's days.' Rogers was condemned to die on the 28th of January, 1554—5. On the 4th of February he was 'first had down to Bonner to be degraded,' and was taken from thence by the Sheriffs of London to Smithfield, there to be burnt. When at the stake a pardon was offered to him if he would recant, but he heroically refused. At length 'the fire was put under him, and when it had taken hold both upon his legs and shoulders, he as feeling no smart, washt his hands in the flame as tho' it had been in cold water.

\* Fox vi. 392. Bourne, Newcourt i. 226—ii. 453. Wood, Ath. Ox. 699. He was consecrated Bishop of Bath and Wells, April 1, 1544, on the forced re-

signation of Wm. Barlow; but was deprived on the accession of Elizabeth. Barlow was now in the Fleet. Fox vii. 77.

And after lifting up his hands to heaven, not removing the same until such time as the devouring fire had consumed them, most mildly this happy martyr yielded up his spirit into the hands of his heavenly father.\*

The fire thus early kindled, was not extinguished until Mary passed to her account; 'and Essex was one of the five parts upon which the rage and vehemency of this terrible persecution did chiefly light.' On the 24th of October the Queen assembled her first parliament; and in November, an act was passed declaring 'that all the laws that had been made in King Edward's time concerning religion were now repealed,' and enacting that 'from the 20th of December next, there should be no other form of divine service used, but what had been used in the last year of Henry VIII.' †

While this parliament was sitting, Thomas Rose, then Vicar of West Ham, was apprehended in London. 'He was a Devonshire man, and was brought from his native county, shortly after he became priest, by one Fabian, Parson of Polsted in Suffolk, by whose means he was settled at Hadleigh.' Rose was implicated in the destruction of the rood at Dovercourt, for which offence he had been imprisoned for several months in the house

\* Newcourt i. 196. Anderson, Annals i. 568; ii. 258. Fox vi. 392, 393, 543, 588, 591—602. Chester, Life of Rogers, the Protomartyr, 1862. Cooper, Ath. Cant. i. 121, 122. John Bradford was at one time minister at Saffron Walden. Fox vii. 208. Cooper, Ath. Cant. i. 127—129. Among the witnesses of Bradford's martyrdom, was Mary Waters, afterwards wife of Robert Honeywood, of Charing, in Kent, and Markeshall, in Essex. This remarkable lady was one of the daughters and co-heirs of Robert *Attwater* or Waters, of Royton, near Lenham, in Kent. 'She used to visit the prisons, and to comfort and relieve the poor persecuted Protestants. she resolved to see the end of (Bradford's) suffering. . . though the press was so

great, that her shoes were trodden off, and she was forced to go barefoot from Smithfield to St. Martin's-le-Grand, before she could furnish herself with a new pair.' It is also said of her, that 'being much afflicted in mind, many ministers repaired to her, and among the rest John Fox, the martyrologist in the agony of her soul, having a Venice-glass in her hand, she burst out into this expression, 'I am as surely damned as this glass is broken,' which she immediately threw upon the ground; but the glass rebounded again, and was taken up whole and entire, being still preserved by the family. She died 16th May, 1620, at the age of 93.' Morant ii. 170. The glass, unhappily, was broken some time since.

† Parliamentary Hist. i. 610—615.

of Longland, Bishop of Lincoln, in London. On his release from prison, he preached at Stratford, near Dedham, for three years, whence he came to London, and was in trouble under the six articles. He escaped, however, and fled to the Continent; after he had been in exile for three years, he attempted to return to England, but was imprisoned at Dieppe for several months. He again escaped, and ultimately settled at Attleborough. On the death of Henry he came to London, and was shortly after presented by Edward VI. to the living of West Ham. Rose was apprehended, together with thirty others, at a house in Bow Churchyard, 'at the Communion.' Two days after his apprehension he was brought before Gardiner, then Lord Chancellor, and committed to the Clink. There he remained for some time, but at length escaped and passed over the seas, where he remained until the accession of Elizabeth, when he returned to England.\*

In December parliament was dissolved, and shortly afterwards another was called for the 20th of February, 1554, which having met, was also dissolved on the 5th of May following. Mary now married Philip (July 25), and a new parliament was called in September, to meet on the 11th of November. By this time Cardinal Pole had arrived, and on the meeting of parliament he was introduced as the Pope's legate. On the 18th of December an Act was passed reviving the statutes made by Richard II., Henry IV., and Henry V. against the heretics, and on the 26th of December, an Act for the 'repeal of certain Acts made against the supremacy of the See of Rome.' This was carrying matters with too high a hand for even some of the papists. Accordingly, in this parliament some seven and thirty members seeing the majority inclined to sacrifice everything to the ministry, voluntarily left the house. Among them was Robert Brown, the then member for Colchester.† Numbers perceiving the extremities to which the Queen was thus pro-

\* Fox viii. 581; vi. 529, 584; vii. 401; ii. 147. Rood of Dovercourt, 11.  
77. Strype, Cran. 393, 395, 906. Longland, Wood, Ath. Ox. 70.  
E. M. ii. i. 523; ii. 267; iii. i. 329, † Parliamentary Hist. i. 610—626.

ceeding, soon fled the country. One of these was Thomas Swinnerton, not long before this Vicar of Dovercourt. He had taken orders in the reign of Henry, and 'having seen the light of the gospel, he had given himself much to itinerant preaching.' He had lately assumed the name of John Roberts. After his flight he took refuge on the Continent, where he died, at Emden, in East Friesland. \*

Mary and Bonner lost no time in taking advantage of the measures already carried to execute their purpose. On the 28th February, 1554, the bishop issued a monition to all the clergy of his diocese, charging them to note all their parishioners who should not come to 'confession' and to the 'sacrament' by the 6th of April following, that he might proceed against them; and in that same week 'all such priests, within the diocese of London, as were married were deprived of their livings, and commanded to bring their wives within a fortnight that they might be likewise divorced from them.' This last 'the bishop did,' says Fox, 'of his own power.' In March the Queen issued 'Articles' enjoining the speedy execution of all such 'canons and ecclesiastical laws' as had been in use in the time of Henry VIII. And shortly afterwards Bonner sent out certain 'Articles' preparatory to a general visitation of his diocese.† The visitation took place in September, and was completed by the time that Mary's third Parliament had assembled. As the result of it, nearly one hundred clergymen who beneficed in Essex were deprived, the greater part of them, for no other crime than that of being married men. The general persecution now commenced, and among the first to suffer were William Piggot, Stephen Knight, Thomas Hawkes, John Lawrence, and William Hunter, all of whom were brought up out of Essex.

\* Wood Ath. Ox. i. 91. Cooper, Ath. Cant. i. 124. He appears in Newcourt ii. 220, i. 257, as John Roberts. Swinnerton wrote: 1. A Muster of Schismatic Bishops, otherwise naming themselves Popes, 8vo. 2. The Plots of Papists. 3. De tropis Scripturarum. 4. He also

translated Benno's Life of Hildebrand, and 5. The Life of the Emperor Henry IV. At the time of his flight Swinnerton was Vicar of All-Hallows on the Wall, London.

† Fox vi. 426, 427, 545; Strype, E. M. iii. i. 217.

Thomas Hawkes, who is described as a 'gentleman,' was of Coggeshall. He had been in the service of the Earl of Oxford at the court of Edward VI. As he was examined before Bonner previously to the midsummer of 1554, it should appear that he had been apprehended shortly after the issue of the bishop's monition, and probably at the instance of the then vicar of his parish, Hugh Vaughan. After his first examination, Hawkes was remanded to prison. On the 3rd of September he appeared before the bishop a second time, when he was again remanded. On the 8th of February, 1555, he was publicly arraigned, in company with his fellow prisoners, and on the 9th he was sentenced to death. He was then remanded to prison once more, and there remained until he was taken to Coggeshall, where he was 'led to the stake by the Lord Rich and his assistants. . . . After he had spoken many things, especially unto the Lord Rich, reasoning with him of the innocent blood of the saints; at length his fervent prayer first . . . poured out unto God, the fire was put under him. In the which, when he had continued long, and when his speech was taken away by the violence of the flame, his skin was drawn together and his fingers consumed in the fire, so that now all men thought certainly he had been gone; suddenly, and contrary to all expectation, the blessed servant of God reached up his hands, burning in a light fire, to the living God . . . (and) struck or clapped them three times together. At the sight whereof there followed such applause and outcry of the people that you would have thought heaven and earth to have come together.'

In Fox's narrative of Hawke's examinations, mention is made of one Baget as his fellow-prisoner. This was Samuel Baggett, or Baghott, Vicar of Fordham. Baggett recanted, escaped, and continued in his living until his death, before July, 1558. Thomas Hawkes left a wife, and also several children. His eldest son he committed to the care of Clement Throgmorton.\*

\* Fox vi. 704; vii. 97, 115, 116; see *infra*, note; Strype, E. M. iii. p. 442. Vaughan had been presented to the vicarage by Bonner in 1545. He resigned

before 6th May, 1558. Newcourt ii. 160. Baggett was admitted rector of Fordham 16th June, 1644. Newcourt ii. 207. The Lord Rich was Richard, 23.

William Hunter was an apprentice to one Thomas Tayler, of the city of London, a silk weaver. His father lived at Brentwood. Before his apprehension (he being already a suspected person) he had left his master, at his request, and returned to his father. While residing with his father he had gone into the chapel of Brentwood, and finding a Bible there had read it. Then he fell 'in conversation with one Attwell, a Sumner.' Attwell, leaving the chapel, brought Thomas Wood, then Vicar of Southwell, to him.' Wood communicated with 'Master Brown.' Brown, the next day afterwards, sent Hunter up to Bonner, who committed him to prison. After several previous examinations, Hunter was condemned at the same time with Hawkes, and in the presence, among others, of his own brother Robert. On the 23rd of March, 1555, he was brought to Brentwood to await his execution on the Tuesday following. After his arrival his father and mother came to him, and desired heartily of God that he might continue to the end in that good way which he had begun; and his mother said to him that she was glad that ever she was so happy to bear such a child, which could find it in his heart to lose his life for Christ's name's sake. Then William said, 'For my little pain which I shall suffer (which is but a short braid), Christ hath promised me, mother, a crown of joy. May you not be glad of that, mother?' With that his mother kneeled down, saying, 'I pray Christ strengthen thee, my son, to the end. Yea, I think thee as well bestowed as any child that ever I bear.' At the which words Master Higbed took her in his arms, saying, 'I rejoyce to see you in this mind, and you have good cause to rejoyce.' This incident took place at an inn then known as the Swan. On the Tuesday when the sheriff, Edward Brockett, came to conduct him to the stake, Hunter's father embraced him, saying, 'William, be not afraid.' Hunter answered, 'I am not afraid.' 'Then,' says Fox, 'the sheriff's son could not speak to him no more for weeping.' Robert, his brother, was also present at his execution, and when the fire was kindled, William cast his psalter right into his brother's hand, who said, 'William, think on the holy passion of Christ, and be not afraid of death;' and William answered,



‘I am not afraid.’ Then lift he up his hands to heaven, and said, ‘Lord, Lord, receive my spirit!’ and, casting down his head again into the smothering smoke, he yielded up his life for the truth, sealing it with his blood, to the praise of God.’ William Hunter, when he thus heroically suffered, was but nineteen years of age.\*

William Piggot and Stephen Knight, the one of whom is described as a ‘barber,’ and the other as a ‘butcher,’ and John Laurence, who had been ‘consecrated and made a priest about eighteen years past, and was some time a black friar professed,’ were also condemned on the same day with Thomas Hawkes.†

William Piggot was shortly carried down to Braintree, where he was burned on the 28th of March, and Stephen Knight to Maldon, where he suffered on the same day that Piggot was burned at Braintree. Knight, on his arrival at the stake, knelt upon the ground and offered up a prayer, the last words of which were, ‘O heavenly Father, forgive me my sins, as I forgive all the world. O sweet Son of God, my Saviour, spread thy wings over me! O blessed and Holy Ghost, through whose merciful inspiration I am come hither! conduct me into everlasting life. Lord, into thy hands I commit my spirit.’ In so great veneration was this good man held, that some persons after his death got possession of his ‘bones, and made it their practice to carry them about to show the people, not that they should serve for relics to be worshipped, but by the

\* Fox. Wood, like Vaughan, had been presented to his living by Bonner. He was instituted to the vicarage September 21st, 1543. He now also held the living of High Ongar, to which he had been presented by the Queen on the elevation of Bourne to the episcopate. Wood resigned Southweald before February, 1558, having been admitted to the rectory of Harlington, in Middlesex, on the 17th of January previously. In 1559 he was deprived of both Ongar and Harlington; but in 1562 we find a Thomas Wood

admitted, in April, to the living of Twickenham, where he was deprived before the October of that year; and in the following November Thomas Wood was admitted to the living of Isleworth. Newcourt ii. 645, 453; i. 632, 758, 675. Brown was afterwards Sir Anthony Brown. He was already on the eve of being made Serjeant-at-Law, and shortly also King and Queen’s Serjeant. In 1558 Sir Anthony became Chief Justice of the Common Pleas. M. i. 118.

† Fox vi. 702—709.

sight of them to excite the professors to constancy to the death, after Piggot's example.' \*

John Laurence was brought to Colchester, where he suffered on the 29th of March. 'Not being able to go (for that as well his legs were sore worn with heavy irons in prison, as also his body weakened with evil keeping,) he was borne to the fire in a chair, and so sitting, was, in his constant faith, consumed in the fire.' Fox adds, 'The young children came about the fire, and cried, as well as young children could speak, saying, 'Lord, strengthen thy servant, and keep thy promise!' †

Shortly after these apprehensions, two other Essex men were betrayed to Bonner, Thomas Higbed and Thomas Caufton.

Higbed resided at 'Hornedon House,' in the parish of Hornedon-on-the-Hill. Caufton resided at Thundersley. Both of them were persons of some consideration in the neighbourhood, Higbed being possessed of landed property not only at Hornedon, but also in another part of the county, and Caufton holding the manor of Tillingham Grange and Mowich, which last is now known as Midlins, with appurtenances in Tillingham and Denge. † They were first given in custody to the officers at Colchester, together with a servant of Caufton's, whose name does not appear. While they were at Colchester, 'perceiving them to be of worshipful estate, and of great estimation in the county,' Bonner personally visited them, thinking to reclaim them. Finding his efforts to be in vain, the bishop, on his return to London, took them with him. They were brought to 'open examination in the consistory in St. Paul's' on the 17th of February, 1555; when they were demanded by Bonner and Gilbert Bourne, whether they would

\* Fox vi. 740; Strype, E. M. i. i. 544; iii. i. 332, 334. Strype mentions an order from the Council, May 3, 1555, sent down to Thomas Daniel and William Colt, two Justices of the Peace of Suffolk, to apprehend two persons named Barnard and Walsh, who were guilty of this offence at Sudbury.

† Fox vi. 704.

‡ Morant i. 219; i. 371. In the S. P. O. Dom. Ser. Elizabeth cxxv. 52, under date August 12th, 1578, there is a petition from Aylmer, then Bishop of London, to Lord Burleigh, in behalf of S. Whythead, Nat Traheron, and W. True-love, grandsons of Caufton, entreating his assistance in recovering their grandfather's property.

recant, and on their refusal, were remanded unto the following day. On the 9th of March they appeared before the bishop for the last time, when they were both of them sentenced to die. They were then sent to Newgate, and on the 23rd they were delivered into the custody of the Sheriff of Essex. Both of them suffered on the same day with William Hunter. Higbed was burnt at Hornedon-on-the-Hill, and Caufton at Rayleigh.\*

On the 1st of January, 1555, there was a congregation discovered in a house in Bow Lane, probably the same in which Thomas Rose had been discovered the year before, and several of them were apprehended. Among the prisoners was Elizabeth Warne. She was first taken to the Compter, and while she was lying there her husband was apprehended, and in May he was burnt at Smithfield. On the 11th of June, Warne was removed to Newgate. She then seems to have escaped, but it was only for a few weeks, as on the 2nd of July she was brought before Bonner, in company with nine others, among them Thomas Layes, of Thorpe, Stephen Harwood, and Joan Lashford, her own daughter by her first husband Robert Lashford. Warne was now condemned to die, as also was Stephen Harwood. They were both burnt at Stratford on the 8th of August following. Thomas Layes was committed to the Lollard's Tower, where shortly afterwards he sickened and died. After his death, his body was cast out into the fields, and there buried by night of faithful brethren, 'propter metum Judæorum.' † Joan Lashford was remanded until the 27th of January following,

\* Fox vi. 729—737. The Vicar of Hornedon and the Rector of Thunderfley had just been deprived. The Rector of Thunderfley was Robert Drakes, of whom more infra. It should seem that Thomas Chipping, the Vicar of Hornedon, also was a good man. Newc. ii. 343, 587.

† Fox vii. 342, 77, 82, 749, 752. It appears that the English service had continued to be read at Thorpe as well as in the adjoining parishes of Kirby, Walton, and another, up to the apprehension of

Layes. But as John Blanke had been deprived at Thorpe, and Thomas Whittel at Kirby in 1554, this must have been done in secret. The Vicar of Walton, according to Newcourt, was William Ruffbrook, who had managed to retain his living under all the changes that had taken place since 1484, and still continued to retain it afterwards, until his death in 1561. The presumption is, that Whittel was the person by whom the service was thus read. Newcourt ii. 586, 353, 638.

when she was also burnt in London at the same time with Thomas Whittel and John Went.

On the 22nd of March, 1555, six persons were sent up to London from this county: Robert Drakes, William Tyms, Richard Spurge, Thomas Spurge, John Cavell, and George Ambrose. Drakes, had been 'parson' of Thundersley. 'He was first made deacon,' says Fox, 'by Dr. Taylor, of Hadley.' He was afterwards made priest, and presented to the Rectory of Thundersley by Edward VI. in January 1550, and there he continued until he was deprived by Bonner, before June 1554.\* Tyms had been curate of Hockley, the vicar of which parish, John Carter, had been deprived some two months before the deprivation of Drakes, at Thundersley.† There were at Hockley two woods, the one called Plumborough Wood, and the other Beaches Wood, both of which belonged to Edmund Tyrrell.‡ In these woods Tyms used to preach. Tyrrell hearing of this, caused him to be apprehended, and sent him to London. Richard Spurge is described as a 'shearman,' Cavell as a 'weaver,' and Thomas Spurge and Ambrose as 'fullers;' they were all of Bocking. || The two clergymen were committed to the King's Bench, and their four companions to the Marshalsea. Having remained in prison and 'in great misery' for ten months, the Bocking men were then brought before Bonner, and charged with 'not coming unto their parish church.' To this they all pleaded guilty. Richard Spurge assigning as his reason, that he 'misliked the Latin service, and the mass also, as not consonant and agreeing with God's word;' Thomas Spurge, 'that the word of God was not there truly preached;'

\* Taylor had been apprehended some months before this, and had already suffered at Hadleigh on the 9th of Feb. Fox vi. 676—700. Fox says that Drakes was presented to Thundersley by Lord Rich, and at the instance of Master Causton. But the living was in the crown, and the admission is expressly recorded as having taken place on the presentation of Edward. Newcourt ii. 587.

† Newcourt ii. 331.

‡ Tyrrell was seated at the Beaches, Rawreth. Morant i. 286, 288.

|| The then Rector of Bocking was John King, who had been presented to the living by Cranmer in 1532. He had changed about with all the changes. The next year after this he was rewarded for his pliancy with a second living, that of Bardfield Magna. Newcourt ii. 69, 29.

and Ambrose, that 'since he had read Stephen Gardiner's book, 'De Vera Obedientia,' he did much less set by their doing than before.' Cavell answered that 'the cause why he did forbear the coming to the church was, that the parson had preached two contrary doctrines; for first, on the Queen's coming to the crown he did exhort the people to believe the Gospel, for it was the truth, and if they did not believe it they should be damned. But in a second sermon he preached that the Testament was false in forty places.' Robert Drakes was brought up from prison on the 4th of March following. On the 21st of March, all six again appeared before Bonner. Drakes and Tyms once more on the 23rd, and on the 26th they were all examined for the last time. They were now condemned; and on the 23rd of April, 1556, they were all burnt in one fire at Smithfield.\*

On the 1st of April, 1555, William Andrew, of Horksley, 'carpenter,' was brought to Newgate by John Motham, 'constable' of Maldon. 'This poor man through strait handling in the prison of Newgate lost his life there, and so he was cast out into the fields, and by night was privily buried by the hands of good and faithful brethren.'† Fourteen days after the committal of Andrew to Newgate, steps were taken for the apprehension of William Flower, otherwise called Branch, who had formerly been a schoolmaster in this county, first at Braintree and afterwards at Coggeshall. Flower was one of the itinerant preachers of those times. He was a Cambridge-shire man, a native of Snailwell. He had first been a 'professed monk' in the Abbey of Ely, and afterwards a secular priest in his native place. From Snailwell he removed to Lidgate, in Suffolk, where he was in trouble under the 'six articles.' He then went into Gloucestershire, where he settled at Tewkesbury. From thence he came to London, and from London into Essex. At the time of his apprehension he was

\* Fox viii. 105, 121, 179. Fox 113, says they suffered on the 14th of April, adding 'as before is mentioned.' I have therefore taken the date which he gives, p. 105. There is a beautiful prayer of

Thomas Spurge's printed by Strype, E. M. iii. ii. 319, 320. It was written by the martyr for the use of the persecuted generally.

† Fox vii. 371.

residing at Lambeth. 'Howbeit,' says Fox, 'he was for the most part always abroad, and very seldom at home except once or twice a week.' On the Easter-day before his apprehension, he had come 'over the water from Lambeth to St. Margaret's church at Westminster, where he seeing a priest called John Cheltham ministering and giving the sacrament of the altar to the people, . . . . did strike and wound him upon the head, and also upon the arm and hand with his wood knife, the priest having at the same time in his hand a chalice with certain consecrated hosts therein, which were sprinkled with (his) blood.' Flower was imprisoned in the Gate-house, where he was 'laid with as many irons as he could bear,' and on the 19th of April he was brought before Bonner, when he protested that 'whereas he struck the priest,' he had 'since that time, and yet did mislike himself in that doing, and did then judge and believe that the same his act, was evil and naught. Howbeit, as far as the cause whereof he so struck the priest (which was for ministering the sacrament of the altar, which he took and judged to be abominable), he did not at all mislike himself therein.' On the 20th he was condemned to die; and on the 24th, his right hand having first been struck off at the stake, he was burnt in the churchyard of St. Margaret's. When the fire was set to him, he cried with a loud voice, 'O thou Son of God, have mercy upon me! O thou Son of God, receive my soul!' three times, and so his speech being taken from him, he spake no more, lifting up, notwithstanding, his stump with his other arm as long as he could.\*

On the 26th of April, Thomas Wats, of Billericay, was apprehended and brought before the Lord Rich; Sir Henry Tyrrel, of Heron; Sir Anthony Brown; Edmund Tyrrel, of Beaches; Thomas Mildmay, of Moulsham Hall; Sir John Wiseman, of Much Canefield Park; Sir Roger Appleton, of South Benflete Hall; Richard Wiseman, of Skreens; and others.† Wats was by occupation a 'draper.' Just before he was apprehended, this

\* Fox vii. 38, 68, 76. John Cheltham, a priest of the Abbey. Strype, E. M. iii. i. 337, 341.

† Morant, Hist. of Essex, i. 209, 118, 286; ii. 3, 461; i. 263; ii. 71.

good man 'had sold and made away all his cloth in his shop, and disposed his things . . . . to his wife and children, and given away much of his cloth to the poor, for he looked always to be taken.' It is evident from his examinations that he was a preacher as well as a professor of the Gospel. Wats was immediately sent up to London, where he appeared before Bonner on the 2nd of May, was remanded, appeared before Nicholas Harpsfield (who was at that time Rector of Laingdon-cum-Basildon, and then acted as Bonner's deputy) on the 10th, and was remanded once more; appeared again before Bonner on the 17th, and finally before Bonner, a third time, on the 18th of May. He was now condemned to die, and sent to Newgate to await the execution of his sentence. On the 9th of June Wats was conveyed to Chelmsford. There he was 'first brought to an inn kept by one Scot,' where he was allowed to 'eat meat' with Thomas Hawkes, who also arrived there that morning on his way to the stake at Coggeshall the next day; Nicholas Chamberlain, Thomas Osmond, and William Bamford, who were also on their way to the stake; and Thomas Osborne, Thomas Brodehill and Richard Web, all three of whom were going down to Coggeshall, there to make their public recantation. Such a meeting, under such circumstances, who shall describe? After their meal, the four who had been 'faithful unto death,' and were now so soon to receive their 'crowns of eternal life,' knelt down and prayed together, and then they separated calm and peaceful in the confidence of meeting there!

After Wats had parted with his fellow-sufferers, he went and prayed privately to himself, and then came to his wife and his six children, who had come to take their last farewell of him, and said, 'Wife, and my good children, I must now depart from you. Therefore, henceforth know I you no more; but as the Lord hath given you unto me, so I give you again unto the Lord, whom I charge you that you do obey and fear; and beware ye turn not to this abominable papistry against the which I shall anon, by God's grace, give my blood. Let not the blood of God's saints cause you to relent, but take occasion

thereby to be stronger in the Lord's quarrel, and I doubt not that He will be a merciful Father unto you.' He then bade them farewell, kissed them all, and was carried to the fire which was already prepared for him in that town. At the stake, after he had kissed it, he spoke to Lord Rich, saying, 'My Lord, beware, beware! For you do against your own conscience herein, and without you repent the Lord will avenge it, for you are the cause of my death.' Rich received another warning, similar to this, from the lips of Thomas Hawkes the next day following.\*

Osmond, Bamford, (who was otherwise called Butler,) Osborne, Chamberlain, Brodehill, and Web, were all of Coggeshall, and had been sent up to Bonner on the 1st of May. On their appearance before Bonner, Osborne, Brodehill, and Web consented to recant; but Osmond, Bamford, and Chamberlain refused to do so. Accordingly, sixteen days after their apprehension, articles were formally objected against them, 'to which, when they had given in their answers, they were remanded until the next day. . . . Then in the forenoon the bishop, using his accustomed manner of proceeding, did likewise dismiss them; and at last, in the afternoon, condemned them as heretics, and so delivered them to the sheriffs.' Chamberlain was burnt at Colchester on the 14th of June, and Osmond and Bamford were both of them burnt on the 15th. Osmond at Manningtree and Bamford at Harwich. †

Shortly after this John Simson and John Ardeley, both of whom were 'husbandmen,' and of the 'town of Wigborough,' were brought up to London. They were arraigned before Bonner, at St. Paul's, on the 22nd of May, in the presence of 'so great a multitude of people that the consistory being too small to contain them, numbers were fain to stand in the church.' Simson was condemned that day, and Ardeley three

\* Fox vii. 118, 122. The Vicar of Great Bursted had been deprived the year before, Hugh Gibson. It should seem, however, that he shortly relented, as we find him presented by Cardinal Pole to

Southchurch in 1556. Gibson died at Southchurch in 1559. Newcourt ii. 116, 535.

† Fox vii. 139—142.



days afterwards. After their condemnation they were delivered to the sheriffs, and sent down into Essex, where they were both burnt on the 10th of June. Simson at Rochford, and Ardeley at Rayleigh.\*

As Edmund Tyrrel was returning from the execution of Simson and Ardeley, he met with two men, 'whom, when he had examined and searched them,' he discovered to be also 'gospellers' and friends of the Wigborough martyrs. He immediately seized them and had them sent to the Queen's Commissioners, accompanied with a letter addressed to one of these officers, whom Fox conjectures to have been Sir Richard Southwell. † Southwell had them conveyed to Bonner, by whom they were condemned on the 5th of July. The name of one of them was John Denley, and that of the other John Newman. Denley was burnt at Uxbridge, on the 8th of August, and Newman at Saffron Walden, on the 31st of that month. ‡

About the same time, or shortly afterwards, Thomas Whittel and John Went were also sent up to Bonner. Whittel had been Rector of Kirby-le-Soken, to which living he was presented by Edward VI. before April, 1550. He was deprived by Bonner before February, 1554, and after he had been 'expulsed, he went abroad, where he might, now here and there, as occasion ministered, preaching and sowing the Gospel of Christ.' He was apprehended by one Edmund Alabaster, and was first brought up before Gardiner, 'who was lately fallen sick of his disease, whereof he not long after died most strangely.' Gardiner sent him up to Bonner. Before Bonner, Whittel's courage failed him, and he was induced to sign a recantation, having done which, he was set at liberty. But he afterwards repented. He 'felt,' however, 'such a hell in his conscience that he could scarce refrain from destroying himself, and could never be at quiet until he had gone to the bishop's registrar desiring to see his

\* Fox vii. 86—90; see also p. 330.

† Morant ii. 21, 152.

‡ Fox vii. 329, 329; Newman viii. 243—247.

bill again, the which, as soon as he had received, he tore it in pieces, and after was as joyful as any might be.' As Whittel was following Bonner out of the room where they had met, the bishop turned back and beat him with his fist, 'first on one cheek and then on the other, as the sign of his beating did many days appear.' Two days afterwards he appeared before Bonner again; then he was once more admonished, and with 'persuasions entreated by the bishop, who, because he would not agree unto the same, then proceeded to his actual degradation. . . . In the midst of the ceremonies Whittel said unto them, Paul and Titus had not so much ado with their priests and bishops; and further speaking to the bishop, he said unto him, My lord, your religion standeth most with the Church of Rome and not with the Catholic Church of Christ.' He was now sentenced to die. On the next day following he was committed to the secular power, and on the 27th of January he was led to the stake in London, in company with Went, Joan Lashford, and five others.\* Went was a native of Langham; beyond which, and the fact that he was burnt at the same time with Lashford and Whittel, we know nothing of him.† About the 7th of December in this year, James Gore died 'in the prison at Colchester, laid there in bonds for the right and truth of God's word.'

During the year 1556, the persecution raged as fiercely as ever. On the 2nd of March Sir John Mordaunt, of Winslow's, Hempstead, and Edmund Tyrrel sent up three persons to Bonner, accompanied with a letter to the effect that they were not 'conformable to the orders of the church, and that they doubted not, with the punishment of these and others before sent, but that the parishes of Billericay and Great Bursted should be brought to good conformity.' These three were Joan Potter, the wife of Hugh Potter; James Harris, servant of William Harris, of Bromhill; and Margaret Ellis. The others whom they had sent up before from these places, were Joan

\* Fox vii. 611, 715, 718, 730; New-court ii. 353; Strype, E. M. iii. i. 470; Annals i. ii. 99.

† Fox vii. 715, 748.

Horns, of Billericay, 'maid,' and Elizabeth Thackvel, of Great Bursted, 'maid,' besides Wats, who had been burnt at Chelmsford. About the same date, Katherine Hut, of Bocking, widow, was also sent up to Bonner. Of Potter we hear nothing further. Harris was but a stripling of seventeen years of age. His crime was, that he had not gone to his parish church 'by the space of a year or more,' which he confessed to be the fact. After appearing before the bishop several times, he was apparently persuaded to go to confession. 'But when he came to the priest he stood still and said nothing. 'Why,' quoth the priest, 'sayest thou nothing?' 'What shall I say?' said Harris. 'Thou must confess thy sins,' said the priest. 'My sins,' saith he, 'be so many that they cannot be numbered.' With that the priest told Bonner what he had said, and he, of his accustomed devotion, took the poor lad into his garden, and there with a rod, gathered out of a cherry-tree, did most cruelly whip him.\* The other four prisoners, after undergoing a preliminary examination, were retained in custody until the 13th of April, when they again appeared before the bishop, and were sentenced to the stake. Ellis died in Newgate before the day of her burning arrived; but Hut, Thackvel, and Horns were all three burnt together at Smithfield on the 18th of May.†

On the 28th of the same month, seven persons were delivered into the hands of John Kingston, then Vicar of East Thorp, one of Bonner's commissaries. These were Christopher Lyfter, of Dagenham, 'husbandman;' John Mace, of Colchester, 'apothecary;' John Spencer, of Colchester, 'weaver;' Simon Joyne, 'sawyer;' Richard Nichols, of Colchester, 'weaver;' John Hammond, of Colchester, 'tanner;' and Richard Grasbroke. Kingston sent them to Bonner, 'who, because he (as it seemed by the short process recorded by his register) waxed now weary, made a very quick despatch of them.' Grasbroke submitted himself, but the other six were all condemned to die. They were then committed to prison, 'from whence, on the receipt of the King

\* Fox viii. 526.

† Fox viii. 141, 144.

and Queen's writ,' they were sent to Colchester, 'where, the 28th day of April, most cheerfully they ended their lives to the glory of God's holy name and the great encouragement of others.' \*

Shortly after this, Hugh Lavercock, a lame old man, of the parish of Barking, was 'taken,' and appeared before Bonner on the 1st of May, in company with 'one John Apprice,' who was blind. After their examination they were both of them sent to Newgate, whence they were brought up for the last time on the 9th of May. Then, being 'travailed' with to recant their opinions, Hugh Lavercock first said, 'I will stand to mine answers and to that I have confessed;' and John Apprice replied, 'Your doctrine is so agreeable with the world and embraced of the same that it cannot be agreeable with the Scripture of God, and ye are not of the Catholic Church, for you make laws to kill men, and make the Queen your hangman.' In the afternoon of that day they were sentenced to death, and on the 15th of May they were taken to the stake at Stratford. 'Hugh Lavercock,' after he was chained, cast away his crutch, and comforting John Apprice, his fellow-martyr, said unto him: 'Be of good cheer, my brother, for my Lord of London is our good physician. He will heal us both shortly; thee of thy blindness, and me of my lameness. And so patiently these two good servants of God together suffered.' †

On the 6th of June ten persons appeared before Darbyshire, Bonner's Chancellor, all of whom were of this county. Agnes George, of West Bergholt, near Colchester, wife of Richard George, of that parish; Henry Wye, 'brewer,' of Stanford-le-Hope; William Halliwell, a 'smith,' of Waltham Holy Cross; Ralph Jackson, a 'serving man,' of Chipping

\* Fox vii. 138—140. Kingston had been presented to his rectory in 1528, so that he must have witnessed more than one change in the 'Established Religion,' and equally acquiesced in them all. In less than two years after this Lord Rich

presented Kingston to the rectory of Great Birch, and he continued afterwards to hold both livings until his death in 1558. Newcourt ii. 239, 59.

† Fox vii. 140—141.

Ongar; John Derifall, a 'labourer,' of Rettendon; Edmund Hunt, of the parish of St. James, Colchester; Thomas Bowyer, a 'weaver,' of East Dunmow; George Searles, a 'tailor,' of White Notley; John Routh, a 'labourer,' of Wicks; and Elizabeth Pepper, the wife of Thomas Pepper, of the parish of St. James, Colchester.\* Two of these were young persons, Searles being about twenty-one, and Agnes George twenty-six. Wye, Bowyer, Routh, Searles, and Agnes George, who had been committed because she 'would not go to church'—which was also the great crime alleged against Elizabeth Pepper—were all of them brought up from the prisons at Colchester. After their examinations the ten were sentenced to death, together with three others that appeared before the Chancellor at the same time, and then the whole thirteen were committed to Newgate to await their

\* The Incumbents of most of these parishes had acquiesced in not a few of the changes of the last few years. The Rector of Bergholt was Edmund Torrell, who was admitted in March, 1531; as he continued Rector until his death in 1559, he must have repented yet once more. Newcourt ii. 56. James Scott, the Rector of Ongar, had been admitted in 1552. He was also Rector of the adjacent parish of Greenstead, to which he was admitted in 1548. He also turned again, and died in 1577. Newcourt ii. 451, 289. The Rector of Rettendon was John Vaughan. He was admitted in April, 1541, but did not survive to make another change, as he died in 1557. Newcourt ii. 491. The Rector of Dunmow was John Byrd, who succeeded on the deprivation of Jeffrey Crisp in 1554. Byrd was originally a Carmelite monk, who turned with the times, and became a zealous preacher of the King's supremacy in the reign of Henry VIII. Henry rewarded him for his pliancy, first, with an Irish bishopric, afterwards with the See of Bangor, and at length with

that of Chester. Byrd continued to conform again under Edward VI., and turned round once more on the accession of Mary. He was now one of Bonner's suffragans, and is the bishop of whom Fox speaks as having been present at the examination of Thomas Hawkes, to whom he said—'You are a young man, and I would not wish you to go too far, but learn of your elders to bear somewhat.' Wood Ath. Ox. i. 99; Strype, Cranmer 87, 88, 89, 443, 519; Strype, E. M. ii. ii. 173; iii. i. 218; Strype, Grindal 458. Byrd was Rector of Great Dunmow until his death in 1559. Jeffrey Jones, the Vicar of White Notley, had also acquiesced in not a few changes; but he was at least unwilling to make another. Jones was admitted in March 1537; on the accession of Elizabeth he was deprived. Newcourt ii. 442. There is no clue to the Incumbents of Waltham, Wicks, or of St. James', Colchester. The Rector of Stanford-le-Hope was Thomas Bannester, admitted May, 1556, and died the November following. Newcourt ii. 548.

execution. They all suffered at Stratford, on the 27th of June. 'The eleven men were tied to three stakes, and the two women loose in the midst, without any stake; and so they were all burnt in one fire, with such love to each other, and constancy in our Saviour Christ, that it made all the lookers-on to marvel.'\*

In 1557, the persecution still increased. On the 8th of February a commission was issued to twenty persons, among whom were Henry Cole, then Dean of St. Paul's, who had been Rector of Chelmsford from 1540 to 1547. † Sir John Mordaunt, of Winslow's, and Sir Roger Cholmley, of Playtz, Westham, investing them with still further powers for the apprehension of the heretics. In the month of August after this, three and twenty persons 'about the town of Colchester were apprehended at one clap,' of which twenty-three one escaped: the other twenty-two were 'driven up like a flock of Christian lambs to London, with two or three leaders with them at most, ready to give their skins to be plucked off for the Gospel's sake.' The one that escaped was Alice, the wife of William Walley, of Colchester, who submitted herself, asked absolution, and promised to do her solemn penance in her parish church of St. Peter's, and to continue a 'Catholic and faithful woman as long as God should send her life.' The twenty-two were Robert Colman, of Walton; Thomas and John Winsley, of Great Horksley; Stephen Glover, of Rayleigh; Richard Clerke, 'mariner,' of Great Holland; William Munt, Alice Munt, and Rose Allen, of Great Bentley; Margaret Field, of Ramsey; Agnes Whitelock, of Dovercourt; Richard Bougeour, Richard Jolley, Thomas Feersane, and William Bougeour, of Colchester; ‡Richard

\* Fox viii. 151, 154. Fox says, Elizabeth Pepper, when she was burned, was eleven weeks gone with child as she then testified to one Bosom's wife, who then unloosed her neckerchief, saying, moreover, when she was asked why she did not tell them, 'Why!' quoth she, 'they knew it well enough.'

† Fox viii. 301—303. Cole preached at the martyrdom of Cranmer, at Oxford, in 1555. Strype, Cranmer 550—554. He was Pole's Vicar-general. Strype, Ecc. Mem. iii. ii. 27. He had also been a great Reformer in Edward's time. Wood Ath. Ox. i. 196.

Atkin, and Ellen Ewring, of Halsted; Richard Barcock, of Wiston, Suffolk; Richard, the husband of Agnes George, who was burnt at Stratford; Robert Debnam, of Dedham; Cicely Warren and Christian Pepper, of Coggeshall; and Allin Simpson.\*

The whole party was sent up to Bonner by Kingston, with a characteristic letter, the bearers of which were William Godwin, of Much Birch, husbandman, and Thomas Aalsey, of Copford, which last was Bonner's apparitor of the consistory of Colchester. In this letter Kingston, after informing the Bishop that the Commissioners had taken measures for seizing all the 'lands, tenements, and goods of certain fugitives,' among whom we afterwards learn was one John Lowe, of 'Colchester Heath, a perverse place,' and relating certain incidents connected with the delivery of the prisoners into his hands, he reminds his lordship that 'if the householders might be compelled to bring every man his own wife to her own seat in the church, in the time of divine service, it would profit much.' The twenty-two were all bound together with 'gyves and hemp, and in this way they travelled up to London.' When they reached the city, as they passed through Cheapside, 'they both exhorted the people to their part,' says Bonner in a letter which he wrote to Pole on the subject, 'and had much comfort e promiscua plebe.' At the instance of Pole an easy submission was framed for them, which being signed, they were released, and for this time they all escaped. Before the end of the year, however, some of them were in trouble again. Not long after the return of William and Alice Munt, and

\* The Incumbents of Bergholt 45, Walton 35, and Coggeshall 31. In the other eight Essex parishes that are mentioned, there had been but two deprivals on the accession of Mary, and one of them, Great Bentley, could not have been for conscience sake, as Shereman was presented to the Vicarage of Bulmer in 1556. The Incumbents of Walton, Ramsey, and Halsted, had all of them enjoyed their

livings under Edward; and the Incumbents of Walton, Ramsey, Rayleigh, and Dedham, all turned round on the accession of Elizabeth. Cootes, the Rector of Great Horksey, seems to have been a consistent Papist, as he was deprived in 1562. Newcourt ii. in locc. In the register of the parish of St. Nicholas, Colchester, we find this entry: 1560, Margaret, daughter of Rich. Bougeour, baptized Aug. 11.

Rose Allen, to Great Bentley, a petition was sent to the Lord Darcy by Thomas Tye, a priest then already resident in the parish, and certain others, complaining of them not only as having 'in their own persons shewn manifest tokens of disobedience in not coming to the church' . . . but also as 'having seduced many.' In the beginning of Mary's reign Tye had professed himself to be a gospeller, and 'for a twelve-month or more he came not to the church, but frequented the company of godly men and women, and as they thought he laboured to keep a good conscience;' but he had now turned round, and as his reward for betraying those whom he once called his brethren, he was in the course of the year presented to the vicarage.\* Five days after his admission to the vicarage, Tye writes to Bonner: 'Since the coming down of the twenty-two rank heretics dismissed from you, the detestable sort of schismatics were never so bold since the King and Queen's Majesties' reign, as they are now at this present. . . They assemble together upon the Sabbath day in the time of divine service, sometimes in one house, sometimes in another, and there keep their privy conventicles.' Tye then proceeds to complain of the 'Jurats and Questmen,' and to throw out hints that even the bishops are favourers of heretics; and adds: 'The rebels are stout in the town of Colcheffer. The ministers of the church are hemmed at in the open streets, and called knaves. The blessed sacrament of the altar is blasphemed and railed upon in every house and tavern. Prayers and fastings are not regarded. Seditious talks and news are rife as though there had no honourable lords and commissioners been sent for reformation.' In this letter Tye encloses an account of a two months' tour which he had just completed in other parts of the county, in the course of which he mentions visits paid by him to Great Wakering, Harwich, Langenhoe, and Peldon.

The Munts, becoming aware of the proceedings that were in progress against them, now concealed themselves. About

\* Tye was admitted 13th December, 1557, on the presentation of Bonner. Newc. ii. 50.



the beginning of March, however, they returned from their concealment, and they were soon taken. 'By two o'clock of the morning on Sunday' the 7th of that month, Edmund Tyrrel with others came to their house. He bade them at once prepare to come to Colchester Castle. Alice Munt desired that her daughter might first fetch her some drink. To this Tyrrel consented, and Rose Allen accordingly went out, taking a stone pot in one hand and a candle in the other. On her return Tyrrel met her, and taking the candle from her held her wrist, and 'the burning candle under her hand burning crosswise over the back thereof so long till the very sinews cracked asunder . . . . In which time of his tyranny he often said to her, 'Why, whore, wilt thou not cry? Thou young whore, wilt thou not cry?' unto which she always answered, that she had no cause she thanked God, but rather to rejoice.' Tyrrel and his companions then searched the house, and found there John Thurston also and Margaret his wife, whom they carried with the Munts to Colchester, and lodged them all in prison. About the same time John Johnson, otherwise called John Alier, of Thorpe, was also brought to Colchester Castle; and shortly afterwards two others of the twenty-two, William Bougeour and Ellen Ewring, were apprehended and laid in the 'Mote Hall,' together with William Purcas, a native of Bocking, Agnes Silverside, and Elizabeth Fowkes, 'a young maid' of the age of twenty, who was a native of Stoke-by-Nayland, and then a servant to Nicholas Clere, in Colchester.\*

While these prisoners were in custody, one Richard Rothe, who had been a fellow prisoner with the twenty-two in London and who was now in prison for the second time, wrote them a letter 'with his own blood.' This letter, unhappily, never reached them. Rothe continued in prison until the September following, when he was burnt at Islington, in company with three others. John Thurston died in prison in the May after his apprehension. The others, to whom there was shortly added Agnes, the wife of Richard Bougeour, having been

\* A Nicholas Clere was bailiff of Colchester, 1564—1605. Mor. MSS. Col. Mus.

frequently examined previously, were at length brought before William Chadsey, one of Bonner's chaplains; John Kingfton; John Boswell, Bonner's Secretary; and Robert Brown and Robert Maynard, who were then the Bailiffs of Colchester, in the Mote Hall.\* They were then condemned to die, and shortly afterwards Bonner sent down a writ for their execution. They were burnt on the 2nd of August. 'Between six and seven of the clock in the morning,' says Fox, 'were brought from Mote Hall unto a plot of ground hard by the town wall of Colchester, on the outward side, William Bougeour,† William Purcas, Thomas Benhold, Agnes Silverside, Helen Ewring, and Elizabeth Fowkes. When all the six were nailed at their stakes, and the fire about them, they clapped their hands for joy in the fire, that the standers by, which were by estimation thousands, cried generally almost, The Lord strengthen them! the Lord comfort them! the Lord pour his mercies upon them! with such like words, as were wonderful to hear.' ‡

In the afternoon of the day, the Munts, Johnson, and Allen, were brought forth into the castle yard, which 'godly constant persons, after they had made their prayers, and were joyfully tied to the stakes, calling upon the name of God, and exhorting the people earnestly to flee from idolatry, suffered their martyrdom with such triumph and joy, that the people did no less shout thereat to see it, than at the others that were burnt the same day in the morning.'

Margaret Thurfton was reserved because of some expectations which she encouraged that she might recant; and Agnes Bougeour was reserved because of an error in the writ. When Agnes Bougeour found that she was separated from her fellow-

\* Chadsey. He had also abjured Popery in the reign of Edward VI., and that after having made himself exceedingly prominent as a Papist. He was now on a special commission to Colchester. Strype, E. M. ii. i. 64; iii. ii. 126; Cranmer, 244; Wood, Ath. Ox. i. 136, which compare with Strype. Brown also appears

as bailiff in 1543—1549. S. Maynard, 1551 and 1560. Morant's MSS.

† The register of the parish of St. Nicholas, Colchester, contains the following entry:—1543, Richard Bougeaur, the son of William, was baptized the 19th of August.

‡ Fox viii. 392.

prisoners, and was not to die with them, she wept: 'so little did she look for life, so greatly did God's grace work in her above nature, that death seemed a great deal better welcome than life.' Margaret Thurston soon recovered her former steadfastness, and by the time that the writ had been amended, she was also 'ready to be offered up.' The two women were burnt together on the 17th of September. 'When they came to the place in Colchester where they should suffer, . . . they fell down upon both their knees and made their humble prayers unto the Lord, which thing being done, they rose and went to the stake joyfully, and were immediately thereto chained; and, after the fire had compassed them about, they with great joy and glorious triumph gave up their souls, spirits, and lives into the hands of the Lord.'\*

Shortly before these martyrdoms at Colchester, Boswell, writing to Bonner from Maldon, speaks of six persons whom Kingston had succeeded in persuading to recant—Elizabeth Wood, Christian Hare, Rose Fletcher, Joan Kent, Agnes Stanley, and Margaret Simson. †

In the April of this year another of Tye's victims was sent up to Bonner—Ralph Allerton. Allerton was also of the parish of Great Bentley. He had been apprehended previously about twelve months before this, when he was prevailed upon to recant. On that occasion he confessed that—'Coming into his parish church and seeing the people sitting there either gazing about or else talking together, he exhorted them that they would fall on prayer and meditation of God's most Holy Word. Then, after prayers, he read unto them a chapter of the New Testament, and so departed.' For this he was 'constrained to keep himself in woods, in barns, and other solitary places, under the fear of apprehension.' After his recantation he was 'raised up again,' God 'giving unto him not only hearty and unfeigned repentance, but also a most constant boldness to profess again (even unto the death) His most Holy Name and glorious Gospel.' He was sent up to Bonner, by

\* Fox viii. 420, 421.

† Fox viii. 588.

Tye, on the 8th of this month. After his remand he wrote an account of his examination ‘with blood for lack of other ink,’ which is published by Fox. Allerton again appeared before Bonner on the 7th of July; on the 10th he was condemned to die; and on the 18th of September he was burnt, in company with Rothe and two others, at Islington.\*

Some time in this year there was another sufferer for the Gospel’s sake in Essex. This was George Eagles. This man, ‘as before in the days of King Edward VI., he had not unfruitfully shewed and preached the force and power of the Lord, so afterward . . . driving about . . . lodging sometimes in the country, and sometimes, for fear, living in fields and woods. For his ‘immoderate and unreasonable going about’ he was called ‘Trudgeover.’ He was discovered in Colchester, ‘upon Mary Magdalen’s day, when there was a fair in the town,’ apprehended, and committed to the prison there, whence four days afterwards he was taken to Chelmsford. The next day he was carried to London, and was then brought down to Chelmsford again to be tried at the sessions on the charge of treason. On that charge he was sentenced to be hung, drawn, and quartered. He was ‘laid upon a sledge with a hurdle on it, and drawn to the place of execution, being first bound, having in his hand a Psalm-book, of the which he read very devoutly all the way with a loud voice. . . After he had hanged a small time, having a great check with the halter, immediately one of the bailiffs cut the halter asunder and he fell to the ground being still alive. . . Then one William Swallow, of Chelmsford, a bailiff, did draw him to the sled that he was drawn thither on, and laid his neck thereon, and with a cleaver . . . did hackle off his head and did foully mangle him, and so opened him. Notwithstanding, this blessed martyr of Christ stood steadfast and constant in the midst of his torments, till such time as his tormentor, William Swallow, did pluck the heart out of his body. The body, being divided in four parts and his bowels burnt, was brought

\* Strype, Ecc. Mem. iii. ii. 63.

to the foresaid Swallow's door, and there laid upon the fifth stalls . . . till they made ready a horse to carry his quarters, one to Colchester, and the rest to Harwich, Chelmsford, and St. Osyth. His head was set up at Chelmsford, in the market cross, on a long pole, and there stood till the wind did blow it down; and lying certain days in the street, tumbled about, one carried it to be buried in the churchyard in the night.\*

During the whole of this fearful period there were not wanting many who made it their special mission to travel about the country for the purpose of 'visiting the professors of the gospel, and comforting and exhorting them to steadfastness in the faith.' Among these were Laurence, of 'Barne Hall,' and John Barry, his servant; William Pulleyn, otherwise known as Smith; and 'William a Scot,' who dwelt, Fox says, 'at Dedham Heath.' These also regularly ministered to a congregation at the King's Head, Colchester, which constantly assembled during the whole period of the persecution, 'and as a candle upon a candlestick, gave light to all those who for the comfort of their consciences came to confer there from divers parts of the realm.†

The wretched reign of Mary was now rapidly drawing to a close; but still the fiery persecution raged with unabated fury. It was evident, however, that violence was defeating itself. Many began to 'make songs' against the government because of this. One Cornet, 'a minstrel's boy, being at a wedding at Roehedge, near Colchester, and being bid to sing some song out of the Scripture, he sang instead one of these.' For this he was committed into custody, brought before the Earl of Oxford, and was 'whipped for his pains.‡

The Queen and Bonner still moved on. In April, 1558, by virtue of a commission from the Bishop and some warrants

\* Fox viii. 396.

† Strype, E. M. iii. ii. 285. See an interesting account of the congregation at the King's Head. Strype's Annals, ii. ii. 283—286.

‡ Strype, Ecc. Mem. iii. ii. 124. The accuser of this boy was Thomas Yaxley, then Rector of East Doniland. Yaxley was at least consistent. He was deprived in 1562. Fox viii. 578; Newc. ii. 215.

also from the Council, Chadsey and two of Bonner's chaplains came down to Colchester and Harwich 'to examine heretics, and to condemn them to be burnt,' bringing with them a letter from the Bishop to Lord Darcy 'to countenance and further on this business.' Strype says 'that on their first coming down they examined six one day and condemned them the next, and so were making quick work with many more. . . . But by the providence of God . . . while these bloody men were very earnest at their cruel business, the Council sent for the chief of them (Chadsey) up to court immediately. Chadsey remonstrated, alleging, 'we be now in the myddest of our examination . . . and if we should give it up . . . we should set the country in such a rore that my estimation shall be for ever lost. . . . Would to God,' he adds, 'the honourable Council saw the face of Essex as we do see. We have such obstinate heretics, anabaptists, and other unruly persons here as never was heard of.'

Notwithstanding this remonstrance the Council persisted, and Chadsey was obliged to return to London. But, after their colleagues had left them, the other two still followed their work. On the 22nd of April, 1558, they write to Bonner: 'Yesterday, being Thursday, we finished the examination of three obstinate and cumbersome heretics; for one of them held us all the forenoon, and the other two all the afternoon. This morning, being Friday, we intended to finish the examination of the other three, and at afternoon to pronounce sentence of them all. There is little hope in them. The officers of this town be very diligent with us, and the under shereve. To-morrow . . . we intend to ride to Harwich.\*'

As the first fruits of this commission, three persons were brought to the stake at Colchester on the 27th of May: William Harris, Richard Day, and Christian George. This last was the second wife of Richard George, whose first wife had been burnt at Stratford. 'These three good souls being brought to the stake, and having joyfully and fervently made their

\* Strype, *Ecc. Mem.* iii. i. 125, 126.

prayers unto the Lord, were settled in their places and chained unto their posts, and when the fire flamed fiercely round about them, they, like constant Christians, triumphantly praised God within the same, and offered up their bodies a lively sacrifice unto His Holy Majesty, in whose habitation they have now their everlasting tabernacle.\*

Shortly afterwards Richard George married a third time, and in November he and his wife were also imprisoned for conscience sake. While they were in prison they had for their companions one Edward Grew, priest, and Appline, his wife, who had been compelled to fly from their dwelling at a town called 'Broke,' and had now fallen into the hands of Bonner's officer in Essex;† and before the month of November six more had found their way into the same prison; John Pilgrim, James Wilson, Elizabeth Young, and three others.‡

On the 17th of November the wretched Queen had gone to her last account.

\* Fox viii. 467, 468.

† Fox viii. 538.

‡ Strype, Annals of the Reformation  
i. 55.

## CHAPTER IV.

1558—1602.

WITHIN a few hours after the death of Mary, Elizabeth was proclaimed as her successor. One of the new Queen's first acts was to issue her commands for the release of such prisoners for conscience sake as had been left by Mary in the different gaols of the kingdom. At Colchester there appears to have been ten if not more; besides those just mentioned, Alice Michael, Christian Crampe and John Hoste. Concerning these a letter was addressed to William Cardinal and John Tey, who were directed to summon the Bailiffs of Colchester, and 'to examine for what causes' they 'were committed to their castle,' and 'if they found there was no cause by law to detain them, then to set them at liberty, taking first their own bonds to be forthcoming when they should be called to answer that which should be objected to them.' These bonds the prisoners at first refused to give, but they afterwards relented. The letter addressed to Cardinal and Tey bears date 21st Dec., 1558.\*

Encouraged by this and similar proceedings on the part of the Queen, many an earnest 'gospeller' who had hitherto concealed himself now came from his retirement and began openly to preach. But this was anything but grateful to Elizabeth. A proclamation was therefore issued on the 27th of December, to the effect that: 'The Queen's Majesty, understanding that there be certain persons, having in times past the office of ministry in the church, which do now purpose to use their former office in preaching, and partly

\* Cardinal was of Great Bromley. Morant i. 441. Tey, of Aldham Hall. Morant ii. 197. The Bailiffs of Col-

chester were George Sayer and John Beaft. Morant MSS.



have attempted the same, assembling . . . . in sundry places great numbers of people, hath therefore thought it necessary to . . . . command . . . . that they do forbear to preach, or to give credence to any manner of doctrine other than to the gospels and epistles of the day and to the ten commandments in the vulgar tongue without exposition . . . . added or to use any other manner of public prayer . . . . in the church, but that which is already used . . . . until consultation may be had by parliament' . . . . and that 'if any shall disobediently use themselves to the breach hereof, her Majesty both must' and would 'see the same duly punished.'

Among others who were affected by this proclamation were 'one Pullen,' 'one Dodman, of Colchester,' and 'one Thomas Pike, at Shoebury.\* Pike was probably a layman. His offence appears to have been the pulling down of certain images in the parish church. For this he was complained of to the Council, who remitted his case to the Lord Rich, 'no very good friend to Protestants, with instructions to see him punished according to the quality of his offence.' Pullen was probably William Pulleyn; † and his friend, the clergyman who was presented in the next year following by Grindal, then Bishop of London, to the vicarage of Great Bentley, on the death of Thomas Tye, and to whom also the Queen gave the rectory of West Mersea, in 1560. ‡ Their offence was that they had presumed to preach, for which they were apprehended and put in prison. A few days after these proceedings a letter was sent from the Council to Thomas Mildmay, the Bailiff of Colchester, and other 'Justices of the Peace thereabout' . . . 'to give orders . . . . for the apprehending of any others who had been guilty of similar offences.' ||

\* Strype, Annals i. 63, 69, 70.

† Fox viii. 384; Strype, Ecc. Mem. iii. ii. 64.

‡ Newcourt ii. 50, 414.

|| Mildmay, afterwards Sir Thomas, of Springfield Barnes. Morant ii. 9. The

Bailiffs of Colchester were Robert Brown and Robert Northen. Morant MSS. Strype, Annals i. i. 63. Elizabeth was at least impartial in enforcing this proclamation. Several papists were also apprehended for the offence of preaching.

Within a month after the issue of the proclamation, Elizabeth had met her first parliament, which was convened for the 23rd of January. The two most important measures now passed were 'An Act to restore to the Crown the ancient jurisdiction over the Estate Ecclesiastical and Spiritual;' and an 'Act for the uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments.' Among other powers conferred upon the Crown by the Act of Supremacy was one that gave rise to a new court, afterwards but too notorious as the Court of High Commission. The section under which this power was given is to the effect, that the Crown shall 'have full power and authority . . . to assign . . . to such persons . . . as (it) may think meet,' . . . 'to visit . . . all heresies, schisms . . . whatsoever . . . provided only that they shall not have . . . power to . . . adjudge any matter to be heresy . . . but only such as heretofore have been determined . . . or such as hereafter shall be ordered . . . by the High Court of Parliament . . . with the assent of the clergy in their convocation.\* The 'Common Prayer' sanctioned by the Act of Uniformity was the 'book . . . authorized by parliament in the fifth and sixth years of the reign of Edward VI.' with one alteration and the addition of certain lessons; 'the form of the Litany corrected;' and two sentences added in the delivery of the Sacrament. The alterations in the lessons were of no moment; but especially one of those that were made in the Litany was most ominous. In Edward's book there occurs the prayer—'From the tyranny of the Bishop of Rome, and all his detested enormities . . . good Lord deliver us.' In Elizabeth's

Among them were the following: John Morren, who held the livings of Wickham Bishops, and Copford, in this county, and who was also Rector of St. Martin's, Ludgate, in the City of London. Strype, Annals i. i. 62.; Newcourt i. 147. John Gregyll, Vicar of Barking. Strype, An. i. i. 65; Newc. ii. 35. And Peter

Walker, Rector of St. Leonard's, Colchester. Strype, An. i. i. 67; Newc. ii. 173. Walker afterwards conformed, and became Archdeacon of Stafford and Derby. He was a member of the Convocation of 1562. Strype, An. i. 489, 505.

\* 1. Elizabeth c. i. 17, 18, 36.

this prayer was omitted. Scarcely less so were the additions made to the communion service. In Edward's book the minister is directed to say, 'when he delivereth the bread, 'Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving;' and in delivering the cup, 'Drink this in remembrance that Christ's blood was shed for thee, and be thankful.' Now he was to add, in delivering the bread, 'The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul, into everlasting life;' and in delivering the cup, "The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul into everlasting life.' These two sentences were at least consistent with the doctrine of the 'Real Presence.'\* The Act of Uniformity further enacted, that 'such ornament of the church and of the minister shall be retained as was . . . in the second year of Edward VI., until other order shall be taken by the Queen's Majesty;' and under this clause of the Act, the Queen took upon herself to make another alteration in the communion service. Edward's book had enjoined, 'That the minister at the time of the communion, and at all other times, in his ministrations, shall use neither alb, vestment, or cope.' But Elizabeth enjoined him to use 'such vestments as were in use in 1547.' † It was also enacted, 'That if any persons . . . speak anything in the derogation, depraving, or despising of the same book, or of anything therein contained . . . he should, for the first offence, be fined one hundred marks; for the second, four hundred marks; and for the third, forfeit to the Queen all his goods and chattels, and suffer imprisonment during his life; and that any minister so offending, should, for the first offence, forfeit a year's income and suffer imprisonment for six months; for the second, be deprived and suffer imprisoned for one whole year; and for the third, be deprived and suffer imprisonment during his life.' ‡

\* Strype, An. i. i. 123, 124. Liturgies of Edward VI. and Liturgical Services of Q. Elizabeth's P. Soc. Procter, Hist. of Common Prayer 56.

† Eliz. ii. 25. Strype, An. i. i. 123. Liturgical Services of Q. Elizabeth.

‡ 1. Eliz. ii. 4, 5, 6, 9, 10, 11.

Such measures offered but few obstacles to the clergy who were already beneficed. Indeed, the Pope himself expressed his willingness to endorse the liturgy. Strype says, that ‘Of nine thousand four hundred ecclesiastics, but one hundred and seventy-seven left their livings, and of these only eighty were rectors of churches.’ I cannot find that more than three persons were deprived in Essex: John Morren, of Copford; John Kingston, of Aldham; and John Baker, of Kelvedon Hatch. And with regard to the laity, Heylin says, ‘The book was made so passable among the papists, that they generally repaired to their parish churches without doubt or scruple.’\* But to the ‘gospellers,’ the new Act of Uniformity soon proved to be a grievous stumbling-block.

By this time many of those who had taken refuge on the Continent during the unhappy reign of Mary were returning home. During their absence, most of them ‘had learned the way of the Lord more perfectly,’ and these were naturally more than disappointed at what they found awaiting them. Many of them were offered Bishoprics but refused them, as Miles Coverdale and David Whitehead; † and others, though they accepted office, did so with much reluctance. ‡ Shortly after the passing of the Acts of Supremacy and Uniformity, the Queen issued a series of injunctions preparatory to a royal visitation. These injunctions required, among other things, that within three months every parish should be provided with ‘one book of the whole Bible of the largest volume in English;’ and, within twelve months, with ‘the Paraphrase of Erasmus also;’ and further, ‘that all shrines . . . and all other monuments of superstition should be destroyed.’|| There were also

\* Strype, An. i. i. 339; Camden, Elizabeth in Complete Hist. of England ii. 384; Hallam’s Const. Hist. i. 198; Fisher’s Revision of the Liturgy, 155, 198.

† Coverdale was a preacher at Bumstead, and about the same time also at Great Burstead. He had been made Bishop of Exeter by Edward VI. and was deposed by Mary, (Anderson,

Annals of E. Bible i. 185; Brooks, Lives of the Puritans i. 117), and Whitehead was Curate at Hadleigh. Strype, Cranmer 393.

‡ Neal, Hist. of Puritans i. 99, n. v. 1837.

§ Strype, An. i. i. 245; Cardwell Documentary Annals i. 209, 231.

appended to these injunctions, among other 'admonitions,' the following: 'Whereas Her Majesty understandeth that in many . . . parts the altars of the churches be removed, and tables set for the administration of the Holy Sacrament, and in some other places the altars be not removed . . . it is ordered . . . that the holy tables in every church be . . . set in the place where the altars stood . . . and so to stand, save when the communion of the sacrament is to be distributed, at which time the same shall be so placed . . . as the minister may be more conveniently heard . . . and the communicants also more conveniently, and in more number 'communicate with the said minister. And after the communion, from time to time, the same holy table to be placed where it stood before.'\*

The visitation took place about Midsummer, 1559, and those who conducted it, with the exception of Parker, Grindal, and William May, were all laymen.† After the royal visitation had been completed, the vacant Archiepiscopal See of Canterbury was filled up by the consecration of Matthew Parker on the 9th of December, 1559.‡ One of Parker's first acts was, in conjunction with the other bishops of his province, to issue a paper of 'interpretations' of the Queen's injunctions; two of which were as follows: 'That there be used only but one apparel, as the cope in the ministrations of the sacraments, and the surplice in all other ministrations:' and 'that the table be moved out of the choir into the body of the church before the church door, when either the choir seemeth to be too little or at great feasts of receivings.' Both of these interpretations, as well as the injunctions to which they relate, afterwards became of great importance.

The reorganization of the hierarchy was now rapidly proceeded with. In this diocese Edmund Grindal had already

\* Cardwell, *Documentary Annals* i. 233, 234.

† Cardwell i. 256.

‡ Strype, in enumerating Parker's early preferments, speaks of him as having been Rector of Bradwell, adding 'That in Essex

I suppose;' but no such name appears in Newcourt's lists of the Incumbents of either of the Bradwells in this county. It is more probable that Parker was beneficed at Bradwell, in Cambridgeshire.

been consecrated bishop, on the 21st of July, previous to the consecration of Parker. The deanery of St. Paul's, vacant by the deprivation of Henry Cole, had been filled up by the re-appointment of William May, who had been deprived by Mary: and the archdeaconries of London, Essex, and Colchester, which were vacant by the deprivations of John Harpsfield, Thomas Darbyshire, and John Standish, were severally filled—that of London by John Mullens, who was also Rector of Theydon Garnon, and who afterwards became one of the Deans of Bocking; that of Essex by Thomas Cole, Rector of High Ongar, and afterwards also Rector of Stamford Rivers; and that of Colchester by John Pulleyn, who soon became also Rector of Copford. Mullens, Cole, and Pulleyn had all three of them been exiles in the reign of Mary, and during their absence had each of them more or less sided with the more advanced of the Reformers.\*

Elizabeth dissolved her first parliament on the 8th of May, 1559. Her second assembled on the 11th of Jan., 1562. On the same day the convocation of the clergy of the province of Canterbury met in the chapter house of St. Paul's. This body having framed the thirty-nine articles—to which there seems to have been no great difficulty in securing the subscriptions of any but those who, secretly at least, were papists rather than protestants—a paper was brought into the Upper House by Edwyn Sandys, then Bishop of Worcester, praying that 'Her Majesty might be moved that private baptism and baptism by women might be taken from the Common Prayer Book; that the cross in baptism may be disallowed . . . and that measures might be taken to set down ecclesiastical orders and rules in all matters.' And this was soon followed by another,

\* May had held the sinecure Rectory of Littlebury, 1538—1553. Newc. iii. 394. Standish had been Rector of Paglesham. New. i. 92. Mullens was collated to the prebend of Kentish Town in 1559; in 1561 to Theydon Garnon; and in 1587 to Bocking. He was also canon residentiary of St. Paul's. All which prefer-

ments he retained until his death in June, 1591. Newc. i. 637, 92; Orig. Letters, Parker Society 751; Zurich Letters, P. S. ii. 307; ib. i. 256; Brooks, Lives i. 114—116; Strype, Whitgift i. 245; Cooper, Ath. Cant. i. 295, 558; Pulleyn, Wood Ath. Ox. i. 148.

which was presented at the request of thirty-three members of the Lower House, praying 'That the Psalms . . . be sung by the whole congregation; that none be suffered to baptize but ministers only,' and 'that they also may leave off the sign of the cross:' that 'in the time of ministering the communion kneeling may be left indifferent;' that 'the use of copes and of surplices may be taken away;' that 'ministers be not compelled to wear such gowns and caps as the enemies of Christ's gospel have chosen to be the special array of their priesthood;' that 'the words in Art. XXXIII. concerning those who do not in all things conform in matters of ceremony may be mitigated;' and that 'all saints, feasts, and holy days may be mitigated.' Among the signatures to this last are those of John Mullens, John Pulleyn, Thomas Watts, then Archdeacon of Middlesex, and afterwards the successor of John Mullens, in the deanery of Bocking; and James Calfill, afterwards Rector of Bocking, and also Archdeacon of Colchester.\* Both of these papers were rejected. On the 13th of February, another paper was debated in the Lower House, which was much to the same effect with those which had already been rejected in the Upper; and on a division being taken it appeared that of those who were present forty-three were in its favour, while but thirty-eight were against it. But when the proxies of those who were absent came also to be reckoned, it was found that the paper was negatived by a majority of one. By that single voice, and that the voice of an absent member, proposals were again rejected, which, if they had been received, much of the strife which now immediately ensued would have been happily escaped. In the minority, we find Thomas Watts, John Walker, afterwards Rector of Laingdon-cum-Basildon and Archdeacon of Essex, John Pulleyn, and James Calfill.† Thomas Cole with others was unhappily absent, and either withheld or neglected to send their proxies, or the majority would have been reversed.

\* *Strype A. i. i. 501, 502; Watts, Newcourt i. 82, 92; Cooper Ath. Cant. i. 365; Calfill, Wood Ath. Ox. i. 163; Cooper i. 285.*

† *Strype, A. i. i, 504; Walker, Newcourt i. 73; Cooper, Ath. Cant. ii. 37.*

The convocation afterwards submitted certain propositions to the parliament, which were subsequently embodied in their Acts. Among them were the following: 'That all manner of persons, with their household servants, shall frequent their own parish church at the time of common prayer, and there to remain during the whole time of the same; and also shall receive the holy communion . . . so oft as is appointed by the book of service; and that, if any person . . . be found notably to transgress his duty . . . as it is prescribed, in addition to being fined, he shall be treated as a person excommunicated . . . and be discharged of the benefit of the gracious Majesty's laws, and be made unable to sue or hold plea in any of the courts of the realm.' \*

Not long after the convocation had been dismissed, Richard Kitchen, who had recently been presented by Parker to the Rectory of Stifted, came into collision with one Holland, a Curate of Bocking, and John Nowell, the Dean of Bocking, on certain matters which they felt to be objectionable in his practice. † Holland had taken him to task in his own pulpit at Stisted, for accompanying his parishioners in their periodical 'perambulations,' and also for denouncing 'preaching on such subjects as predestination and the like;' and Nowell had reproved him for 'turning his face to the east when reading divine service.' Kitchen appealed to his patron, complaining to him especially of Holland, and at the same time informed the Archbishop that there was 'great liberty used among the clergy' of his neighbourhood, 'in varying from the appointments of the church;' 'that some conferred baptism in basins, some in dishes, rejecting the use of the font; some held there must be seven godfathers; some would either that every father should christen his own child, or at least admit him to be chief godfather . . . some detested the surplice in ministrations; and that in Bocking it had been laid a-water (as he expressed it) many a day.' ‡ This coming to the ear of Elizabeth, she immediately wrote to Parker, charging him to see to the suppression

\* Strype, Annals i. 529.

‡ Strype, Parker i. 303—306.

† Kitchen, Cooper, Ath. Cant. ii. 291.



of all nonconformity throughout his province; adding—  
 ‘ For wee intend to have no dissension or variety grow . . . .  
 for so the sovereign authority which wee have under Almighty  
 God, should bee violate and made frustrate, and wee might bee  
 thought to bear the sword in vain. And in the execution  
 hereof wee require you to use all expedition that to such a cause  
 as this is shal seem necessary, that hereafter wee bee not occa-  
 sioned, for lack of your diligence, to provide such further  
 remedy, by some other sharp proceedings, as shall per case not  
 bee easie to bee born by such as be disordered.’ \*

Thus encouraged by the Queen, Parker soon bestirred himself, and a general persecution of the Puritans forthwith commenced. One of the first to suffer was the venerable Miles Coverdale. Some time after his refusal of a bishopric, he had been presented by Edmund Grindal, his former companion in exile, with the poor living of St. Magnus, in the city of London. Although he had assisted at the consecration of Parker, he was compelled to resign his living, and ever afterwards remained without any ecclesiastical preferment until his death, at the age of eighty, in January, 1568.†

The High Commission also took in hand to suppress the separate congregations of dissenters, which were now being constantly augmented by those who had been driven or discouraged from the communion of the Establishment. One such congregation was disturbed at Plumber’s Hall, in the city of London, on the 19th of June, 1567. Their number was considerable. The greater part of them were imprisoned. After remaining in Bridewell for a year, twenty-seven of them were released; the rest, however, seem to have remained there somewhat longer. The principles professed by this community, it is now plain, were substantially those of the Congregationalists. Their pastor was Richard Fitch, and they also had a deacon,

\* Strype, Parker iii. p. 68. The whole letter, commencing p. 65, will repay reading.

† Neal i. 124. Brooks’ Lives of the Puritans i. 127. Strype, Parker i. 480.

Thomas Rowland.\* To complete the overthrow of the Puritans it was still necessary to command the Universities, and especially that of Cambridge. There was a power lodged in the University of Cambridge to license twelve preachers yearly to preach anywhere throughout England, 'without obtaining license from any other.' Parker appealed to the Chancellor that this privilege might be removed. In this, however, he ultimately failed, and Cambridge—which was already a stronghold of Puritanism—continued to exercise it, greatly to the advantage of the gospel throughout the country.† It was chiefly under this privilege that the lecturers, who shortly played so important a part in the great controversy of the age, were able to find admission to the ministry and to hold their ground.

The gentry proved more pliable than the Universities. On the 25th of December, 1569, Sir Thomas Goldinge, Sheriff of Essex, and others who had been specially convened at Chelmsford on the 20th of November previously, addressed the Council in the following 'declaration': 'Our humble duties done unto your lordships; this is to signifie that wee whose names are underwritten doe knowledge that it is our bounden duty to observe the contente of the Act of Parliament, entitled, 'An Act for uniformity of Common Prayer and Service in the Church;' and the Act of the supremacy; and for observance of the same lawes, we doe hereby freely promys that every of us and our famylies . . . shall repaire to our parish churches, or to other usual chappells . . . and there shall decentlye and duly heare and take parte of the same common prayer, and all other Divine Service, and shall receyve the Holy Sacrament from tyme to tyme, according to the order of the said Act of Parliament; nayther shall any of us . . . doe, saye . . . or suffer anything to be done or sayde by our privity

\* Strype, Parker i. 481, Historical Papers, first series, 1—16. It is evidently of the leaders in this community that Fuller speaks. Ch. Hist. ii. 481. If

so, the William White of the Historical Papers might possibly be the Rector of Shering of that date. Newc. ii. 624.

† Strype, Parker i. 382.

. . . in contempt of anie parte of religion establiſhed by the foresaid Acts.' This declaration was signed by nearly seventy of the leading men of the county.\*

In 1571 Elizabeth met her third Parliament, when an act was passed † 'For the Ministers of the Church to be of sound religion,' which incorporated thirty-eight of the thirty-nine Articles of 1562 with the statutes of the realm, and required subscription to them on the part of all the clergy, on pain of immediate deprivation. It is remarkable that the omitted Article should have been the twentieth, but the reason probably is, that the Queen was too jealous of the power which she possessed under ss. 25.26 of the Act of Uniformity even to appear to part with it. 'These Articles now being legally confirmed, the bishops began the urging thereof more severely than before; which made many dissenters keep their private meetings in woods, fields, their friends' houses, &c.' ‡

Among other places in which these meetings were held, was Strethall, in this county. Robert Sharp, who was presented to the rectory in 1572, seems to have countenanced them. Strype says that 'they were found to be indeed innocent, well-disposed people, that met together on holydays . . . only to read and confer the Scriptures, and to inform and confirm one another in their christian duty; and to edify themselves in the knowledge of God, thinking thereby to spend their time better than others . . . at cards, dice, or tables, or sitting at ale-houses.' They were, nevertheless, informed against, and brought before Andrew Perne, 'parson of Balsbam, in Cambridgeshire.' § There was also another congregation of a similar character at Saffron Walden. This was informed against by

\* S. P. O. Dom. Ser. Eliz. ix. 53. Golding was of Belchamp, St. Paul's. He 'was one of the Commissioners for certifying the Chantry lands in Essex, and he knew well how to improve that opportunity by getting a large share of them.' Morant ii. 228.

† 1 Eliz. xii.

‡ Fuller, Church Hist. ii. 471, 503. The twentieth article is to the effect that 'The Church hath power to decree rites or ceremonies, and authority on controversies of faith.'

§ Strype, Ann. ii. i. 556; Parker ii. 340, 380—385; Newc. ii. 565.

one Bird, who 'seems to have been some minister in or about that town.' \*

In 1575, Archbishop Parker died, and was succeeded at Canterbury by Edmund Grindal, Bishop of London. Grindal was succeeded in the diocese of London by John Aelmer, Elmer, or Aylmer, of whom Newcourt says, that 'he was a great enemy to the Puritan faction,' adding, that he 'was much hated by them.' † During his episcopate, Essex became as distinguished for its Puritans as it had been for its Gospellers under Bonner, in the reign of Mary.

In 1576, John Coppin had been committed to prison at Bury St. Edmund's, for his disobedience to the ecclesiastical laws, and had then, or shortly afterwards, for his companions in trouble, Elias Thacker and Thomas Gibson. In 1578, John Gill, of Barly, in Essex, clerk, deposed against Coppin that he should say 'that whoever keepeth any saint's day appointed by the Book of Common Prayer is an idolater;' and further 'that the Queen was sworn to keep God's law, and she is perjured.' These three good men were all of them Congregationalists. After long imprisonment, they were arraigned at the assizes held in Bury in the month of July, 1583, when they were condemned to die, not on the charge of treason, but only on that 'of dispensing Browne's books and Harrison's books.' This was done by the judges in obedience to a letter from the Council, charging them to be severe with all nonconformists. Elias Thacker and Thomas Gibson were

\* Strype, Ann. ii. ii. 65; Whitgift i. 151. This was Richard Bird. Cooper, Ath. Cant. ii. 521.

† Aylmer had been tutor to Lady Jane Grey. He was an exile in the reign of Mary. While abroad he assisted Fox in preparing the English edition of the Acts and Monuments. He sat in the convocation of 1562, and was one of those who were absent when the Puritan movement was defeated. Aylmer narrowly escaped a serious insult at Maldon. 'Some

tradesmen . . . employed a fellow to go into the church besmeared like a fool, to snatch the bishop's hat from his head, and after twirling it round on his finger to toss it into the midst of the people. . . . The bishop was apprised of this design, and committed the principal contrivers of it to prison.' Aylmer died in 1594. Newc. i. 27. Cooper, Ath. Cant. ii. 168. At his death Aylmer was possessed of estates at Ulting. Morant ii. 136.

hanged on the Thursday after their sentence, and John Coppin on the next day following. The Lord Chief Justice, writing to the Lord Treasurer to inform him of the execution of these martyrs, adds: 'There were also five ministers convicted for dispraising the Book of Common Prayer.'\* . . . One of these ministers was Oliver Pigg. Pigg had been Vicar of St. Peter's, and also Rector of All Saint's, in Colchester, from 1569 to 1570, in which last year he removed to the Rectory of Abberton, where he continued until 1578. On his removal from Abberton he was beneficed in the diocese of Norwich. The then Bishop of Norwich was Edmund Freake, a native of Essex, who had held the Rectory of Purleigh from 1567 to 1575.† Pigg had been committed on the charge of putting the question in the Baptismal Service, 'Dost thou believe?' not to the child, as directed in the Book of Common Prayer, but to the parents. His remand was owing to some informality. Before the next assizes Pigg conformed, and after some little trouble, he was discharged.‡ We afterwards hear of him, however, again in Hertfordshire, and as an active member of the Puritan party.

While the Bury martyrs were awaiting their trial, Robert Wright and Lord Rich were apprehended at Rochford, as men that were guilty of holding similar opinions. Robert Wright had been tutor to the Earl of Essex, Lord Rich's brother-in-law. Having scruples about ordination in the Church of England, he had gone to Antwerp, where Thomas Cartwright was now settled, to seek ordination. This was in 1581. Shortly after his ordination he received an invitation from Lord Rich to become his domestic chaplain at Rochford.

\* Strype, An. ii. ii. 186; iii. 268, 269. Historical Papers 42, 44. Browne, Hanbury Memorials relating to the Independents, i. 18 st. seqq. Harrison ib. 164.

† Freake was originally a canon of the order of St. Augustine, in the Abbey of Waltham. This was before 1539. He was ordained by Bonner in the reign of Edward VI. In 1564 he became Arch-

deacon of Canterbury. He was made Bishop of Norwich in 1575. Freake was translated to Worcester in 1584. He died 1590. Cecily, his widow, was buried at Purleigh. Cooper, Ath. Cant. ii. 96; Newc. ii. 476.

‡ Hist. Papers, 54—56; Cooper, Ath. Cant. ii. 147; Strype, An. iii. i. 691; ii. 479.

‘He desired now to fill the pastoral office,’ and expressed to Lord Rich the opinion that the ‘election of ministers ought to be by the flock or congregation.’ With the concurrence of his patron a church was accordingly formed at Rochford Hall, and ‘signified their desire that Mr. Wright should take the oversight of them, and a service was held to implore the divine blessing on this new relation.’ John Greenwood, afterwards co-pastor with Francis Johnson, and who suffered in company with Henry Barrow, at Tyburn, was also associated with him as assistant chaplain. ‘They did not withdraw themselves from the parish church, but held their meetings in the hall, usually at eight o’clock in the evening.’ The mother of Francis, afterwards Lord Bacon, writing to Lord Burleigh, in 1584, says of these services: ‘I hear them in their public exercises as a chief duty commanded by God, and I also confess, as one that hath found mercy, that I have profited more in the inward feeling of God’s holy will . . . . by such sincere and sound opening of the Scriptures . . . . than I did by hearing occasional services at Paul’s, well nigh twenty years together.’ \*

It soon came to the Queen’s ear that ‘there were disorders practised in Essex, and particularly in the house of Lord Rich;’ she therefore caused Aylmer to be told that it was her ‘command to him to forbid them.’ It appears that he had already made the attempt, but had been foiled. Accordingly he told the Queen ‘that he had many great storms with the late Lord Rich, and that now lately the present Lord Rich, and his bastard uncle and another, came into his house at Fulham to solicit him to license Wright to preach in his diocese, and he had

\* Hist. Papers, 57, et seqq; Strype, Aylmer 54, et seqq. The Lord Rich was Richard, the second son of the first Lord of that name, and brother of Robert afterwards Earl of Warwick. Morant ii. 102; Strype, Aylmer 55; Historical Papers 59; Francis Johnson, Historical Papers 121 et seqq. Hanbury Memorials 83 et seqq; Henry Barrow and John

Greenwood, Historical Papers 145—177; Hanbury Memorials i. c. c. iii. iv.; Brooks’ Lives ii. 25, 28, 41, 42. The Lady Bacon was the accomplished wife of Sir Nicholas Bacon, and daughter of Sir Anthony Cook, of Giddy Hall. In 1564 she translated Jewel’s Apology into English. Strype, Parker i, 354.

refused to do so, but that the Lord's aforesaid uncle did hereupon so shake him up, that . . . he was never so abused at any man's hands since he was born.' He was only too willing, however, to make another attempt, and now he was successful. Wright was apprehended and cast into the Fleet; Rich was apprehended also, and with them both 'one Dix, another very disordered man.' Rich was cast into the Marshalsea, and Dix into the Gate House. The matters proved against Wright 'by deposition of certain witnesses,\* by virtue of a commission sent down,' were 'that he calleth the preachers that followed the Book of Common Prayer 'dumb dogs,' that 'the people were drawn away from a sermon at the church at Rochford by the tolling of a bell, to a sermon preached by him at the Hall;' 'that he found fault with the laws ecclesiastical, and depraved the ministry;' and 'that preachers were openly examined and rebuked for their sermons in a great audience in the Hall of the Lord Rich, by procurement of Wright.' Wright seems to have been removed from the Fleet to the Gate House. While there he, together with Lord Rich, who had also been removed in the meantime from the Marshalsea, addressed a joint petition to the Privy Council: 'We do offer up our supplication unto your Lordships in the presence of the God of heaven . . . that our cause might have access unto your wisdomes, and that we may be either released or condemned . . . Besides the measures of our troubles . . . and disgrace for the service which we have laboured to do both unto God and to her Majesty, we understand, moreover, that grievous things are reported of us to her Highness, and such as might justly offend her most gracious mind if this were true. . . . The question is not one of liberty only . . . nor of our wealth, but of the favor of her Majesty . . . we do, therefore, most humbly

\* The witnesses against him were John Nicholson, Rector of Southchurch, and afterwards Vicar of Althorne; Bernard or Barnaby Turner, Vicar of Shopland; John Bowden, Rector of Lee; John Berryman, Rector of Rochford, after-

wards, 1579—1617, also Vicar of Dagenham; Edward (Edmund) Barker, Vicar of Prittlewell; and together with others who are not named, strange to say, Arthur Dent, Rector of South Shoebury. Strype, *Annals* iii. i. 178.

fly unto your Lordships . . . . craving that it might please you to look into our afflicted case . . . .’ The petition is dated January 27th, 1582.\*

The keeper of the Gate House being a man that favored Puritanism, ‘having some secret word from the Secretary,’ showed Wright much kindness while he was in his custody, and even went so far as to allow him to go into Essex to see his wife and child.† This soon came to the ears of the bishop, who threatened to complain to the Queen. Wright hereupon wrote to Lord Burleigh in the keeper’s behalf, which led to a further, and, it should seem, a final investigation of the whole cause. Wright’s letter to Burleigh bears date May 5. By September Wright was subdued, a fact which the bishop announced to the Lord Treasurer as follows: ‘I have perused the two articles whereunto Mr. Wright . . . . hath willingly subscribed to the good allowance of the ministry of England, and the Book of Common Prayer . . . . unto both which points, if he can be content with his friends to stand bound in a good round sum, that from henceforth he shall neither commit to writing, nor preach anything contrary to the same, I, for my part, do not mislike that he shall have some favour.’ This was on the 11th of September. Wright was now released; Lord Rich was also set at liberty, if indeed he had not been before this. What became of Dix does not appear. ‡

Towards the close of 1579, Richard, the natural uncle of Lord Rich, had also been committed to the Fleet. In the month of August John Stubbs, the brother-in-law of Thomas Cartwright, had published a pamphlet against the then projected marriage of Elizabeth with the Duke of Anjou, an alliance which the Puritans generally regarded with the greatest alarm. The pamphlet was entitled, ‘The Discoverie of a Gaping Gulf.’ The Queen was so incensed against Stubbs,

\* Historical Papers 58.

† The secretary was Michael, afterwards Sir Michael Hicks, secretary to Lord Burleigh. Strype, An. ii. i. 214.

‡ Strype, An. iii. i. 177, 180; ii. 228, 237; Strype, Aylmer 54, 57; Hist Papers 57—63.



that she issued a proclamation to suppress the pamphlet, and caused the author to be apprehended. On the 3rd of November, Stubbs and his printer, Page, 'had their right hands cut off with a cleaver driven through the wrists with the force of a beetle, upon a scaffold in the market-place at Westminster.\*' Notwithstanding the proclamation, Richard Rich had kept a copy of Stubbs' book in his possession, and had also favoured Stubbs himself. It was further alleged against him, that he 'was a great favorer of one Dyke, who in his sermon inveighed against statute-Protestants, injunction-men, and such as love to jump with the law.' Richard Rich also obtained his release about the same time with his relative Lord Rich, and his friend Robert Wright.†

In 1583 the Queen issued a commission, under which so many deprivals took place that strenuous efforts were made to prevail with Lord Burleigh to interfere. Among others that wrote to him was George Withers, who was now Rector of Danbury, and had been Archdeacon of Colchester since the death of James Calhill, in 1570. Withers had been in exile in Geneva in the reign of Mary, and while there had contracted a firm friendship with the leaders of the reformation on the Continent. There are extant two letters of his in the 'Second Series of the Zurich Letters,' one written by him, in conjunction with John Barthelot, to Henry Bullinger and Rodolph Gualter, both of which are of the greatest value. The first is dated August, 1567, and is a vindication of the nonconformists from certain charges which had been made against them by Grindal, then Bishop of London, and Robert Horn, Bishop of Winchester, in a letter which they had previously written to the same good men.‡ And the second, which is 'without place or date,' was addressed to Frederick III., the Prince Elector Palatine—a great friend of the

\* Cooper, Ath. Cant. ii. 110; Strype, An. ii. ii. 155, 232, 239, 303, 305; Strype, Grindal 359, 594; Hallam, Constitutional Hist. i. 227.

† Dyke was probably William of

Coggeshall; *Infra*. Strype, Ann. iii. i. 691; ii. 479.

‡ Horn had been Vicar of Matching in the reign of Edward VI., 1546—1553. Newc. i. 246.

Calvinists—not long before the issue of this commission. In this letter Withers draws a lamentable picture of the low condition into which the church had then already fallen. ‘The ministry,’ he says, ‘is in fact nothing at all; nor is there any discipline; for those persons cannot be said to be ministers of Christ, but servants of men, who can do nothing according to the principles of the word, but are obliged to act in every respect at the nod of the Queen and the bishops. . . . Most of them are popish priests . . . . and the far greater part of the remainder are most ignorant persons . . . . ; preaching is a privilege confined to the bishops . . . . ; the sword of excommunication is taken out of the hands of the clergy and handed over to lawyers!’ . . . . ‘If you possess any kind of influence with our most serene Queen, we beg and entreat you to make use of it . . . . to heal these so great maladies of the church; and to condemn, for evermore, the entire remembrance of popery. If you cannot . . . . obtain a more complete reformation of the whole church, you will, nevertheless, entreat . . . . for those who abominate the relics of Antichrist, the liberty of not being obliged either to adopt them, or to relinquish their ministry.’\*

George Withers had himself been a sufferer from the severities of the hierarchy. After his return from exile, he became a preacher at Bury St. Edmund’s. While there he was deprived by Parker, in 1565, for not wearing the cap. At the earnest entreaty of his people, however, he submitted, and was restored. Parker afterwards attempted to silence him for a sermon which he preached at Cambridge, but was foiled. He was presented to the living of Danbury by Sir Arthur Mildmay, of Danbury Place, the brother-in-law of Sir Francis Walsingham, and one of the Queen’s privy council, in 1572.

The letter which Withers now wrote to the Lord Treasurer is printed at length in the Appendix to the Third Volume of Strype’s Annals, No. xxxiii., but does not appear to have had

\* Zurich Letters ii. 146, 156.

much effect, for the persecution still went on, and in the next year following waxed even hotter than before.\*

On the 6th of July Grindal died, and on the 27th of August John Whitgift (who had been consecrated Bishop of Worcester in April, 1577), was confirmed as his successor. Strype says, 'The state of the church was evidently now but in a tottering condition, both from the Papists on the one hand, and the Protestants on the other. . . . Among the Protestants there were many of the ministers who undermined the present constitution of the church by disaffecting the people's minds against the Common Prayer Book; . . . and for the more secret doing this, there were meetings in private houses upon a pretended religious account. . . .' †

To such a man as the new Archbishop a state of things like this was intolerable. In order to restrain the Puritans, Whitgift, within a month after his consecration, together with eight other bishops of his province, prepared and issued a series of articles, among which were the following:— 'That all preaching, reading, catechising, and other such like exercises, in private places and families whereunto others do resort, being not of the same family, be utterly extinguished. . . . That none be permitted to preach, read, and catechise, in the church or elsewhere, unless he do, four times in the year at least, say service and minister the sacraments according to the Book of Common Prayer.' Another article required a new subscription, without which none might 'be permitted to preach, read, catechise, minister the sacraments, or to execute any other ministerial functions.' It was as follows:—

'I. That Her Majesty, under God, hath and ought to have the sovereignty and rule over all manner of persons born within her realms and dominions and countries, of what estate, ecclesiastical or temporal, soever; and that none other foreign power,

\* Strype, Parker i. 374; Strype, Parker i. 382; Morant ii. 4; Newc. ii. 205. There is a memoir of George

Withers in Brooks' Lives, ii. 250, but see Wood, Fast. i. 95.

† Strype, Whitgift i. 228.

prelate, state, or potentate hath or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or temporal, within Her Majesty's said realms, dominions, and countries.

‘II. That the Book of Common Prayer, and of ordering bishops, priests, and deacons, containeth in it nothing contrary to the Word of God; and that the same may be lawfully used, and that he himself will use the form of the said book prescribed in public prayer and administration of the Sacraments, and none other.

‘III. That he alloweth the Book of Articles of Religion agreed upon by Archbishops and Bishops in both provinces, and the whole Clergy, in the Convocation holden at London, in the year of our Lord 1562, and set forth by Her Majesty's authority, and that he believeth the Articles therein contained to be agreeable to the Word of God.’ \*

The Archbishop also procured from the Queen a new High Commission, for whose use he prepared ‘twenty-four articles of examination,’ so comprehensive as to embrace the whole scope of clerical uniformity, and yet so precise as to leave no room for evasion. Lord Burleigh, writing to Whitgift on the 1st of July, 1584, on the subject of these articles, says of them:—‘I . . . find (them) so curiously penned, so full of branches and circumstances, as I think the Inquisitors of Spain use not so many questions to comprehend and to trap their preys . . . ; surely, under your Grace's correction, this judicial and canonical sifting of poor ministers is not to edify or reform; . . . bear with my scribbling. . . . I desire the peace of the Church; . . . this kind of proceeding is too much savouring of the

\* Cardwell says that in enforcing these articles Whitgift acted on his own personal authority. ‘The question was discussed whether the Archbishop had not exceeded his powers. . . . The statute 13 El., c. 12, which ratified the thirty-nine articles, enacted, as the Puritans

maintained, that those articles, but those only, should be subscribed . . . and it is evident that it was intended to exclude the article connected with the authority and discipline of the church. Doc. Ann. i. 153; Strype, Whitgift i. 229—231.

Romish Inquisition, and is rather a device to seek offenders than to reform any.\*

What rendered the administration of these articles more oppressive was the fact that the clergy were required to answer them on oath 'ex-officio mero,' a 'process utterly unknown in the courts of common law, and irreconcilable with the spirit of English jurisprudence—a process, indeed, which Sir Edward Coke, in the next reign, judicially pronounced to be illegal.'

The sufferings which the Puritan clergy now endured were extreme. In October Whitgift issued letters to the bishops of his province enjoining the 'diligent putting in execution' of the articles. Aylmer was only too willing an instrument in the hands of the Archbishop, and before the end of the year many of the ministers in his diocese had been already put to silence. While Aylmer's visitation was in progress, twenty-seven of the Essex ministers appealed to the Privy Council for protection. Their petition was as follows:—'Our mean estate . . . . in the eyes . . . . of the world, together with divers other circumstances, . . . . cannot but minister some . . . . discouragement to us in this our attempt. Yet the same is utterly wiped away, and we do boldly and cheerfully offer this our humble suit . . . . being our only sanctuary next to Her Majesty which we have . . . . to repaire unto in our present necessity: . . . . we are encouraged when we consider how richly God hath endowed your honours with knowledge, wisdom, and zeal of the Gospell; and . . . . we do beseech your honours . . . . to hear and judge of our matters . . . . Hearing this sounded out from the God of Heaven upon every one of us . . . . 'Woe be unto me if I preach not the Gospell' according to the measure of God's grace . . . . we have endeavoured ourselves . . . . to approve ourselves both to God and man. Notwithstanding that, . . . . some of us are

\* Strype, Whitgift iii. 87, 105; ii. 28—32; iii. 232—235. The oath *ex-officio* was an oath whereby any person might be obliged to make any presentment of any crime or offence, or to confess or ac-

cuse himself of any criminal matter or thing, whereby he might be liable to any measure, penalty, or punishment whatsoever! Cardwell, Doc. Ann. ii. 269.

already put to silence, and the rest living in feare, not that we have or can be, as we hope, charged with false doctrine or slanderous life, but for that we refuse to subscribe that there is nothing contained in the Book of Common Prayer, and of ordaining of Bishops, Priests, and Deacons, contrary to the Word of God. We do protest, in the sight of the living God, who searcheth all hearts, that we do not refuse in desire to dissent . . . . The Apostle teacheth that he which doth doubt if he eate is condemned. Then if a man be condemned for doing a lawfull action because he is in doubt . . . . and yet doth it, how much more should we incur the displeasure of the Lord and procure his wrath . . . . if we should subscribe, being certainly persuaded that there be some things in the Book contrary to His Word. If these reasons which lead us hereunto might be so answered by the doctrines of the Sacred Bible, that we might have a sure and settled persuasion lawfully and in the feare of God, we would willingly consent to it . . . . We humbly pray that your honourable and sacred protection may be extended upon us ; . . . . Instantly praying both day and night that He will blesse and preserve Her Majesty and your Honours to eternall salvation.

‘ Your Honours’ poor and humble suppliants,

WILLIAM DIKE,  
LAURENCE NEWMAN,  
ROBERT EDMUNDS,  
GILES WHITING,  
AUGUSTINE PIGOT,  
THOMAS REDRICK,  
SAMUEL COTESFORD,  
NICHOLAS COLPOTTS,  
RICHARD ALLISON,  
RALPH HAWKDEN,  
WILLIAM SEREDGE,  
JEFFREY JOSSELIN,  
JOHN HUCKLE,

THOMAS UPCHER,  
THOMAS CAREW,  
ROGER OAR,  
JOHN BISHOP,  
JOHN WILTON,  
CAMILLUS RUSTICUS,  
EDMUND BARKER,  
RICHARD ROGERS,  
NICHOLAS BLACKWELL,  
THOMAS CHAPLEIN,  
THOMAS HOWELL,  
ARTHUR DENT,  
GEORGE GIFFORD,

MARK WIERSDALE.’ \*

\* Second part of a Register, MSS., Dr. Williams’ library, Red Cross Street,

Notwithstanding this earnest appeal of the twenty-seven ministers to the Council, the persecution still went on; and before these proceedings had been concluded nearly fifty ministers had been either silenced or deprived in Essex alone. Some of the Privy Council now became alarmed. They accordingly appealed to Whitgift and Aylmer, in a letter signed by eight of their number, in which they say: ‘Hearing of late of the lamentable estate of the church in the county of Essex, that is, of a great number of zealous and learned preachers there suspended . . . . the vacancy of the place, for the most part, without any ministry of preaching, prayers, and sacraments; and in some places of certain appointed to their void rooms by persons neither of learning nor of good name: and, that in other places of that county a great number of persons occupying the cures being notoriously unfit, most for lack of learning, many charged or chargeable with great and erroneous faults, and drunkenness, filthiness of life, gamesters at cards, haunting of ale-houses, and such like; against whom we hear not of any proceedings, but that they are quietly suffered; . . . . and having then in general sort heard, out of many parts, of the like of this lamentable estate

London. These MSS. were compiled by Roger Morrice, the ejected Vicar of Duffield, in Derbyshire, chiefly from collections in the library of Lord Hollis, to whom he was chaplain. They were made use of by Strype, who speaks of Morrice in very grateful terms, in his ed. of Stow, *Survey of London* ii. 57; *Annals* fol. ed. i. 241; *Calamy Continuation*, 371; *Brooks’ Lives* iii. 539. Edmunds had been Rector of Fifield, 1560—1562, and was afterwards, 1586—1602, Rector of East Mersea. Newc. ii. 262, 414. Where he was during the interval I have not been able to ascertain. Colpotts was Vicar of South Weald 1576—1593, and also Rector of Dunton 1585—1593. He died in 1593. Newc. ii. 646, 231; Cooper, *Ath. Cant.* ii.

160; Strype, *An. i. ii.* 161; Whitgift i. 34. Josselin was Rector of Shellow Bowels, to which living he was instituted 22nd of July, 1581, on the presentation of the Queen. His successor is entered 14th Jan. 1585, per. cess. Josseline; Newc. ii. 522. Upcher, Rector of Fordham, 1561, and Rector of St. Leonard’s, Colchester, up to May, 1582, when he resigned. At what date he voided Fordham and was instituted to St. Leonard’s does not appear. He was in trouble in 1570 and brought before the Council, but discharged. He was still in Colchester after his resignation of St. Leonard’s; Newc. ii. 270, 173; Strype, *Grindal S. P. O. Dom. S. Eliz.* vii., 92. For the others see Appendix to this Chapter.

of the church, yet to the intent we should not be deceived . . . . we sought to be informed of some particulars, namely, of some parts of *Essex*; and having received the same . . . . we have thought it our duties . . . . without intermeddling ourselves with your jurisdiction ecclesiastical, to make report unto your lordships as persons that ought most specially to have regard thereto, as we hope you will; and therefore have sent you herewith, in writing, a catalogue of the names of persons of sundry natures and conditions: that is, one sort being reported to be learned, zealous, and good preachers, deprived and suspended, and so the cures not served with meet persons. The other sort, a number of persons having cures, being in sundry sorte far unmeet for any offices in the church for their many defects and imperfections, and so, as it seems by the reports, have been and are suffered to continue without any reprehension. . . . In a third sort, a number having double livings with cure, and so not resident upon their cures, but yet enjoying the benefit of their benefices without any personal attendance. . . . Against all these sort of . . . . corrupt members we hear of no inquisition . . . . but yet of great extremity against them that are known diligent preachers. Now, therefore, we . . . . do most earnestly desire your lordships to take some . . . . consideration that the people . . . . may not be deprived of their pastors, being diligent, learned, and zealous, though, in some points ceremonial, they may seem doubtful only in conscience, and not of wilfulness. . . . <sup>4</sup>

Your Lordships' loving friends,

WILLIAM BURLEIGH,  
AMBROSE WARWICK,  
CHARLES HOWARD,

GILBERT SHREWSBURY,  
ROBERT LEICESTER,  
JAMES CROFT,

FRANCIS WALSINGHAM.\*

\* Cecil, Lord Burleigh, married Mildred, daughter of Sir Anthony Cook and sister of Lady Bacon. *Morant* i. 66; *Ath. Cant.* ii. 249—257. Ambrose Dudley, Earl of Warwick. See a collision of his with Whitgift. *Strype*, *Whitgift*

i. 588. Howard of Effingham. *Cooper*, *Ath. Cant.* Gilbert, son of Francis Talbot. *Strype*, *Annals* i. i. 187. Leicester, Robert Dudley, a great friend of the Puritans. *Strype*, *Parker* i. 311; ii. 191. *Whitgift* i. 430. 471. *Fulke*,



There is a document transcribed in the 'Second part of a Register,' which bears internal evidence of being the identical return to which the Councillors thus refer. I therefore subjoin it in the form of an Appendix to this chapter, with such brief biographical notes as I have been able to collect and my space will allow.

Even this powerful interposition had but small effect with the prelates. They therefore still went on. A new Parliament was summoned for the 23rd of October, 1586, and the proceedings which were in progress against the Puritans had not a little influence on the elections. Wherever the nonconformists were in sufficient strength they returned members in whom they felt some confidence. The members for the county were Sir Thomas Henneage and Sir John Petre; for Colchester, James Morice and Francis Harvey, both of whom were nominated by Sir Francis Walsingham, a firm friend of the Puritans; and the members for Maldon were John Butler and Edmund Lewknor.\*

The laymen of the county, immediately after the election, petitioned, some the newly-elected members, others the Privy Council, others Lord Rich, and others the Parliament.

Butler and Lewknor were petitioned 'in an humble request of the inhabitants of Maldon, with their neighbours thereabout

Rector of Great Warley 1571—1589, was one of his chaplains. Ath. Cant. ii. 30, 34, 56. Newc. ii. 641. Sir James Crofts, Comptroller of the Queen's Household. Walsingham had been an exile in Mary's reign. He was now Recorder of Colchester. Strype, Whitgift i. 425, 431; iii. 221. Ath. Cant. ii. 86—92.

\* Sir Thomas Henneage was Treasurer of the Queen's Privy Chamber. In 1564 he has granted him the Manor and Port of Cophthall, where he afterwards built a noble mansion. In 1573 he has also granted him the Manor and Rectory of Epping. Sir Thomas continued to sit for Essex until his death in 1595. Morant

i. 17, 46, 48; ii. 135. Morant, Colchester 134. S. P. O. Dom. S. Elizabeth xxxiv. 44. Sir John Petre, afterwards Lord Petre, of Writtle. Morant ii. 63. James Morrice, Ongar. Morant i. 129. Strype, Whitgift ii. 28—31. Butler was probably of the family into which Robert Wright married. Edward Lewknor afterwards Sir Edward. He had previously represented Tamworth in 1571, and Shoreham in 1572. He also again represented Maldon in 1592. Newport, in Cornwall, in 1597; and Maldon once more in 1603. Sir Edward's daughter, Hester, married Sir Robert Quarles, of Romford. Cooper, Ath. Cant. ii. 412.

of Dengie, Rochfort, Thurstable, and Witham,' which says : 'It is not an injury to our bodies that causeth us this day to complaine. It is not the want of bread, or the scarcity of corne. . . . But it is the wrong done to our soules, and . . . the want of spiritual foode. If we aske our pastors, and such as are set over us . . . they are crueller than the ostriche in the wilderness, and more unkind than the dragons. . . . For alas ! the greater number . . . either be utterly unfit by reason of their ignorance . . . or altogether careless and unable . . . being non-resident . . . or being not only unable to teache, but also of an ungodly life, such as have been Popish priests, taylors, wheelwrights, fletchers, serving-men, and many of them ale-house haunters, dicers, quarrellers, whoremongers, and full of gross sins. As for the small number of our godly teachers, some are suspended, and the most of them are threatened to be. . . . These things have wrunge from us this lamentable complaint, and have enforced us to cry out for helpe . . . beseeching and praying the High Court of Parliament to procure the removing of such things as have no better use in the Church than to make difference among brethren, and give occasions to such of the wicked as are ready to use them to vex and molest the faithful ministers and to interrupt the free course of the gospel . . . The godly have long languished for this and prayed to see it. The strength of sin and iniquity of the time hath found it more than needfull. The zeale of God's glory, and the soules of our posterity seeme to require all this from us.' The same persons also address the Privy Council in much the same terms of pleading earnestness ; concluding thus : 'We most humbly beseech your Honours, even in the bowells of Jesus Christ, to be meanes for us that our faithful and godly preachers may be restored and continued, so that we may serve the Lord our God according to His blessed and everlasting Word.'

Upwards of two hundred, and among them the chief men of the Hundred of Dunmow, addressed themselves to Lord Rich. 'The greatest number of our ministers are utterly without

learning, or very idle, or otherwise of very scandalous life . . . and those few at whose hands we reaped comfort are from time to time molested, threatened, and put to silence. May it, therefore, please your Honour . . . to make known our lamentable case . . . that . . . our grievances be redressed . . . and so the foundations of Christian religion be not everywhere laid.’

Upwards of a hundred of the chief laymen of Rochford Hundred petitioned the Privy Council. After having related their grievances in much the same strain as their neighbours, they conclude with the appeal: ‘Most humbly we doe entreat and beseech your Honours, according to your accustomed care and good will towards the Church of God, that these good and godly preachers . . . to whom we are accustomed to repaire, may be freed and at liberty to preach the Gospel amongst us as they have done to God His glory.’ And the Hundreds of Hinckford, Freshwell, Uttlesford, and Clavering, petitioned the Parliament with similar complaints of their privations, adding: ‘May it, therefore, please the Honorable Court that redresse may be had of this our pitifull estate . . . and that the godly preachers we have, . . . may be freed from their vexations and troubles, and continued still in their places in the labor of the Lord’s vineyard, to the praise of His glorious name.’\*

Six of the suffering ministers also addressed the Parliament in a Petition, a part of which has been already printed by Mr. Brooks in the first volume of his *Lives of the Puritans*, p. 52. They pray the High Court: ‘. . . to stand assured of their dutyfull subjection and obedience to all lawfull authority . . . if the terror of the Lord constrained them . . . and if the love of God, crying day and night unto them, . . . shall so far prevail with them, . . . that they be enforced . . . in all quiet and peaceable manner to preach the Word of God to the people whom they serve, and commend their lives and whole estate to Almighty God as to a faithfull Keeper, and to

\* Second part of a Register. MSS. 457—749.

the gracious clemency of the House, and of Her Right Excellent Majesty the Queen.’\*

Moved by these and similar appeals from other parts of the country, the friends of the Puritans in the House of Commons endeavoured to procure them some relief. On the 27th of February, 1587, Mr. Cope ‘offered to the House a bill and a written book,’ the bill containing a petition ‘that it might be enacted that all laws now in force touching the Ecclesiastical government should be void;’ and ‘that it might be enacted that the Book of Common Prayer now offered, and none other, might be received into the Church to be read.’† Mr. Cope was supported, among others, by Mr. Lewknor, who spoke, ‘shewing the necessity of a learned ministry, and thought it very fit that the petition and book should be read.’ This coming to the ears of the Queen, she sent for the ‘bill and the book,’ and in a few days after this Mr. Cope, Mr. Lewknor, and two other members, who had spoken on the motion, were summoned before the Lord Chancellor and the Privy Council, and by them were committed to the Tower.‡ The House of Lords also had more than one debate upon the subject of Puritan grievances, and a bill was actually introduced, and apparently with the sanction of the Queen herself, on the subject of pluralities. But on the petition of the bishops, alleging ‘a catalogue of inconveniences that would arise if pluralities were taken away,’ and arguing the danger of innovations, the Queen interfered, and the bill was withdrawn. || When the Parliament was dissolved in March, 1538, things therefore remained precisely as they were.

Satirical and scurrilous pamphlets shortly came to be published, and obtained extensive circulation throughout the country; among them the notorious Martin Mar-Prelate Tracts. On the bare and it should seem the altogether

\* Part of a Register MSS. 819, 820.  
The six ministers were Ralph Hawken,  
George Gifford, John Huckle, Giles  
Whiting, William Turnfall, Roger  
Oar.

† See Fuller’s Church History iii. 94.

‡ Parl. Hist. i. 850—852.

|| Fuller iii. 95, 96.

unfounded suspicion of being implicated in these last publications, John Penry was executed 'at St. Thomas a watering, situated close to the second milestone on the Old Kent Road,' on the 25th of May, 1593. John Udal was also sentenced to death at Kingston, but died in the Marshalsea towards the end of the year 1592.\* About the same time John Greenwood, of whom we have already heard at Rochford, also suffered death for his opinions. He had been apprehended as early as 1586, and having undergone several examinations, had laid in divers prisons in company with others who were also in custody for their nonconformity until the 23rd of March, 1592, when he was finally indicted, together with his friends, Henry Barrowe and Scipio Bellot, Robert Bowle and Daniel Study, before the Lord Chief Justice, the Attorney-General, and other functionaries, on the charge of publishing and dispensing seditious books. Barrowe and Greenwood were condemned to execution on the following day. The sequel up to the day on which these martyrs died, is thus related by Henry Barrowe, in a letter dated the 4th or 5th of the fourth month, 1593: 'Upon the 24th, early in the morning, was preparation made for our execution. We were brought out of the limbo, our irons were smitten off, and we ready to be bound to the cart, when her Majesty's most gracious pardon came for our reprieve. After that, the bishops sent unto us certain doctors and deans to exhort and confer with us. We showed them how they had neglected the time; we had been well nigh six years in their prisons, never refused, but always humbly desired of them Christian conference for the peaceably discussing and deciding our differences, but could never obtain it at their hands . . . . That our time was now short in this world, neither were we to bestow upon it conferences . . . . yet if they desired to have conference with us, they were to get our lives respited . . . . we then would gladly condescend to any Christian and orderly conference by the Scriptures. Upon the last day of the third month, my brother Greenwood and I were very early and secretly conveyed

\* Hist. P. 177—192.

to the place of execution, where, being tied by the necks to the tree, we were permitted to speak a few words. We there, in the sight of that Judge that knoweth and searcheth the heart, before whom we were then immediately to appear, protested our loyalty and innocency towards her Majesty, our nobles, governors, and this whole State ; that in our writings we had no malicious or evil intent, so much as in thought towards any of these, or towards any person in the world, and that wherein we had through zeal or unavoidably let fall any word or sentence that moved offence or carried any show of irreverence, we were heartily sorry, and humbly besought pardon of them so offended for the same. Further, we exhorted the people to obedience and hearty love of their prince and magistrates, to lay down their lives in their defence against all enemies ; yea, at their hands, patiently to receive death or any punishment they shall inflict, whether justly or unjustly . . . . For the books written by us, we exhorted all men no further to receive anything therein contained, than they should find sound proof of the same in the Holy Scriptures. Thus craving pardon of all men whom we had any way offended ; and freely forgiving the whole world, we used prayer for her Majesty, the magistrates, people, and even for our adversaries, and having both of us almost finished our last words, behold one was even at that instant come with a reprieve for our lives from her Majesty.' Notwithstanding this second reprieve, the very next day after the date of his letter (April 6) Greenwood and his friend Barrowe were hurried to the place of execution secretly, and put to death.\*

The Parliament which was now sitting passed a measure entitled, ' An Act to retain the Queen's Majesty's subjects in their due obedience ;' the intent of which is stated in the preamble to be ' For the preventing and avoiding of such great inconveniences and perils as might . . . . grow by the wicked practices of seditious sectaries and disloyal persons.' This Act

\* Historical Papers, 145, 176. Brooks ii. 23—44. Hanbury's Memorials i. 35—82. Ath. Cant. i. 154.

provided that, 'if any person above the age of sixteen years' should 'obstinately refuse' to come 'to church for the space of a month,' or be 'present at any assemblies, conventicles, or meetings, under color of . . . exercise of religion,' he should be 'committed to prison, there to remain, without bail or mainprize,' until he should 'conform,' which he was required to do by making 'public and open submission,' in a form which demanded he should say, among other things, 'I do humbly confess and acknowledge that I have grievously offended God . . . . by absenting myself from church . . . . and in using and frequenting . . . conventicles . . . and I am heartily sorry for the same.' It was further provided that any one who should refuse thus to conform, having once been convicted, should 'abjure this realm of England, and all other the Queen's dominions for ever ;' and that if 'he should refuse such abjuration,' or having made it, 'should not go to such haven and within such time as is appointed,' or having gone away, should return again, he should be guilty of 'felony, without benefit of clergy !' Oppression could no farther go than this. Conformity had been rendered impossible for thousands already, and now dissent was either transportation for life, or death.\*

The long reign of Elizabeth closed on the 24th of March, 1603.

\* 35 El. 1, 2, 3, 5. Burns, Ecc. Law. Aft. Diffenters.

## APPENDIX TO CHAPTER IV.

A SURVEY OF SIXTEENE HUNDREDS IN THE COUNTY OF ESSEX, CONTAINING BENEFICES 335; WHEREIN THERE ARE OF IGNORANT AND UNPREACHING MINISTERS 173; OF SUCH AS HAVE TWO BENEFICES A-PIECE 61; OF NON-RESIDENTS THAT ARE SINGLE BENEFICED 10; PREACHERS OF SCANDALOUS LIFE 12; — SUMMA TOTALIS 225. THE HUNDREDS WANTING ARE HARLOW HALF-HUNDRED, WALTHAM HUNDRED, BEACONTREE HUNDRED.

I. A survey of the unpreaching ministers in Essex, with their conditions.

Mr. Rush, of Maplestead Parva.

The curate of Glestenthorpe. \*

Mr. Dunnell, parson of Burbrooke. †

Mr. Whiting, parson of Toppesfield, sometime a serving man. ‡

Mr. Storie, parson of Yeldham Parva. ||

Mr. Hunt, curate of Sible Hedingham, a very infamous person.

Mr. Ludham, vicar of Wethersfield. §

\* The Vicar of Gestlingthorp was Thomas Corbett. N. ii. 281.

† Robert Donnell, possibly a son of Thomas, of whom see Strype, Cranmer 450. Grindal 52. Cooper, Ath. Cant. ii. 522.

‡ William Whiting, admitted on the presentation of the Queen, 11th Feb., 1578, and died before April, 1598.

|| John Sterne. N. ii. A John Sterne became Vicar of Witham in 1587, and

was consecrated Suffragan Bishop of Colchester by Whitgift in 1592. Strype, W. ii. 147. Ann. iv. 555. Cooper, Ath. Cant. ii. 469. If Newcourt be right in identifying the Rector of Yeldham with the Vicar of Witham, it is perhaps more likely that Storie was the Curate than that the name is misspelt in the MSS. ii Feb., 1578; and died before April, 1598.

§ John Ludham, 17th May, 1570. N. ii. 654.



Mr. Kenhed, vicar of Stamford, sometime of an occupation.

Mr. Walker, vicar of Old Saling. \*

Mr. Joiner, rector of Much Barfield. †

Mr. Pool, vicar, Poole's Belchamp.

Mr. Ballie, parson of Borrile, a man of scandalous life, a drunkard.

Mr. Coole, parson of Middleton, a man of occupation sometime. ‡

Mr. Philipps, parson of Sturmer, sometime a popish priest. ||

Mr. Pennock, vicar of Much Maplestead, sometime a tailor. §

Mr. Walles, parson of Pentloe, now in trouble for incontinency. ¶

Mr. Bland, parson of Tilburie. \*\*

Mr. Collisson, parson of Belchamp Water. ††

Mr. Horsnell, parson of Brundon, sometime also a frier. †††

Mr. Woodthorpe, parson of Lamershe, sometime a popish priest. || ||

\* Richard Walker, 14th Nov., 1573. He had previously been Rector of Birchanger, where he was admitted 4th Dec., 1560. He voided Birchanger before Feb., 1566. When he voided Saling does not appear. N. ii. 514.

† John Jenner, 29th July, 1580, on the presentation of the Queen. He died before Jan., 1615. N. ii. 30.

‡ John Cole admitted 7th April, 1560? (The date in Newcourt is plainly a misprint.) Cole died before Jan. 1590. N. ii. 419.

|| Jeffrey Philipps admitted 25th Jan., 1562; resigned before 20th Sept., 1600. N. ii. 566.

§ William Pennock, 6th Nov., 1574; died before June, 1587. N. ii. 404.

¶ Nicholas Wallys, 4th Aug., 1571. How or when he voided does not appear. N. ii. 468.

\*\* Tilbury Juxta Clare, Thomas

Blande, 1st April, 1572; resigned before 1592, when he became Vicar of Ramsey. He died before June, 1601. N. ii. 594, 485.

†† John Collinson, 12th Oct., 1584. He had been Rector of Henny Magna in 1563; he resigned Henny before April 1571, but how or when he voided Belchamp does not appear. N. ii. 45, 327.

‡‡ John Horsenayle, Sept., 1561. He had been Rector of Raine Parva, to which he was admitted in 1545; he had therefore turned twice. Horsenayle re-resigned Raine in 1572. He died before Feb. 1587. N. ii. 480, 100.

||| John Woodthorpe, 13th Sept., 1544, on the presentation of John, Earl of Oxford. He was also Rector of Mount Bewers to which he was admitted 13th Jan., 1580, on the presentation of the Queen. He died before Sept. 1599. N. ii. 103, 360.

Mr. Somerton, parson of Focksheard. \*

Mr. Bowne, curate of Afhton.

Mr. Tifford, curate of Walden. †

Mr. Elie, vicar of Littleburie. ‡

Mr. Prince, vicar of Great Chesterford, a man of very evil report. ||

Mr. Clough, parson of Elmdon. §

Mr. Shepheard, parson of Haiden. ¶

Mr. Clearke, vicar of Great Wendon. \*\*

Mr. Lithall, vicar of Newporte. ††

Mr. Flute, vicar of Rickling. |||

Mr. Lucking, vicar of Takeley. He is one that cannot preach the Word of God truly and soundly, for which he was constrained to recant his errors openly, yet he continueth falsifying and corrupting the Scriptures. Witnesses, Frances Gainford, gent., Robert Ingall, John Cambricke, Thomas Saunders, Francis Clarke. §§

\* Foxearth. Thomas Sommerton, admitted 6th July, 1561. He was also Rector of Leyton, where he was admitted 5th Oct., 1560. How or when he voided either living does not appear. N. ii. 275, 392.

† The Vicar of Walden was Thomas Dove, afterwards Bishop of Peterborough. He was admitted in 1580. Dove was now also one of the Chaplains in ordinary to the Queen; N. ii. 294, 627; Wood, Ath. Ox. i. 697. He was Rector of Haidon 1556, 1558; N. ii. 294; Strype, W. ii. 457.

‡ John Hellie, 24th April, 1570. He was presented by the rector, Henry Harvey, who having turned round on the accession of Mary, again repented on the accession of Elizabeth; Strype, Cranmer 468; At. All. E. M. ii. i. 402; N. i. 81; Hely (as his name was also spelt) died before 10th Sept., 1596. N. ii. 394.

|| Thomas Prynce, 9th Dec., 1562. Died before May, 1600. N. ii. 133.

§ Thomas Clough, 5th Aug., 1568. Died before March, 1602. N. ii. 242.

¶ William Shepheard, 21st June, 1541, and who, having twice turned, resigned in 1586. N. ii. 294.

\*\* Jeffrey Clark, 18th Feb., 1577, on the presentation of Aylmer. Died before March, 1594. N. ii. 650.

†† John Lythall, 19th Jan., 1581. He had been Rector of St. Christopher's, London, where he was deprived in 1567. N. ii. 436, i. 324.

||| William Flete, 11th Feb., 1559. Died before Feb., 1597. N. ii. 494. From 1570 to 1574 Flete had also been Rector of Birchanger. N. ii. 62.

§§ Robert Lukin, admitted 9th Dec., 1561, on the presentation of Grindal. He died before Dec., 1598. The Gaynsfords were of Toppesfield. Morant ii. 359

Mr. French, parson of Birchanger, a very insufficient and careless minister, a gamester. Witness, Francis Clark. \*

Mr. Batho, vicar of Elsenham, a very insufficient man, and cannot preach. †

Mr. Birde, vicar of Great Chishill. ‡

Mr. Simpson, vicar of Clavering. ¶

Mr. Miller, curate of Berden, sometime a weaver.

Mr. Jenawaie, vicar of Manuden. §

Mr. Morgan, Ap. Richard, parson of New Sampford. ¶

Mr. Luddington, vicar of Hempsted and Old Sandford.\*\*

Mr. Hoole, curate of Asden.

Mr. Braine, of Hadstock.

Mr. Levit, parson of Leaden Roding, a notorious swearer, a dicer, a carder, a hawker and hunter, a very careless person . . . He is a quarreller and fighter, for he quarrelled and fought with the parson of Stoke in a common inn in Chelmsford. Witnesses, Thos. Alett, John Crassingham, with others. ††

\* Thomas French, Flete's successor. N. i. 22nd Oct., 1574. N. ii. 62.

† Robert Batho, admitted 26th Jan., 1578. Died before Feb., 1592. N. ii. 246.

‡ William Burd, 18th Nov., 1566, resigned before May, 1605. N. ii. 150.

¶ Thomas Simpson, 5th March, 1560. Died before 21st Dec., 1592, at which date he was succeeded by John Smith. Smith was a native of Warwick, and had been Fellow of St. John's, Oxford. He succeeded Launcelot Andrews in the lectureship at St. Paul's, where he was also divinity reader. He was vicar here for twenty-five years. M. ii. 157; Cole, MSS. iii. 139; Wood Ath. Ox. i. 414. There are published of his—(1). The Doctrine of Prayer for all Men, proved against those who say that all men are not

to be prayed for; Lond., 1598. 4to, (2). The Essex Dove; Lond., 1629, 4to. (3.) Substance of Prayer, or an Exposition of the Lord's prayer; Lond., 1629, 4to. (4.) An Exposition of the Creed, and Explanation of the Articles of our Christian faith, 1632, fol. (5.) His works in several treatises, viz., The Grounds of Religion; an Exposition on the Lord's Prayer; and a Discourse of Repentance; Lond., 1637, fol.

§ John Janeway, 2nd Aug., 1564. N. ii. 403.

¶ 11th Oct., 1565. He was still there in 1610. N. ii. 516.

\*\* John Luddington, 23rd Sept., 1564. N. ii. 515.

†† Matthew Levett, 26th Nov., 1571 on the presentation of the Queen. N. ii. 507.

Mr. Banks, parson of White Roding, a very negligent man.—Witness, Nicholas Horsey and Rein Sommers, with others.\*

Mr. Vaux, vicar of High Easter, a very negligent man, and one that spendeth much time at the bowls, cards and tables; and one very careless for his family, for his wife and children want at home, while he spendeth abroad. Witness, Thos. Arwaker, of the same parish. †

Mr. Cooke, of Much Dunmow.

Mr. Thomison, curate of Little Canfield, is a gamester and an ale-house haunter, and such a one as useth a very loose life, frequenting the company of vain men. Witness hereto, John Haulande, Thos. Nailor, Richard Wait. †

Mr. Innian, vicar of Much Canfield. ‖

Mr. Booth, curate of little Dunmow.

Mr. Platte, parson of Shellow Bowels. §

Mr. Amadon, curate of Halingburie, Morely. ¶

Mr. Archer, curate of Little Eston, sometime a pedlar by occupation, a swearer. Witness, John Lewis. \*\*

The curate of Little Hallingburie.

Mr. Symons, parson of Firman. ††

Mr. Barfoot, parson of Fifield. ††

Mr. Bill, parson of Shellie. ‖‖

\* Henry Banks, 30th May, 1576. He had previously been Rector of Willingale, Spain, 1573—1576. N. ii. 500, 671.

† Robert Vaux, 25th Aug. 1569, afterwards 1587, also Rector of Willingale Doe. He died before Feb., 1604. N. ii. 232, 668.

‡ The Rector was Richard Vaughan. *Infra*.

‖ W. Innian, 28th July, 1563. He resigned before May, 1604. N. ii. 123.

§ William Platt, 14th Jan., 1585. He had succeeded on the deprival of Jeffrey Josselin, see *infra*. Platt died before Nov., 1620. ii. 522.

¶ Rich. Amadas, 3rd July, 1585. Died before Sept., 1629. N. ii. 296.

\*\* The Rector was Henry Fletcher, 16th June, 1582. Fletcher was also Rector of Barneston from May, 1579, to the commencement of 1600, when he resigned. He died before April, 1634. N. ii. 238, 37, 206.

†† Thomas Symons, 3rd March, 1584. N. ii. 256.

‡‡ George Barfoot, 26th May, 1578. N. ii. 262.

‖‖ Nicholas Byll, 7th July, 1574. He had also been Vicar of Lindsell, 1569—1578. Byll resigned before Dec., 1589. N. ii. 521, i. 391.

Mr. Hofkin, parson of Belchamp Rooding.\*

Mr. Dawson, parson of Abbas Rooding, a common swearer. †

Mr. Atkinson, parson of Stamford Rivers. ‡

Mr. Benner, of Navestock.

The parson of Chigwell. ||

Mr. Elener, curate of Canendon, an alehouse haunter, also a gamester.

Mr. Hausmann, vicar of Canendon, sometime a townbroach, made a mass priest. A persecutor in Queen Mary's days, now he hath two benefices. A very careless man, and one that cannot preach sincerely the truth. Witnesses, John Adams, Edward Booth, of the same place. §

Mr. Birde, parson of Asheldon. ¶

Mr. Glascock, vicar of Hockley, sometime a wheelwright.\*\*

Mr. James Allen, vicar of Shopland, sometime a serving man; unable to preach, for he cannot render an account of his faith neither in Latin nor English, yet made minister within these three or four years. Witnesses, Edward Thornton, John Peacock, of the same parish. ††

Mr. H. Phippe, vicar of Barling, sometime a dealer by occupation. Convicted of . . . . A man far unable to preach. Witnesses, John Gardiner, of Hebridge, with others.

Mr. Mercer, curate of Little Wakering, a drunkard and ale-house haunter.

Mr. Dowell, vicar of Little Wakering, a drunkard and ale-house haunter. ‡‡

\* Rich. Hofkyn, 12th Jan., 1578. Died before 1642. N. ii. 503.

† Matthew Dawson, 26th May, 1565. Died before June, 1587. N. ii. 449.

‡ Christopher Atkinson, 15th March, 1577. N. i. 547. Possibly the same with the Merton College man. Strype, Parker i. 501.

|| This was Thomas Fulkes, 10th Jan., 1571. He was also Rector of Tollethunt Knights. 11th Dec., 1579. He died before June, 1589. N. ii. 143, 607.

§ Canewdon. John Howsemann, 11th April, 1554. N. ii. 121. Strype Aylmer 78. see page 165.

¶ Ashingdon. John Byrd, 31st Jan., 1566. Died before March, 1589. N. ii. 21.

\*\* Thomas Glascock, 11th Oct., 1574. N. ii. 331.

†† James Allen, 18th Feb., 1631, on the presentation of the Queen. N. ii. 532.

‡‡ Francis Dowell, 11th Jan., 1583. He resigned before Aug., 1587. N. ii. 621. p. 165.

- Mr. Johnson, of Woodham Mortimer, a drunkard. \*
- Mr. Hickson, of Munden, sometime a serving man. †
- Mr. Dobson, of Criksea. ‡
- Mr. Glover, of St. Laurence, a gamester. ||
- Mr. Dewbanke, of Bradwell. §
- Mr. Barnley, of Althorne, an ale-house haunter. ¶
- Mr. Salisbury, of North Fambridge. \*\*
- Mr. Miller, curate of Denge. ††
- Mr. Seeper, curate of Burnham. ‡‡
- Mr. Potts, parson of Tolleshunt Darcie, sometime a tailor. |||
- Mr. Holmes, parson of Wickham. §§
- Mr. Halls, vicar of Witham, incontinent. ¶¶

\* Nicholas Johnson. 14th Feb., 1567. Died before April, 1611.

† Robert Hickson. The date of his admission does not appear; he died before March, 1604. N. ii. 428.

‡ Nat Dobson. 19th April, 1585. Died before Aug., 1610. N. ii. 201.

|| Hugh Glover, 28th Feb., 1570. N. ii. 372.

§ Bradwell by the sea. John Debanke, 24th March, 1562. Died before April, 1602. p. 165. His successor was William Tabor, Rector of Widdington, Dec. 30, 1570; Rector of High Ongar, Feb. 21, 1571. Tabor resigned Widdington in 1574, and became Rector of Willingale Spain, Nov. 25 of that year. He resigned Willingale in 1582. In Aug. 1585, he became Archdeacon of Essex; Ongar and Bradwell he retained till his death in 1611. N. i. 73. Tabor's name appears among the signatures to an appeal to Sir W. Cecil, in behalf of Thos. Cartwright, in July, 1570. Strype, Annals i. 1. 2. Also in another, addressed to the same person on the same subject, in the Aug. following; this time it appears in company with those of Edmund Chap-

man and Henry Knewftub. Strype i. ii. 417.

¶ Richard Barnley, 5th July, 1575. He died before Feb., 1590. N. ii. 10.

\*\* Henry Salisbury, 22nd Sept., 1583. N. ii. 253.

†† The Rector was Edward Morecroft, 27th Jan., 1558. He died before Feb., 1580. N. ii. 202.

‡‡ The Vicar was Peter Lewes, 5th Sept., 1583. Died before July, 1619. N. ii. 114.

||| William Potts, 8th May, 1574. Died before Oct. 1587. N. ii. 605.

§§ Wickham Bishops. John Holmes, 12th Feb., 1568. He had previously been Vicar of High Easter, 18th Jan., 1566. He resigned this Vicarage before his admission at Wickham. Holmes died before Oct., 1600. N. ii. 658.

¶¶ Edward Hall, 5th Oct., 1560. Died before March, 1587. N. ii. 667. p. 166. Hall had also held the Rectory of Nitteswell from 1560 to 1572. His successor at Witham was John Sterne. p. 88. Hall was also Vicar of White Notley, 13th Jan., 1573. N. ii. 442. Strype, Grindal 54.

- Mr. Day, of Cressing.\*  
 Mr. Copland, of Bradwell. †  
 Mr. Laie, of Owting. ‡  
 Mr. Harrell, curate of Little Bracksted. ||  
 The curate of North Uckendon.§  
 The curate of Crannam. ¶  
 Mr. Tayler, vicar of Aveley.\*\*  
 Mr. Frier, vicar of West Thurrock. ††  
 Mr. Washer, parson of Upminster, sometime a grocer. ††  
 Mr. Atkins, curate of Romford, thrice presented for a drunkard.  
 Mr. Hitchin, of Bromley, parson in Stratford.  
 Mr. Wood, of Woodford. ||||  
 Mr. Claiton, of East Ham. §§

\* Nicholas Day, 18th June, 1585. N. ii. 199.

† Bradwell by Coggeshall. John Copland, 9th Nov., 1559. N. ii. 83.

‡ Ulting. Francis Lea, 28th Oct., 1564. Resigned before April, 1591.

|| James Harrell, 8th March, 1579. Resigned before Nov., 1594. N. ii. 93.

§ The Rector was Robert Wilmot, 28th Nov., 1582. N. ii. 447. He was also Vicar of Hornedon-on-the-Hill, 2nd Dec., 1585. ib. 34. His predecessor was Henry Trippe, 27th Feb., 1569; who also held the living of St. Stephen's, Walbrook, London, 1564—1601. He resigned Ockenden before Nov. 1583. N. ii. 447. This was the Trip who, with another minister, was the means of having Thomas Pond, the papist, removed from the Marshalsea to the Castle at Bishops Stratford. Strype, Alymer 30. Cooper, Ath. Cant. ii. 329.

¶ The Rector was John Goldring. *Infra*. 17th Oct. 1571. He died before June, 1590. N. ii. 195.

\*\* William Tayler, 23rd Jan., 1573. On the presentation of Aylmer. He died before June, 1589. Tayler also became Rector of Springfield Boswell in 1581. N. ii. 538.

†† Robert Fryer. 15th Dec., 1584. Died before July, 1593. N. ii. 592.

‡‡ William Washer, 25th Nov., 1562. Died before May, 1609. N. ii. 618.

|||| Richard Wood, 2nd Dec., 1561. Died before Oct. 1589. N. ii. 680.

§§ The Vicar was Nicholas Smith, 7th July, 1569. He died before Oct., 1589. He was also Vicar of Fulham, 19th April, 1550? If this date be correct, and Newcourt is correct in the identification, it is at least a curious illustration of episcopal vigilance. How would Aylmer have tolerated a Puritan so near him? Smith subscribed the Articles of 1562, as member of Convocation, and, of course, voted with the majority against any alteration in the rites and ceremonies. Strype's *Annals* i. i. 489, 505.

- Mr. Hall, of West Ham, a drunkard.  
 Mr. Newton, of Little Ilford, a grand drunkard.\*  
 Mr. Silget, vicar of Boxted. †  
 Mr. Andrews, vicar of Wormingford, a notorious drunkard. †  
 Mr. Turner, curate of Chappel.  
 Mr. Adam, vicar of Earls Colne. ‖  
 Mr. Perkinson, parson of Gaines Colne. §  
 Mr. Damian, of Little Taie. ¶  
 Mr. Goodwin, parson of Stanway, an ale-house haunter.\*\*  
 Mr. Hewet, parson of Copford, sometime an apothecary,  
 and an ale-house haunter. ††  
 Mr. Burgis, of Fingringhoe. ††  
 Mr. Kirkbie, parson of East Donniland. ‖‖  
 Mr. Carter, parson of Walton. §§  
 Mr. Chaplin, vicar of Little Clacton. ¶¶  
 Mr. Warne, curate of Welie.\*\*\*

\* Thos. Newton, 4th June, 1583. N. ii. 346. Died in May, 1607. Newton was a considerable author. He is best known as a Latin poet, by his *Illustrium aliquot Anglorum Encomia*, London, 4to, at the end of Leland's Latin works. He left a legacy to his parishioners to buy ornaments for their church. Wood, Ath. Ox. i. 338, 339; *Strype, Annals* iii. 658, 744; *Whitgift* i. 3.

† Philip Silgate, 18th March, 1578. Died before Dec., 1596. N. 80.

‡ Robert Andrews, 20th July, 1579. Died before Feb., 1586. N. ii. 636.

‖ William Adams, 23rd June, 1575. N. i. 186, p. 168.

§ Colne Engaine. John Parkinson, 16th May, 1572. He died before May, 1618. N. ii. 188. Parkinson seems to have been one of Knyvet's predecessors at Milend, 1555—1560. N. ii. 420. He had also changed with the times.

¶ Henry Damyan, 22nd Jan., 1572. He died before March, 1588. N. 574.

\*\* John Goodwyn, 5th March, 1570. Died before May, 1588. N. ii. 554.

†† Robert Hewett, 9th Sept., 1572. N. ii. 192.

‡‡ Edward Burges, 27th March, 1572. Died before June, 1589. N. ii. 267. He had previously been Vicar of Elmsted, 1564—1570, N. ii. 244; and was now also Rector of Wivenhoe, 8th July, 1572. N. ii. 679, p. 167.

‖‖ William Kirkby, 28th March, 1571. Died before Jan., 1590. N. ii. 215.

§§ Walton-le-Soken, William Carter, 21st Oct., 1561. He died before 16th Jan. 1588. N. ii. 630.

¶¶ William Chaplen, 23rd April, 1575. Died before Dec. 1689. N. ii. 154. He was also Rector of Frinton, 1575, 1576. N. ii. 278.

\*\*\* The Rector was Bartholomew Glascock, 27th Nov., 1580. N. ii. 666. He was also Rector of Bobbingworth. *Infra*.



Mr. Osborne, parson of Alford.\*

Mr. Harridaunce, parson of Frating. †

Mr. Wingfield, curate of Manningtree and Myftley. ‡

Mr. Sayer, vicar of Wrabness. ||

Mr. Caire, vicar of Bradfield. §

Mr. White, vicar of Ramsea, presented for his scandalous life upon certain articles directed from the Queen's Majesty's Council, and also indicted for a common barrater. Witness the Records and Dr. Withers. ¶

Mr. King, vicar of Bromley Parva.\*\*

Mr. Rochester, parson of Much Okeley. ††

Mr. More, curate of Harwedge. ‡‡

Mr. Darnell, vicar of Much Bentley. || ||

The curate of Little Bentley. §§

The curate of Little Ocle. ¶¶

The curate of Salcot, an alehouse haunter.

Mr. Goodwin, curate of .\*\*\*

Mr. Disborow, curate of Fering. †††

\* Arlesford, Alresford. Samuel Osborne, 4th April, 1578. Died before July, 1602.

† Samuel Harridaunce, 5th Oct., 1576. Died before Nov., 1607. N. ii. 276.

‡ The Rector was Richard Jones, 13th Jan., 1580. Died before Jan., 1585. N. ii. 422.

|| Thomas Sayer, 3rd March, 1565. Died before 23rd Dec., 1608.

§ Edward Card, 8th Feb., 1577. Died before Nov., 1587. N. ii. 81.

¶ John White, 30th April, 1575. Died before Oct., 1592. N. ii. 485; Withers, p.

\*\* Ralph King, 1st March, 1579. Died before June, 1611. N. ii. 99.

†† Thomas Rochester, 6th Feb., 1561. Died before June, 1613. N. ii. 445.

‡‡ The Vicar of Dovercourt was Hugh Branham, 7th Oct., 1574. N. ii.

220. He held the rectory of Little Okeley in 1579, *ib.* 446; and about the same date that of Peldon also. He died before April, 1615, *ib.* 467, see p. 104.

|| || Robert Dernell, 2nd Nov., 1585. He died before Feb., 1601. N. ii. 50.

§§ The Rector was Edward Giles, 13th Jan., 1573. He resigned before Oct., 1587. N. ii. 52. He also held Mose, 18th Nov., 1584. Died before Oct., 1616. N. ii. 425, see p. 104.

¶¶ Note ii.

\*\*\* Layer de la Hay. Roger Goodwin? N. ii. 379.

††† The Vicar was Edward Nowell, 26th Aug., 1564. Resigned before June, 1603. N. ii. 260. Nowell had held Chignell Smeley, 1569—1575, N. ii. 139; and was also Incumbent of Pattiswick, April, 1575, *ib.* 465, p. 104.

Mr. Ellis, curate of Abberton, sometime a linen draper. \*

Mr. Warrener, of West Mersea, an adulterer. †

Mr. Shillburie, parson of St. Nicholas.

Mr. Holland, curate of St. Buttulphs.

Mr. Philipps, curate of Berechurch, a drunkard.

Mr. Golde, curate of Trinity, also sometime a mender of saddles and pannels.

Mr. Walford, parson of St. Marie's. ‡

Mr. Amiat, vicar of Boreham, an alehouse haunter and gamester. ¶

Mr. Stere, vicar of Little Baddow, also a gamester, sometime a tailor. §

Mr. Ferne, parson of Sandon, heretofore a frier, now a careless minister; doth not preach; indicted and found a common barrater. ¶¶

\* The Rector was Peter Wentworth, 2nd Dec., 1578. Resigned before May, 1591. N. ii. 3. Wentworth was also Rector of Bromley Magna, 14th Sept., 1581, which he held till his death before May, 1600. N. ii. 97. He held the sinecure of Gestingthorpe, 15th Aug., 1582. N. ii. 28. He was also Chaplain to Lord Darcy. He published a sermon on Ps. ii. 10, 11, London, 1587, and 'is the same, if I mistake not,' Newcourt says, 'who wrote an exhortation to Queen Elizabeth, and a 'Discourse of the true and lawful successor,' printed in 1598. Wood, Fasti. i. 258, see p. 104.

† Francis Warner, 1st Sept., 1580. Resigned before Sept., 1590. N. ii. 415.

‡ These six parishes are all in Colchester. There is no entry of a rector of St. Nicholas at that date, N. ii. 177; neither is there any of an incumbent of St. Botolph's, N. ii. 166, or Berechurch, N. ii. 53, or at St. Mary's; but the Rev. C. A. L'Oste kindly informs me that the name of John Walfore occurs in the parish registers about that date, see *Infra*.

The entry in Newcourt for Trinity, is Robert Good, 22nd Oct., 1585. ii. 182. Good was afterwards Vicar of Tolleshunt Major, 1590—1615. N. ii. 604; see also p. 167; Gold, *Infra*, p. 104.

¶ Gilbert Annande? 14th Sept., 1567. Died before Jan., 1611. N. 75.

§ Henry Steare, 14th May, 1570. Died before Dec., 1591. N. ii. 27.

¶¶ Patrick Ferne, 31st May, 1567, on the resignation of Alvey. Ferne died before Jan., 1587. His predecessor was the distinguished Master of the Temple, Richard Alvey. Alvey was Rector of Thorrington, 1538—1554; Rector at Grinfed, near Colchester, 1546—1548; at which last date he became Rector of Sandon, on the presentation of Sir John Gate. In 1552 he was installed Canon of Westminster. He was deprived of his canonry, and the rectories of Thorrington and Sandon, on the accession of Mary in 1554, and then became an exile. He returned on the accession of Elizabeth, and was restored to the rectories of Thorrington and Sandon, and also to his

Mr. Pekins, parson of South Hanningfield, sometime a fishmonger, now a button maker; a very careless and insufficient minister; an alehouse haunter. \*

Mr. Palmer, parson of Widford, heretofore a serving man or a soldier, a gamester, and pot companion . . . was called to the spiritual court for the same. Witness, William Seredge, with others. †

Mr. Wingate, parson of Margetting. ‡

Mr. Binder, curate of Blackmore, sometime a sow gelder. ||

The curate of Mountnessing. §

The vicar of Bromfield. ¶

Mr. Kendall, curate of Roxwell, reported to be a purloiner.

The parson of Ramsden Bellows.\*\*

Mr. Driwood, parson of Downham, a gamester. ††

The parson of Little Bursted, a gamester. ††

Mr. Tailor, parson of Wickford. || ||

Mr. Parker, parson of Shenfield, sometime also a petti-fogger. §§

canony at Westminster. He recovered Thorrington in 1565, and Sandon in 1567. In 1571 he became Rector of Bursted Parva, which he retained till 1576. He was appointed Master of the Temple 1559, and died in 1584. His successor at the Temple was Richard Hooker. Newc. in locc; Cooper, Ath. Cant. i 491; Strype, Cranmer 315; Zurich Letters ii. 255, iii. 755, 763; Walton's Life of Hooker.

\* John Pokyns, 28th Oct., 1577. Died before April, 1598. N. ii. 308.

† Henry Palmer, 2nd July, 1563. Died before May, 1589. N. ii. 662.

‡ David Wingate, 5th Feb., 1571. N. ii. 406.

|| Edwardu Binder, still there in 1578. N. ii. 65.

§ The vicar was Anthony Brazier, 11th Feb., 1562. Resigned before Feb.,

1605. N. ii. 430. Brazier was also Rector of Ingatstone from 1566 to his death in 1609; hence the curacy. See p. 105.

¶ George Parnell, 8th March, 1582. Died before March, 1620. N. ii. 96.

\*\* Robert Booth, 2nd March, 1577. Died before Nov. 1606. N. ii. 486. Robert Booth, fellow of St. John's, Cambridge, 1573. Strype's Annals ii. i. 451.

†† Wm. Drywood, 12th Oct., 1574. Died before May, 1608. N. ii. 221.

‡‡ Stephen Luddington, 25th June, 1576. Died before Nov., 1590. This was Richard Alvey's successor here. N. ii. 118.

||| John Taylor, 21st Sept., 1572. Died before Aug. 1591. N. ii. 656.

§§ Robert Parker, 8th Jan., 1575. Died before April, 1604. Newc. ii. 506.

Mr. Brown, curate of Laingdon.\*

The parson of Buttesburie.

Mr. Dixon, parson of Leighs Parva. †

Mr. Beecher, minister of Chadwell. ‡

Mr. Jollie, parson of Thundersley, a gamester. ||

The parson of Doddinghurst. §

Mr. Martyn, of Standford.

Mr. Walker, of East Tilbury.

Mr. Lewen, of Bulvan. ¶

Mr. Pannell, curate of Pagletham.\*\*

Mr. Saundes, of Sudminster, a gamester. ††

Mr. Stret, parson of Little Hennie. ‡‡

Mr. Mingie, vicar of Bulmer. || ||

Mr. Nicholls, parson of Much Eson. §§

Mr. Darloe, parson of Ugle, a common swearer, a proude careless man, a riotous man ; he hath absent from his benefice and preacheth not. Witnesses, John Hockley and George Haggis. ¶¶

Mr. White, of Fobbin.\*\*\*

\* Laingdon with Bafildon? The rector was John Walker, see ante p. 63, 12th Nov., 1573. He now also held the prebend of Mora, in the Cathedral of St. Paul's, and was Archdeacon of Effex. He died in 1588. N. i. 73.

† Robert Dixon, 23rd March, 1567. N. ii. 387. He was afterwards Rector of Althorn, 21st June, 1593. N. ii. 10.

‡ James Beacher, 6th Feb., 1584. Died before 14th July, 1600. N. ii. 125. Beacher preceded Amadas, p. 92, at Hallingbury Magna, 1582—1585. N. ii. 296.

|| Thomas Jolye, 16th Nov., 1569. Died before April, 1600. N. ii. 587.

§ Robert Comyn, 7th May, 1584. Died before Aug., 1610. N. ii. 223.

¶ William Lowen, 31st May, 1570. N. ii. 107.

\*\* Howell had just been deprived.

His successor, Richard Langley, was not admitted, according to Newcourt, until Feb., 1599. Langley afterwards, 1608, had the Rectory of Lachingdon, and held both livings at his death before 1615. N. ii. 355.

†† George Sandys (Sandes), 4th Oct., 1566. Died before 1591. N. ii. 537.

‡‡ William Strutt, 12th March, 1577. Died before March, 1620. N. ii. 328.

|| || Robert Mingaye (Mingay), 17th May, 1587. Died before Oct., 1598. N. ii. 101.

§§ Nicholas Nicholls, 19th Nov., 1576. Died before Jan., 1605. N. ii. 236. He was Rector of St. Martin, Ironmonger Lane, in 1568. N. i. 412.

¶¶ George Darlee, 16th Feb., 1580. Resigned before Jan., 1596. N. ii. 614.

\*\*\* Philip White, 7th Aug., 1577. N. ii. 218.

## II. A survey of the double beneficed men in Essex :—

Mr. Sommerton, parson of Fockfhead. \*

Mr. Mullins, parson of Bocking. †

Mr. Jacques, parson of Ashon.

Mr. Corbet, parson of Otten Belcamp. ‡

Mr. Le Grice, parson of Alphamston. ||

The parson of Pebmarsh. §

Mr. Woodthorp, of Lamersh. ¶

Mr. Dove, of Walden.\*\*

Mr. Swinoe, parson of Wickham. ††

Dr. Sherbrooke, parson of Ashdon. ‡‡

Mr. Fletcher, parson of Barnston. || ||

Mr. Vaughan, of Much Dunnow. §§§

\* Thomas Sommerton, p. 90.

† p. 62.

‡ Thomas Corbett, 30th Aug., 1582.

Resigned before May, 1591. N. ii. 45.  
He was now also Vicar of Gestingthorpe,  
1583—1588. ii. 281. p. 88.

|| Nicholas Grise, Le Gris, 29th Oct.,  
1567. Died before July, 1593. N. ii. 8.

§ Luke Clapham, 30th Sept., 1584.  
Resigned before 14th Nov., 1604. N.  
ii. 466.

¶ John Woodthorpe, p. 89.

\*\* Thomas Dove, p. 90.

†† Wickham Bonant. William Swynoe,  
Swynow, 1556. N. ii. 660. He was  
also Rector of Chiffhill Parva, 17th May,  
1570. Died before March, 1586. N. ii.  
151.

‡‡ Edmund Serebrooke, Sherebrooke,  
147, 20th Nov., 1565. N. ii. 16. The  
name of Edmund Sherbrook appears  
among the signatures to two petitions from  
certain members of the University of  
Cambridge to Sir W. Cecil, in favor of  
Thos. Cartwright. Strype, Annals 415,  
417.

|| || Henry Fletcher, 29th Oct., 1597.  
Resigned before Feb., 1610. N. ii. 39.

He was also Rector of Easton Parva, 16th  
June, 1582. He died before 1634. N. ii.  
238.

§§ Richard Vaughan, afterwards Bishop  
of London. Cooper, Ath. Cant. ii. 450.  
No. 194. He had been Rector of Chip-  
ping Ongar, 1578—1581. He was now  
Rector of Little Canfield, Prebendary of  
Holborn, (N. in locc.) and Chaplain to  
his uncle, Bishop Aylmer. Newcourt gives  
the date of his admission to Dunmow, as  
19th Feb., 1591, and Cooper follows  
him. Newcourt gives his admission as per  
refig King. This was Robert King, whose  
preferments I trace as follows: Admitted  
Prebend of Newington, by Aylmer, 3rd  
Dec., 1577. N. i. 188. Vicar of Dun-  
mow, also on presentation of Aylmer,  
15th Nov., 1578. N. ii. 225. And Rec-  
tor of Orsett, 23rd Nov., 1579. N. ii.  
454, on the presentation of the Queen.  
Did not this last preferment create the  
vacancy which Aylmer filled up by the  
presentation of his nephew? I suspect some  
misprint in the dates in Newcourt, and  
that Vaughan now held three benefices  
besides his Chaplaincy. He resigned Little  
Canfield before Jan., 1590. N. ii. 124;

Mr. Somes, parson of Shering and Stow, a hunter, a gamester, and preacht not, yet a Master of Arts.\*

Mr. Drurie, parson of High Rodding. †

Mr. Gravet, parson of Little Laver, is a drunkard and a glutton, and a non-resident. Witnesses, John Collin and William Burles, of Abbots Rooding. ‡

Mr. Shipton, of Northweale. ||

Mr. Rennolds, of Stapleford Abbot. §

Mr. Shaw, parson of Moonit (sic.) ¶

Mr. Glascock, of Bobbingworth. \*\*

and in 1591 he was admitted to the Rectory of Moreton, which he retained with his other preferments until his elevation to the Sec of Bangor, 1595. He was afterwards translated to Chester, 1597, and thence to London, 1604. Robert King, Vaughan's predecessor at Dunmow, was buried at Orsett.

\* Leonard Solme, 20th Feb., 1572. Died before Dec., 1613. N. ii. 524. He was admitted Rector of Stow Maries, 31st March, 1571. Solme retained both livings till his death. N. ii. 564.

† Henry Drury, 1st July, 1568. N. ii. 501. He was also Rector of Tendring, 3rd Dec., 1584; was admitted 3rd Dec., 1584. He died before Sept., 1613. He was presented to Tendring by William Drury, L.L.D., who had been Abp. Parker's Secretary, and was then Judge of the Prerogative Court. N. ii. 577; Strype, Parker i. 454, ii. 154; Cooper, Ath. Cant. ii. 74.

‡ Will. Gravett, Gravet, 3rd Dec., 1569. Died before 11th April, 1599. N. ii. 370. He was also Vicar of St. Sepulchre's, London, 8th Oct., 1566, N. i. 534, and prebendary of Willesdon, 28th July, 1567; all three of which preferments he held till his death. N. i. 299. He was appointed by the Council to confer with Papists, 1582. Strype, Whitgift, i. 198. He also held the Rectory of

Bradfield, in Berks. Cooper, Ath. Cant. ii. 260.

§ Thomas Shipton, 29th Sept., 1570. Died before Aug., 1592. N. ii. 644. He was also Rector of High Laver, 28th Dec., 1566. N. ii. 368.

¶ Richard Reynolds, 7th Aug., 1568. Died before Dec., 1606. N. ii. 555. He was also Rector of Lambourne, 24th May, 1569. N. ii. 360. He had only just resigned the Vicarage of West Thurrock, to which he had been admitted 2nd May, 1578. He was M.D., but had been ejected by the College of Physicians in 1571, as being very ignorant and unlearned. He was then also imprisoned for having practised two years without a license. In 1579 he had been summoned by Aylmer to answer certain allegations, and when the constable served the summons, he had so abused him, that he was cast for it into the Marshalsea prison. Cooper, Ath. Cant. ii. 444. The constable was Francis Bushe. In the S. P. O. Dom. Ser. Elizabeth, ccxxxiii. 45, there is his original petition for release.

¶ Possibly William Shaw, admitted Rector of Chingford, 19th March, 1583, who was also Rector of Cranford, Middlesex. N. ii. 148, i. 594.

\*\* Bartholomew Glascock, admitted 11th March, 1582. He was also Rector of Weeley, p. 96.

Mr. Hussman, vicar of Canendon.\*

Mr. Dowell, vicar of Little Wakering. †

Mr. Beriman, parson of Rochford. ‡

Mr. Barwick, parson of Much Stambidge. ||

Mr. Hedlam, parson of Raleigh. §

Mr. Dewbanke, of Bradwell. ¶

Mr. Simson, of Tillingham. \*\*

Mr. Freeke, of Purleigh. ††

Mr. Bembridge, of Bracksted, curate at Tollesburie, an alehouse haunter, a companion with drunkards, and a gross abuser of the Scriptures. Witness, Edward Paine and Courtman of Tolsburie. ††

Mr. Jansen, parson of Langford. || ||

Mr. Hailes, Vicar of Whitham; no preacher, one that gave a sum of money to two men to conceale . . . he hath made a confirmed lease of his benefice to his son for a small thing yearly, and that for many years. Witness to his evil manners, Mr. Sammes, of Langford. §§

Mr. Chapman, parson of Black Notley. ¶¶

Mr. Blage, of Much Bracksted.\*\*\*

\* John Howseman, p. 93.

† Francis Dewell, p. 93.

‡ John Berryman, 9th Jan., 1572. Died before Dec., 1617. He had been Rector of Shelly, 1568—1574, and was now also Vicar of Dagenham, 29th Oct., 1579. N. ii. 497, 521, 203, see p. 71.

|| Thomas Barwick, 1st April, 1577. Died before Dec., 1588. N. ii. 542.

§ John Headland, 15th Oct., 1582. Died before Jan., 1593. N. ii. 483.

¶ John Debanke, p. 94.

\*\* A Nicholas Simpson was Canon of Canterbury at this date. Wood, Fast. 180; Strype, Parker i. 103, 433; Whitgift i. 596.

†† John Freake, son of Edmund, p. 69, 22nd Sept., 1574. Died before

Oct. 1604. N. ii. 476; Cooper, Ath. Cant. ii. 393. He was also a Canon and Archdeacon of Norwich. Strype, Whitgift i. 408, ii. 145.

‡‡ The Vicar of Tollesbury, Francis Searle, also held the Rectory of Tolleshunt Major, and the Vicarage of Tolleshunt Darcy. N. ii. 602, 604, 605.

||| Lancelot Jansson, 2nd Sept., 1585.

§§ Edward Hale, p. 153. Sammes was of Langford Hall. Mor. i. 381.

¶¶ William Chapman, 29th Sept., 1570. Died before Jan. 1604. N. ii. 443.

\*\*\* Thomas Blage, 9th Sept., 1570. Died before 12th May, 1612. He was one of the Queen's Chaplains. N. ii. 91. He was also Rector of St. Vedast, London. N. i. 565; Wood, Fast. 124.

- Mr. Ware, parson of Stifford. \*
- Mr. Rider, parson of South Uckendon. †
- Mr. Wilmot, parson of North Uckendon. ‡
- Mr. Golding, parson of Cranham. ||
- Mr. Monck, parson of Wakes Colne. §
- Mr. Nowell, vicar of Feering. ¶
- Mr. Burgis, parson of Wivenhoe. \*\*
- Mr. Branham, parson of Harwich. ††
- Mr. Simpson, vicar of Kirbie. ††
- Mr. Giles, parson of Mose. || ||
- Mr. Glascock, vicar of Weelie. §§
- Mr. Forth, vicar of Emstead.
- Mr. Wentworth, parson of Much Bromley. ¶¶
- Mr. Kitchen, parson of Stifed. \*\*\*
- Mr. Low, vicar of St. Leonard. †††
- Mr. Walford, vicar of All-Hallowes. †††
- Mr. Holmes, of St. James. || || ||
- Mr. Gold, of St. Martin. §§§

\* Thomas Ware, 15th June, 1575.  
Died before Feb., 1610. N. ii. 560.  
He was also Rector of Orsett, 21st Nov.,  
1584, N. 454, and had just resigned the  
Rectory of St. Mary-le-Bow, ib. i. 439.

† John Rider, 20th Nov., 1583.  
Resigned before Aug., 1590. N. ii. 449.

‡ Robert Wilmot, p. 95.

|| John Golding, p. 95.

§ Robert Monke, 7th Nov., 1565.  
Died before Dec. 1601. N. ii. 191. He  
was also Rector of Woodham Ferrers, 19th  
Feb., 1560, ib. 682.

¶ Edward Nowell, p. 97.

\*\* Edward Burgis, 96.

†† Hugh Branham, 97.

†† William Simpson, 29th Jan., 1579.  
Died before June, 1588. N. ii. 353.  
He had been Vicar of Little Clacton,  
1564—1575, ib. 154, and Rector of  
Little Okeley, 1565—1579, ib. 446.

|| Edward Giles, 97.

§§ P. 96.

¶¶ Peter Wentworth, p. 97.

\*\*\* P. 63; 12th April, 1561. He  
was also Rector of Inworth, 13th April,  
1562. Died before Jan., 1599. N. ii.  
562, 349.

††† Colchester. Thomas Lowe, 9th  
May, 1582. Died before Aug., 1615.  
N. ii. 173. He was also Vicar of Gos-  
field, 28th July, 1579, ib. 286. Lowe  
was admitted to the Rectory of St.  
Leonard's on the resignation of Thomas  
Upcheare, p. 78.

††† All Saints, Colchester. John Wal-  
ford, 17th Oct., 1571. Resigned before  
May, 1609. N. ii. 164. He was also  
Vicar of St. Mary's, Colchester, see 98.

||| Colchester. Robert Holmes, 9th  
March, 1585. N. ii. 167. He was also  
Rector of Grinfed, Colchester, 26th Jan.,  
1585, ib. 287.

§§§ Colchester, see p. 98.



- Mr. Wardle, parson of South Fambridge. \*
- Mr. Brasier, parson of Ingatestone. †
- Mr. Pindar, parson of Stocke. ‡
- Mr. Mascall, parson of Woodham Walter. ¶
- Dr. Walker, parson of Laingdon. §
- Mr. Draper, parson of Curringham. ¶
- Mr. Harwood, of West Horndon. \*\*
- Mr. Adams, vicar of Earl's Colne. ††
- Mr. Ellis, parson of Buers. ‡‡

### III. Non-resident :—

Bartholomew Barefoot, very young in yeares, presented to his benefice by his father ; a non-resident.

The parson of Quendon : a double-beneficed man ; he liveth absent from his place, where there hath been neither Divine Service nor preaching since Christide. ¶ ¶

Mr. Banckes, parson of Moreton, and canon of Christ Church, in Oxon, who by reason of age is not able to preach, nor distinctly to read, yet he provideth none among his people to do good. Witness, Robert Oyley. §§

\* Nicholas Wardall, 5th Dec., 1581. Died before 1st March, 1586. N. ii. 254. He was also Rector of Hawkeswell, 6th Sept., 1564, ib. 320.

† Antony Brazier, p. 99.

‡ William Pinder, 2nd April, 1580. N. ii. 562.

¶ Alexander Maskall, 3rd May, 1573. Died before Dec., 1619. N. ii. 685. He was also Rector of Lees Magna, 1588, ib. 386.

§ C. Basildon. John Walker, 12th Nov., 1573. N. ii. 556. He was also Archdeacon of Essex, and held the prebend of Mora, ib. i. 73. He died about 1608. Strype, Annals i. i. 489, iii. ii. 362, iii. i. 329, ii. 232 ; Parker ii. 84, 267, iii. 186 ; Aylmer, 29, 34 ; Whitgift i. 198, see pp. 63, 100.

¶ Robert Draper, 12th Dec., 1578. N. ii. 194.

\*\* William Harwood, 10th Feb., 1541. Died before 1591. N. ii. 342. He had therefore changed twice. Probably the Rector of St. Clement's Danes, whom Newcourt calls Harward. Strype calls him Harewood. Aylmer, 101, 102.

†† William Adams, p. 96.

‡‡ Bures Gifford. Henry Ellis, 12th Jan., 1571. Resigned before Nov., 1588. N. ii. 102.

¶¶ The Rector seems to have been Roger Philips, 14th May, 1585. Died before Sept., 1632. N. ii. 477.

§§ Robert Banks. He had been Rector from 1548 to 1554, at which latter date he was deprived. He was restored after 1559, and died before 1591. N. ii. 424. Cooper, Ath. Cant. ii. 109.

IV. A note of the sufficient painful and carefull preachers and ministers in Essex, who have been sundry times molested and vexed, partly for refusing the late urged subscription, and partly for not wearing the surplice, and omitting the cross in baptism and the like : \*

‘ Mr Northee, preacher of Colchester ; suspended by the Bishop of London for the space of a whole yeare.’ This was George Northye, otherwise spelt Nordthie. It appears from the parish registers, that the Northyes were a numerous family in Colchester at that date ; it should therefore seem that George Northye was a native of the town. He was of Clare Hall, Cambridge. Northye was appointed Town Lecturer in 1580. There is a lengthened correspondence on the subject of his suspension among the Morant MSS. in the Colchester Museum. In answer to Sir Thomas Heneage, who interfered in his behalf, Aylmer writes under date October 10, 1583. ‘ I cannot set Mr. Northye at libertee, unless he will subscribe unto these articles . . . especially . . . that he will with preaching joyne the ministerynge of the sacraments, and the sayinge of Service, and the Book of Common Prayer, that he dothe allow of the mynisterie of England and the lawfull callinge . . . allowed by statute, and that he will subscribe to the articles of the Synod of London . . . if he will not yield to these thynges I may not in any wise re-admitt him.’ On the 14th of October following, the Bailiffs’ petition the Bishop ‘ to grant hym lybertie to preache agayne, which shall be no small joy to our hearts . . . considering the man ys godlye, learned, and in lyffe unexceptional ! ’ The next day following, the Bailiffs entreated Sir Thomas Heneage to interfere a second time. But still the Bishop refused to yield. In March, 1584, they twice appealed to Sir Francis Walsingham to intercede for them, saying that Northye had been suspended ‘ for what cause they knew not, and praying

\* I have preferred to insert such biographical notices as I have been able to collect, in the text, here, because of the length to which some of them extend ;

but I have carefully distinguished such passages as are reprinted from the ‘ Survey,’ by inverted commas.

that he might not be dealt with otherwise than other ministers and lecturers around us.' Aylmer now replied in November, that Northye 'muſt ſubſcribe. There can be no great want of preachers, there is Mr. Upchurch (sic) a good miniſter;' and added 'that he and Parker have appointed Mr. Steare to fill Northye's place.' The Bailiffs again endeavoured to prevail with Aylmer, firſt through the Earl of Leiceſter and Robert Earl of Warwick in December, and afterwards through William Cole, who is deſcribed as a 'former lecturer,' in the June following. Cole was as unſucceſſful as his predeceſſors had been. Aylmer's answer was, that he would not give Northye liberty unleſs 'commanded by the Queen's Majeſtie.' Northye was reſtored however, but whether he yielded to the prelate's demands, or whether the Queen herſelf at length interferred, does not appear. Northye died in 1593, and was buried at St. James's, Colcheſter. The following is the entry in the pariſh register. 'Anno Domini 1593. Colceſtriæ Luctus et Letitia. George Nordthee, Preacher of the Town of Colcheſter, departed this life XXIII daie of Julie, and was buried the XXIII of the ſame moneth.

Corpore non magnus, magnus fuit alta docendo  
Vexibus que imbellis, verbis fortiffimus Autor  
Diſtichion in Landes ejusdem Georg Nordthie.\*

'Mr. Newman was ſuſpended almoſt half a year for not ſubſcribing.' This was Laurence Newman, Vicar of Coggeſhall, who was admitted to that living February 10th, 1575, on the preſentation of Robert, afterwards Earl of Warwick, and then Lord Rich. Newman was buried at Coggeſhall, March 18, 1559. His ſucceſſor was Thomas Stoughton, who was deprived in 1606. †

\* Sir Thoſ. Heneage, p. 81. The Bailiffs in 1583 were Robert Mott, and Thomas Cock; and in 1584, Thoſ. Laurence, and Richard Lambart. Mor. MSS. Col. Mus. Sir Francis Walsingham p. 74. William Cole was of Corpus Chriſti, Oxford. He was one of the translators of the Geneva Bible. Wood,

Ath. Cant. i. 194, 339; Faſt. 109. Cole was a personal friend of Aylmer's. Strype, Aylmer 110; Thomas Upchear, p. 78.

† Newcourt ii. 161. For the date of Newman's death I am indebted to my friend, Rev. B. Dale, who took it from the pariſh register, p. 131.

‘Mr. Dikes, preacher of Coggeshall, was suspended about half a year for not subscribing.’ The Christian name of Dyke was William. He was the father of Jeremiah Dyke, afterwards Vicar of Epping, and also it should appear, of Daniel Dyke, the suffering minister of St. Alban’s. Brooks has confounded him with his son Daniel. It is possible that this is the Dyke who, in the matters objected to Richard Rich, is described as ‘one that inveighed against statute-protestants, injunction-men, and such as love to jump with the law.’\*

‘Mr. Rogers, preacher of Wethersfield, was suspended a long time for not subscribing.’ Richard Rogers, he was son or grandson of a steward of that surname to the Earls of Warwick. He was educated at Cambridge, and was lecturer at Wethersfield for forty-six years. After his suspension by Aylmer, he was restored through the influence of Sir Robert Wroth. But in 1598, and also in 1603, he was again in trouble. On the 25th of April, 1605, he makes this entry in his diary : ‘I was much in prayer about my troubles, and my God granted me the desires of my heart. For, by the favour and influence of William, Lord Knollys, God hath, to my own comfort and the comfort of my people, delivered me once more out of all my troubles. Oh, that I may make a holy use of my liberty ! But it greatly troubles me, that after labouring betwixt thirty and forty years in the ministry, I am now accounted unworthy to preach, while so many idle and scandalous persons enjoy their ease and liberty.’ He was frequently cited by Richard Bancroft for nonconformity. During the episcopate of Richard Vaughan, Rogers enjoyed much liberty. On the 30th of May, 1606, he writes : ‘If I preach no more, I heartily thank God for my liberty both at home and abroad for this year and a half, and I hope with some fruit; the bishop has been my friend;’ and on the 2nd of April : ‘This week came the painful news of our Bishop Vaughan’s death, who, for twenty-eight months,

\* Ps. 73, 78. His name appears in the parish registers at Coggeshall. Strype, *Annals* iii. i. 214; Rich, p. 72. Jeremiah Dyke, p. , Daniel Dyke,

Strype, Aylmer, 104, 201, 203; *Ann.* iii. 691; ii. 479; Brooks’ *Lives* ii. 225; see p. 73.

being all the time he continued, permitted all the godly ministers to live peaceably and to enjoy liberty in their ministry.' He was again a sufferer under Thomas Ravis, who succeeded Vaughan. Ravis protested in the presence of Rogers: 'By the help of Jesus, I will not leave one preacher in my diocese who doth not subscribe and conform.' Rogers died at Wethersfield, April 21, 1618. He was the father of Daniel and Ezekiel Rogers, and the immediate predecessor of Stephen Marshall. Bishop Kennet says of Rogers: 'that England hardly ever brought forth a man who walked more closely with God.'\*

'Mr. Whiting, parson of Panfield, was greatly molested for matters of the Book; he had his benefice sequestered, and a day set for his deprivation; who being notwithstanding released, is, ever since the bishop's visitation, suspended for the surplice, and hath a day again fixed for his deprivation.' Giles Whiting was of Trinity College, Cambridge. He was presented to the Rectory of Panfield by George Cotton, of Panfield Hall, and was admitted 2nd October, 1582. The sentence hanging over him at the date of the survey was put in execution before May, 1587.†

'Mr. Cornewall, minister of Mark's Tey, suspended for

\* Chester. Life of John Rogers, 240, 242; Brooks' Lives ii. 231, 234. Sir Robert was the son of Sir Thomas Wroth, of Langton and Bradfield Hall, and a grandson of Richard, the first Lord Rich. He and his father had been in exile in the reign of Mary. Sir Robert died in 1605-6. Morant i. 163, ii. 519; Cooper, Ath. Cant. ii. 429. Lord Knollys was the son of Sir Francis. His mother was a cousin of Elizabeth's. He was Earl of Banbury. Knollys died in 1632. Cooper, Ath. Cant. ii. 212. He was a great friend of the Puritans. Strype, Whitgift i. 309, 633. Vaughan pp. 92, 101. Rogers wrote, (1) Treatises containing Directions out of Scripture leading to True Happiness. (2) Certain Sermons. London, 1612, 4to.

(3) Commentary on the Book of Judges, comprised in 103 Sermons. London, 1615, fol. (4) Samuel's Encounter with Saul, 1. Sam. xv., 13-14. London, 1620. He was buried in the churchyard at Wethersfield. The inscription on his tomb is almost undecypherable. Rogers is mentioned by Bancroft as one of a classis about the Brayntree side, together with Culverwell, Gifford, and others. 'Dangerous Positions,' p. 84.

† Newcourt ii. 461. Whiting was the author of 'Giles Whiting, his short questions and answers to be learned of the ignorant before they bee admitted to the Lord's Supper.' Lond., 8vo., 1591. Cooper, Ath. Cant. ii. 354; Cotton, Mor. ii. 406.

not subscribing, whereupon he was forced to leave his charge ; and, after having been reftored again, hath now a day set him for his deprivation, for not yielding to weare the surplice.' In another part of the Register there is this note of Cornewall : ' Reviled openly at Witham, by the bishop calling him wretch, beaft, and committing him to the Pursuivant, &c.' \*

' Mr. Beamont, parson of Eafthorp, was indicted at the assizes for matters of the Book, and now, since the bishop's visitation, hath a day set him for his deprivation, for not yielding to wear the surplice.' Stephen Beamont, admitted 22nd May, 1579, on the presentation of Richard Atkins, of Eafthorp Hall. Beamont resigned the rectorie before November, 1609. †

' Mr. Wilton, parson of Aldham, indicted at the assizes for omitting the surplice and cross in baptism.' ‡

' Mr. Farrar, parson of Langham, hath, since the bishop's visitation, a day set him for not yielding to wear the surplice.' Thomas Farrar, otherwise called Oxford and also Oxforth, was of Benet College, Cambridge, and was ordained by Edmund Grindal, January 14, 1559. He was presented to the Rectorie of Langham by the Queen, and was admitted 29th January, 1572. There is this further account of his trouble in the MSS. Register: ' Being in trouble by reason of not wearing the surplice, he procured a letter for the ease of his trouble to the Bishop of London, and carried the said letter to him to Fulham, 14th November, 1586. When the bishop demanded of him the cause why he did not wear it, and after he had showed it, the bishop, among many of his speeches there uttered, said: That, except the said Mr. Farrar, and all others that stood in that case, would yield and become reformable, in good faith, he and the rest of the bishops would deprive them shortly, within a quarter of a yeare. . . . He counted it no better than rebellion, and added further, that in those things that are in their own nature indifferent, . . . if the Prince

\* Register MSS., 584.

† Newcourt ii. 239; Mor. ii. 180.

‡ The Rev. C. Ballantyne kindly

informs me, from the register, that Wylton was Rector from 1563 to 1599. His name does not appear in Newcourt.

have once commanded them, . . . then not to doe them was sin, yea more,' saith he, 'that is deadly sin.' Farrar appears to have yielded. He continued Rector of Langham until his resignation, before September, 1607.\*

'Mr. Forth, presented by the patron to be parson of Much Easton, but the bishop will not admit him without subscription.'

'Mr. Knevet, parson of Milend, Colchester, was suspended since the bishop's visitation, for preaching in his own charge without a licence.' This was Thomas Knevet, who had only just been admitted to the rectory, on the presentation of Sir Thomas Lucas. †

'Mr. Carr, parson of Raine, suspended by the bishop since his last visitation, for not wearing the surplice, and so standeth still.' Roger Carr, admitted 23rd January, 1572, on the presentation of Henry Capell, afterwards Sir Henry, of Raine Hall. Carr died before the 20th January, 1611. ‡

'Mr. Huckle, minister of Athorp Rooding, was suspended by the bishop at his last visitation, for not yielding to wear the surplice, and so standeth still.' John Huckle, of Christ's College, Cambridge. He was suspended in 1583, as 'a busy man, transgressing the orders appointed in the church, and an enemy to the peace of it; an impugner of the Book and a gatherer of night conventicles, and more lately, a busy disputer against Athanasius' Creed.' After he had been some time under suspension, Huckle got friends at the council board, who, in May, 1584, sent Aylmer the following letter: 'After our hearty commendations to your lordship, this bearer, John Huckle, minister of the Word of God, hath been here before us, who doth, with confession of his faith and solemn protestation, seem to detest Arianism with any other heresy that he has been charged withal, and offereth both to subscribe to Athanasius' Creed and to witnesse to the world by as other demonstrations,

\* Newc. ii. 365; Strype, Grindal, 54. MSS. Register, p. 805.

† Newc. ii. 420. The date of his institution is 13th March, 1584.

‡ Newc. ii. 480. Mor ii. 402.

(as) he may make his unfeigned and sincere embracing the doctrine contained in the same. So, as being a man, so far as we do yet find, clear and sound in religion, and no other matter to our knowledge to be proved against him, we see no cause why he should any longer be suspended from the exercise of the ministry. And, therefore, we do pray of your lordship, that you will now upon his recognition, revoke your said suspension, and use him with all convenient favour, whereby he may be the better encouraged and the more able to discharge his duty therein as appertaineth, and so we bid your lordship hearty farewell. At Greenwich, 4th March, 1584. Will. Burghley, A. Warwick, Fr. Knollise, Fr. Walsingham, Chas. Howard, Hen. Sidney.\* Some weeks afterwards, the bishop replied to this: 'I dare not restore Mr. Huckle, who hath shewed himself a dangerous man, not only himself denying Athanasius' Creed, but bringing too other preachers into the same error of Arianism, which opinion he held against me in divers conferences. Wherefore, I may not in good conscience set him at liberty until I have better and longer experience of him. If I should, I could neither answer to God, her Majesty, nor mine own conscience, nor the Church of God. And so I take my leave of you, praying God to blesse both you and yours. Fulham, 28th April.' †

'Mr. Parker, pastor of Deddam, was suspended for not subscribing, and being restored again, hath now, since the bishop's visitation, a day set him for deprivation, for not yielding to wear the surplice.' Newcourt gives his christian name as Richard, but this would seem to be a mistake. His name was Robert. Parker had been Rector of North Benflete, 1571, 1572. From Benflete he removed to West Hanningfield, where he remained until his admission to the Vicarage of Dedham, 30th June, 1582, on the presentation of the Queen. After his second persecution he left the county, and was afterwards beneficed at

\* MSS. Register. Sir Henry Sydney, father of Sir Philip. Strype, Whitgift i. 163, 169; Wood, Ath. Ox. i. 224.

† MSS. Register. Strype, Annals iii. i. 354; Aylmer, 71; Cooper, Ath. Cant. ii. 23.



Wilton, in Wiltshire. While at Wilton, Parker published 'De Descensu Christi ad Inferos,' in answer to Bishop Bilson's 'Survey of Christ's Sufferings and Descent into Hell.' In 1607 he also published 'A Scholastical Discourse against symbolising with Antichrist in the Ceremonies, especially the Signe of the Crosse.' Soon after this second book appeared, Bancroft, who was now Archbishop of Canterbury, endeavoured to apprehend him, but Parker escaped and went over to Holland. There he became preacher to the garrison at Doesburg, where he died in 1614. Parker was also the author of 'De politica Ecclesiastica.' He was the father of Thomas Parker, of Newbury.\*

'Mr. Serles, pastor of Lexden, hath, since the bishop's visitation, a day set him for deprivation, for not yielding to wear the surplice.' Robert Searle, admitted 30th May, 1567, on the presentation of Thomas, Earl of Sussex. He escaped the threatened deprivation. The parish registers, during the incumbency of Searle, to which I have been allowed free access, by the courtesy of the Rev. John Papillon, are full of characteristic entries. Under date June 3, 1587, there is an entry of the marriage of Robert Cooke, 'then minister here,' and Anne Maynard, widow; with this addition in Searle's handwriting, 'The Lord bless them both.' In 1597 there is another entry in Searle's hand: 'The first of October, was buried in Lexden chancell, by the south syde of the communion table, Anna Serle, the godly grave and wyfe of Robert Serle, parson of Lexden, was the daughter of Mr. William Lorange, of Burstall, in Suffolke; when she had lived with the same Robert Serle, X yeares and one quarter, and was of the age of some 63 or more. The Lord have mercy upon me her poor husband, Robert Searle.' Searle himself died in 1610, and was buried at Lexden, on the 14th of March, in that year. †

'Mr. Lewis, pastor of St. Peter's, Colchester, suspended at the time of the subscription, and being restored again, hath

\* Newc. ii. 46, 311, 210; Brooks' Lives, ii. 237—240; Wood, Ath. Ox. i. 463.

† Newc. ii. 389. Thomas (Ratcliffe), Earl of Sussex, was of Newhall, Boreham. Mor. ii. 15.

now, since the bishop's last visitation, a day set for deprivation for not wearing the surplice.' Robert Lewis was a native of Colchester, and had been Fellow of St. John's College, Cambridge. At his instance, his wife Mary by her will, dated October 12, 1620, bequeathed a sum of money to be applied to the maintenance of a scholar at St. John's. Lewis seems to have died before May, 1589.\*

'Mr. Cock, pastor of St. Giles', Colchester, hath, since the bishop's last visitation, a day set for deprivation, for not yielding to wear the surplice.' There is a brass tablet on the south wall of the nave in St. Giles' Church with the following inscription: 'William Cocke, pastor of this church 34 years, who was buried 1619; and Anna, his wife, 1625.'

'Mr. Dent, pastor of South Shoebury, sundry times troubled for omitting the crosse and surplice.' Arthur Dent, he was of Christ's College, Cambridge. He was instituted to the Rectory of Shoebury, 17th December, 1580, on the presentation of Robert Lord Rich, afterwards Earl of Warwick. He was one of the witnesses against Robert Wright in 1582. It would appear that Dent married a sister of Ezekiel Culverwell. He died in 1607. Dent published (1) a Sermon of Repentance, preached at Lee, in Essex, 7th March, 1581. London, 12mo. There were two subsequent editions of this sermon, the last appeared in 1643. (2) Exposition of the Articles of our Faith by short questions and answers. London, 8vo. 1591. (3) A Pastime for Parents; or, a Recreation to Pass away the Time: contayning the most Principal Grounds of Christian Religion. London, 12mo. 1603—1609. (4) The Ruine of Rome; or, an Exposition upon the whole Revelation. London, 4to. 1607, reprinted in 8vo. 1622, and in 12mo. 1656. (5) A Plain Man's Pathway to Heaven, by way of Dialogue. London, 12mo. 1610; this reached the 24th edition in 1637. (6) A Learned and Faithful Exposition upon the Lord's Prayer. London, 12mo. 1612—1613. (7) A Sermon of Restitution. Ezekiel Culverwell, in his dedication of the Ruine of Rome

\* Newc. i. 179. Mor. Colchester, 178.

to Lord Rich, speaks of Dent as one 'whose diligence, yea, extreme and unwearied pains in his ministry, publicly, privately, at home and abroad for at least four and twenty years, all our country can testify. . . . And to end with his blessed end, his life was not more profitable to others than his death was peaceable to himself, scarcely a groan was heard, though his fever must needs have been violent which dispatched him in three days. Having made a pithy confession of his faith, 'this faith,' said he, 'have I preached; this faith would I have sealed with my blood, if God had so thought good, and tell my brethren so.' He afterwards said, 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness.' '\*

'Mr. Paine, late minister of Tollesburie, was put from his charge for refusing to subscribe.' It is possible that this was the John Paine who took a leading part in the agitation of the 'Holy Discipline of the Church described in the word of God.' Strype quotes a letter of his, in which he calls upon his brethren to 'play their part courageously' against the prelates, and warns them that they 'could not be discharged of great disloyalty to Christ, except they proceeded with practice, and so furthered the Lord's cause by suffering.' He was again in trouble for his nonconformity in 1590, about which time he, with Cartwright and others, was thrown into the Fleet prison. Paine was still there in December, 1591. At that date he, together with his companions, petitioned the Privy Council. Strype has printed the petition. †

'Mr. Neguse, parson of Lee, suspended by the bishop in his last visitation, for not yielding to wear the surplice.' William Negus was of Trinity College, Cambridge. He was instituted to the Rectory of Lee, 31st March, 1585, on the presentation of Robert Lord Rich. The Messrs. Cooper, speaking without their usual caution, say, 'a statement that he was suspended by

\* Newc. ii. 531; Cooper, Ath. Cant. ii. 471; Brooks' Lives ii. 111; see pp. 71, 78.

† Strype, Whitgift i. 504, ii. 13, iii. 245; Aylmer, 205; Annals iv. 103; Book of Discipline, Neal i. 301; Brooks' Lives i. 53, ii. 260.

Bishop Aylmer is of course erroneous.' We have the following account of it from Negus himself. It is addressed to certain of his brethren of the county who had similarly suffered, and were met for conference: 'The cause of my suspension was only this: being convented before the bishop at Witham, and then being demanded whether I had worne the surplice since my coming to the Lee, my answer was, that as I had not it, so I had never refused it, for there was none offered, nor any in the parish to be worne. He further asked me if I should weare it, if it were provided. My answer was, I desired his favor that I might proceed in my ministry until such time as there was a surplice made, and that he knew I refused to weare it. He, not satisfied with this answer, urged me to say that I would weare it, and I would not; but I, standing to my former answer, and desiring that it might be accepted, he concluded thus: Seeing you will not promise to weare it, we will suspend you till you will. Whatsoever the godly brethren shall agree upon concerning a supplication for the liberty of us, the ministers suspended, to be put up at this present parliament, I willingly, as if I were present, consent thereto. By me, William Negus.' On his hesitating to comply with the demands of the bishop, twenty-eight of his principal parishioners petitioned him in an earnest appeal, in which they say: 'We do intreat you, as you render our soules, and as you regard that account that you must render unto God for them, not to forsake us.' His suspension was recalled, but he was again in trouble, and at length deprived, before August, 1609.\*

'Mr. Barker, parson of Prittlewell, greatly troubled for refusing to baptise a child in a private man's house, when there was no necessity, and for omitting the surplice.' Edmund Barker, instituted 13th July, 1569, on the presentation of Robert Lord Rich. He was also one of the witnesses in the case of Wright.†

\* Newc. ii. 384; Cooper, Ath. Cant. ii. 529; Brooks' Lives i. 296. Part of a Register MSS.

† P. 71, 78.

‘Mr. Gifford, of Maulden, suspended for not subscribing, and in the end by the High Commission deprived; and being restored again to preach, was, at the last visitation, suspended.’ George Gyfford was of Hart Hall, Oxford. He was instituted to the vicarage of All Saints’, with St. Peter’s, Maldon, 30th August, 1582, on the presentation of Richard Franck. Strype says:—‘This man was a great and diligent preacher, and much esteemed by many, and of good rank in the town, and had brought that place to some sobriety and knowledge of true religion;’ and again, ‘he was valued much . . . . for the good reformation he had made in that market-town by his preaching, where very notorious sins reigned before his coming, and others had been, by his diligence, nourished and strengthened in grace and virtue, as the inhabitants in a petition to the bishop on his behalf had set forth at large; and that in his life he was modest, discreet, and unreprieveable; that he never used conventicles, but ever preached and catechised in the church.’ Burleigh, the Lord Treasurer, interceded with Whitgift for him, after his suspension, but received for answer: ‘It appeareth that Gifford is a ringleader of the rest, against whom also I have received certain complaints, to the answering whereof we mean to call him, by virtue of the High Commission. In the meantime I think it not convenient to re-grant him any further liberty or release of his suspension until he have purged himself.’ This was in May, 1584. It should appear that after his second suspension he was restored to the office of lecturer, which he had been allowed to fill after his deprivation as vicar. In 1597 we find him one of a Presbytery which was established in Essex. Gifford lived to a good old age, and died in 1620. His works are (1) *Country Divinity*. London, 1581, 8vo. (2) *Dialogue between a Papist and a Protestant*. London, 1583, 8vo. (3) *Against the Priesthood and Sacrifice of the Church of Rome*. London, 1584, 8vo. (4) *Catechism*. London, 1586, 8vo. (5) *Discourse on the Subtile Practices of Devils by Witches and Sorcerers*. London, 1587, 8vo. (6) *Short Treatise against the Donatists of England*. London, 1590,

4to. (8) Plain Declaration that our Brownists be full Donatists. London, 1591, 4to. (9) Reply to Mr. John Greenwood and Henry Barrow, touching Read Prayer. (10) Dialogue concerning Witches and Witchcraft. London, 1593 and 1603, 4to. (11) Treatise of True Fortitude. London, 1594, 8vo. (12) Comment on the whole Book of the Revelations. London, 1596, 4to. (13) Exposition on the Canticles. London, 1612, 8vo. (14—19) Single Sermons. London, 1581-4-6-9-91. (20) Two Sermons, 1598, 8vo. (21) Four Sermons. London, 1598, 8vo. (22) Fifteen Sermons on the Song of Solomon. London, 1610, 8vo. (23) He also translated into English, Prelections upon the Sacred and Holy Revelations, written in Latin by Dr. William Falke. London, 1573, 8vo.\*

‘Mr. Tunstall, vicar of Much Totham, much molested in their courts, and hath been suspended ever since the 24th of July last, for not yielding to wear the surplice, and make the crosse in baptisme, and now hath his benefice sequestered and a day set apart for his deprivation.’ William Tunstall, instituted to the vicarage of Great Totham, 15th February, 1583, on the presentation of Nicholas Clerk. He was deprived before August, 1587. †

‘Mr. Carew, minister of Hatfield Peverill, much molested and suspended for not yielding to weare the surplice, imprisoned also sundry times, and in the end forced to depart the diocese.’ Thomas Carew was descended from an ‘ancient and genteel family of his name, living in Devonshire and Cornwall,’ and had been educated either in Broadgate’s Hall, or Exeter College, Oxford. Having received ordination from the Bishop of Winchester, and been licensed by Archbishop Grindal and Bishop Aylmer, had settled down at Hatfield Peveril, probably as lecturer. There was a Presbytery set up at Hatfield, and Carew became a leading man in it. In a

\* Newc. ii. 398; Strype, Aylmer 71, 73; Whitgift i. 30, i. ii. 190; Annals iii. ii. 479; Brooks’ Lives ii. 273—278; Wood, Ath. Ox. i. 456; Han-

bury Memorials i. c. 3; Bancroft’s ‘Dangerous Positions’ 84, pp. 78, 84, 109.

† Newc. ii. 619; see p. 84.

few weeks after his settlement there, he informed the bishop, by letter, that within the compass of 'sixteen miles' there were sixteen non-resident ministers, and thirty who were insufficient and scandalous, while there were nineteen silenced for refusing subscription.' He was immediately summoned before the High Commission, charged with having been chosen by the people, defaming the Book of Common Prayer, denying that Christ descended into the regions of the damned, and with keeping persons from the Communion when 'there was more need to allure them to do it.' It was further alleged against him, among other things, that he held that the Queen had no power to make ecclesiastical laws, and had brought his people 'to that point that they said even at baptism that it made no matter for the water so we have the word.' When he came before the Commission, he was put to his oath on these charges, and when he refused to be sworn he was committed to the Fleet. As his committal was dated November 10, 1585, he must have signed the supplication to the Council in the interval between his suspension and his commitment to prison. Carew was not released from custody for some time.\*

'Mr. Hawkdon, minister of Fryan, indicted at the assizes for omitting the crosse in baptisme, and not suffered to enter his benefice; being presented by the patron for that he would not subscribe, and now standeth suspended for not yielding to wear the surplice, and to make the crosse in baptisme.†

'Mr. Ward, preacher at Writtle, now standeth suspended by the bishop, for not yielding to weare the surplice.' John Ward was of Christ's College, Cambridge. He first settled at Haverhill. He was also minister at Bury. At what date he went to Writtle I have not been able to ascertain. After

\* Strype, *Aylmer* -8, 80. There is a long account of Carew in the MSS. Register, p. 651—659, from which it is evident that his case is even more misrepresented by Strype than that of Huckle. Wood, *Ath. Ox.* i. 33; Brooks' *Lives* ii. 166—168. Carew published (1) Five

Sermons, 8vo., 1603. (2) Four Sermons, 8vo., 1604. In another part of the Register there is this note of Carew 'much molested, imprisoned once or twice, suspended, removed from his living, and a bad man put in.' P. 584.

† P. -8. 84.

his suspension he returned to Haverhill, where he died. The date of his death does not appear. In the chancel of the church at Haverhill there is a tablet to his memory, with the following inscription :—

Johannes Warde  
 Quo si quis scivit scitius  
 Aut si quis docuit doctius  
 Aut rarus vixit sanctius  
 At nullus tonnuit fortius.

Son of thunder, Son of ye dove,  
 Full of hot zeal, full of true love,  
 In preaching truth, in living right,  
 A burning lamp, a shining light.

Light here.

Stars hereafter.

John Ward, after he, with great evidence and power  
 of ye Spirite, and with much fruit, preached ye  
 gospell at Haverhill and Bury, Suff. 34  
 yeares, was here gathered to his fathers.

Watch. Susan, his widdowe, married Rogers, that worthy pastor      Warde.

of Weathersfield. He left three sonnes,  
 Samuel, Nathaniel, John, preachers, who for  
 them and theirs wish no greater blessing  
 than that they may continue in beleeving  
 and preaching the same gospel till ye coming  
 of Christ. Come! Lord Jesus! Come quicklye.

Watch.

Death is our entrance into life.

Warde.

Fuller thus translates the four Latin lines :

Grant, some of knowledge, greater store,  
 More learned some in teaching,  
 Yet few in life did lighten more,  
 None thundered more in preaching.\*

‘Mr. Larkin, late parson of Little Waltham, was suspended for not subscribing, and indicted for not making the crosse in baptisme.’ Thomas Lorkin, instituted 4th June, 1572, on the presentation of James Cancellare. He voided the rectory before 14th May, 1585.†

\* S. Ward’s Works, ed. 1862, p. v.;  
 Brooks’ Lives i. 305; Ath. Cant. ii.

† Newc. ii. 614.



‘Mr. Redrith, parson of Hutton, was indicted for not wearing the surplice, and hath now, since the bishop’s visitation, a day set apart for his deprivation, for not yielding to wear the surplice.’ Thomas Redrich, instituted 11th January, 1575. He resigned before August, 1588.\*

‘Mr. Camillus Rusticus, pastor of Fange, suspended eight weeks or thereabouts, for not subscribing; and being restored, hath been of late suspended again for the same cause.’ Camillus Rustren (sic.), instituted to the rectory of Vang, on the presentation of William Wiseman, of Canefield Hall. He was deprived before April, 1609. †

‘Mr. Seredge, parson of East Hanningfield, was suspended for not subscribing, and thrice indicted at the assizes, because he did not wear the surplice once every month and every communion, and for omitting the sign of the cross in baptisme; and now he standeth suspended for the same.’ William Seredge, instituted 7th August, 1566, on the presentation of Kenelme Throckmorton, of Garnets, High Easter. Seredge died before 25th August, 1600. ‡

‘Mr. Chaplen, minister of Hempsted, suspended at the bishop’s last visitation, for preaching in his cure without a licence.’

‘Mr. Pigot, minister of Tiltie, suspended at the bishop’s last visitation, for not yielding to wear the surplice.’ ||

‘Mr. Howell, parson of Paglesham, suspended for not wearing the surplice, and making the cross in baptisme.’ Thomas Howell, instituted 12th April, 1578, on the presentation of the Queen. He voided the rectory before February, 1599, but whether by death, cession, or deprivation, does not appear. §

‘Mr. Maiburne, pastor of Much Wakering, greatly molested for his sermons and matters of the Booke.’ John Maiborne, instituted 15th April, 1577, on the presentation of Aylmer. He died before June, 1587. ¶

\* Newc. ii. 344, p. 78.

† Newc. ii. 613; Mor. ii. p. 78.

‡ Newc. ii. 307; Mor. ii. 457, p. 78.

|| P. 78.

§ Newc. ii. 459, p. 78, 100.

¶ Newc. ii. 620.

‘Mr. Knight, late minister of Hempstead, suspended by Dr. Bingham, the official, for preaching in his own cure without a licence; and being released, was the second time suspended by him, for that he refused absolutely to subscribe, and was forced to leave the diocese.’

‘Mr. Chadwick, late minister at Danburie, suspended by the High Commission, and so departed the diocese.’ Possibly Charles Chadwick, fellow of Emmanuel College, Cambridge. This Chadwick was censured by the heads of the University in 1587, for a sermon which he preached ‘reflecting upon the non-residence of some of the University.’ It was charged against him that ‘he did reprehend the usual and laudable prayers in the church for all states in Christ’s church militant,’ calling it a ‘monk prayer.’\*

‘Mr. Morley, procured to be preacher at Ridgwell, was sent for by letter and imprisoned about seven weeks, and was bound in £100 not to preach in London diocese, for that he refused to subscribe.’ Ezechias Morley was first minister at Walsham-in-the-Willows, Suffolk. In the MSS. Second part of a Register there is a circumstantial account, under his own hand, of his sufferings there. The bishop of the diocese was Edmund Freake. ‘For three years,’ he says, ‘I was so molested by the Commissary that I could not remain for any long time in any one place. They first arrested me by a warrant. . . . This was in 1582. Having obtained my liberty, I became minister of Denton; then the Commissary caused an act of excommunication to be entered against me. . . . Afterwards I was arrested on the Lord’s day, in the church-yard, when the Lord’s Supper was about to be administered. . . . I was bound over to the assizes. At the assizes I was indicted for having deviated from the order of baptism, in baptising a child, long before I left Walsham. . . . I was committed to prison.’ It should appear that it was shortly after this that Morley came to Ridgwell; but he was almost immediately apprehended at the instance of Whitgift

\* Strype, Annals iii. i. 722.

and Aylmer, and committed to the Clink, where he lay for seven weeks. On his release he returned to Essex, and resumed his ministry, notwithstanding the inhibition of the authorities. On the 16th of May, 1584, a monition, signed by Whitgift, Aylmer, Gabriel Goodman, and another, was addressed to Isaac Morley; Parmenter, of the parish of Belcham St. Paul's; and Robert Pammit and William Bigg, of Ridgwell; commanding their appearance before the High Commission, to answer among other charges these, 'that they had been at divers the preachings and lectures' of Ezechias Morley, in the church at Ridgwell, and 'that they had been often, or sometimes, within the last two years, at the said minister's lectures, preachings, and expositions, in some house, or other place out of the church, or public place, appointed for prayers.' Morley himself was also summoned before the Court at the same time. We afterwards lose sight of him until the year 1601, when we find him instituted to the rectory of High Roding, July 23, on the presentation of the Queen. Morley died before February, 1607.\*

There were also six others suspended by Aylmer in this county.

1. William Teye, pastor of Peldon. He is mentioned by Bancroft as one of a classis in this county about Colchester, together with 'Master Dowe, Master Farar and Master Newman.' †

2. Edmund Chapman. He was lecturer at Dedham. Chapman was educated at Cambridge, where he became Fellow of Trinity. He commenced M. A. in 1562. He was installed Canon of Norwich in 1569. He was an active member of the Puritan party at Cambridge, and was one of a number who appealed to Lord Burleigh in behalf of Thomas Cartwright, in 1570. About the same time he is also said to have 'defended' in a divinity disputation, that 'Christ did not descend into hell after his death,' and to have maintained 'duo habere sacer-

\* MSS. Register. Brooks' Lives ii. 174—176. The Commissary was John Daye. Strype, Annals iii. i. 25, 27; ii. 173, 176. Gabriel Goodman, Ath. Cant. ii. 317.

† Dangerous Positions, 84. There is no mention of this Tey in Newcourt. He mentions another Rector of the same name who was instituted in May, 1596; ii. 467.

dotia nefas esset.' In September he, with other prebendaries of Norwich, 'entered into the choir of the church and broke down the organ with other outrages.' In 1572 he was preacher at the town of Bedford. He was suspended there by the Bishop of Lincoln for his 'objectionable sermons.' In 1576 he was deprived of his canonry at Norwich, for 'nonconformity.' It was the next year after this that he appears to have settled at Dedham. After his suspension at Dedham, Aylmer sought to have him sent into the north of England, but he seems to have been allowed to remain among his people, and was shortly restored. He married a sister of William Cardinal, of Great Bromley, who, by his will, dated January, 1595-6, left him certain lands in the parish of Bromley for life, if he should so long continue preacher at Dedham. Chapman died in November, 1602, and was buried at Dedham. In the chancel of the church there is a monument to his memory with this inscription:—

Extra sub alto cespitis nido jacet  
 Edmundus ille Chapman; in verbo Dei  
 Doctor: super quo si velis multum brevi,  
 Plus nemo dixit aut Dei, aut vixit Deo.  
 Sed cum soleret intus os adeo loqui  
 Cur ponerentur ossa coemeterio?  
 Enhumilem in herba spem resurgendi facit  
 Ceu pastor agnos inter obdormuit suos.  
 Obiit. 7 mo. Novem.  
 Anno Domini 1602.  
 Anno Aetatis suae 64.

On a ledger outside is the inscription: 'Here lieth the body of Edmund Chapman, Doctoure of Divinitie, and some time preacher of this towne, who died November 7, 1602. Aged 64.\*'

3. Ezekiel Culverwell. He was of Emmanuel College, Cambridge. When he was suspended he was minister at Felsted. There is the following entry in the register of that parish. 'Ezekiel Culverwell, son of Ezekiel Culverwell, baptized 31st

\* Strype, Parker ii. 36, 39; Whitgift iii. 14; Annals i. ii. 373, 376, 485; ii. ii. 417; Aylmer 39; Cooper, Ath. Cant.

i. 382; Cardinal ib. ii. 321, p. 56; Taylor, Church in Dedham, 20.

of March, 1591.' The signature at the foot of that page of the register, is 'John Freeman, vicar.' One of his sisters was married to William Whitaker, another to the father of William Gouge, and a third to Arthur Dent. Culverwell became Rector of Great Stambidge, but at what date does not appear. He was deprived there before March, 1609. He is noticed, by Fuller, among the learned writers of Emmanuel College. He was the author of a 'Treatise of Faith,' 1633; 'A Ready Way to Remember the Scriptures,' 1637, and 'Time well spent in Sacred Meditations, Divine Observations, Heavenly Exhortations.' His nephew, Dr. Gouge, says of him, in a dedicatory epistle, prefixed to the 'Treatise of Faith,' 'God sent Ezekiel Culverwell, as of old he sent Ezekiel Buzi, to set forth the promises of God more plentifully and pertinently than ever before; and that to breed faith where it is not, to strengthen it where it is weak, to settle it where it wavereth, to repair it where it decayeth, to apply it aright to every need, to extend it to sanctification as well as to justification, and to point out the singular use of it in matters temporal, spiritual, and eternal . . . . What I say of him, I know of him, and under his ministry I was trained, he being at least two and twenty years older than myself.' \*

4. William Wingfield, incumbent of Wicks. He seems to have been restored again, as his name appears in Newcourt, under date 1598. †

5. John Gardiner. He was of Corpus Christi College, Cambridge. He was minister at Heybridge. In 1586 he was cast into Newgate by Aylmer, whom he petitioned on the 17th of September in that year, as follows: 'My duty in humble wise remembered; my Lord, I am cast into prison by you, for a matter which about seven years past was slanderously raised against me. I was, by course of law, cleared, and the Lord God, which searcheth the heart, before whom both you and I

\* Brooks' Lives iii. 512; Newc. ii. 542; Ath. Cant. ii. 197, see p. 182. Sibbes' Works, Grosart's Ed. vol. i. lxxxii. —xc. For the extract from the register

at Felsted, I am indebted to my friend, the Rev. H. Gamidge, of Dunmow.

† ii. 657; Brooks' Lives i. 49, note.

shall shortly appeare to be judged, doth know, and Him I call to witness that I was, and am, falsely accused. I have been extremely sick in prison. I thank God I am amended, but yet so that the physicians take it my infection in the prison would be very dangerous. I have a poore wife and five children, who are in a lamentable case. I had six children at the beginning of my imprisonment, but by reason of my sickness in prison, my wife being constrained to attend upon me, and for want of some to oversee them, one of them was drowned in a tub of worte, being two yeares and a half of age. If your Lordship have no compaffiion towards me, yet take pity upon the widow and the fatherlesse, for in that state are now my wife and poore infants, whose teares are before the Lord. I crave no more but this, to be bayled, and if found guilty in any breach of law, let me have extremity without any favor. Your Lordship's to command in Christ.' What afterwards became of Gardiner does not appear.\*

6. Mark Wyersdale. He was vicar of All Saints, Maldon, to which he was instituted June 18, 1584, on the presentation of Richard Franck. After his suspension he resided for a time at Cambridge. He resigned the vicarage in 1586, in favor of George Gifford, who also had the presentation of the patron, but Aylmer refused to institute him. †

\* Brooks' Lives i. 316; Cooper, Ath Cant. ii. 10; Second part of a Register MSS. 752, p. 93.

† MSS. Second part of a Register, 584; Newc. ii. 398, p. 78.

## CHAPTER V.

1603—1629.

THE accession of James was by many hailed with sanguine hope. In 1591 he had been appealed to by certain of the suffering Nonconformists, and had written to Elizabeth on the apprehension of Kidd and Cartwright: 'We cannot . . . but by our most affectuous and earnest letter interpose us at your hands to stay any harder usage . . . requesting you most earnestly, that for our cause and intercession it may please you to have them relieved.' And in that letter he had also likewise expressed himself in terms of favor to the Puritans. The year before that he had gone further still. In a general assembly held at Edinburgh, he had publicly said that: 'As for our neighbour kirk, England, their service is an evil said mass in English; they want nothing of the mass but the liftings. I charge you my good people . . . to stand to your purity . . . and I, forsooth, so long as I brook my life and crown, shall maintain the same.' And even after he had been proclaimed King of England, in his harangue in the kirk in Edinburgh, he thanked God 'that he had settled both kirk and kingdom, and left them in that state which he intended not to hurt or alter any ways.'\* Moved by the impressions which James had thus encouraged, the Puritans prepared what was afterwards known as the 'Millenary Petition.' This was signed by seven hundred and fifty ministers, and presented to the King in the month of April. In this petition they ask: 'That . . . the cross in baptism, interrogatories ministered to infants, and confirmations may be taken away; . . . the cap and surplice

\* Pierce, *Vindication of the Dissenters*, 165. Pierce quotes from Calderwood, *Hist.* pp. 186, 473.

not urged; examination may go before the communion; . . . . divers terms of priests, and absolution, and some other used . . . . may be corrected; the longsomeness of service abridged; . . . the Lord's day be not profaned, and the rest upon holidays not so strictly urged; that there may be a uniformity of doctrine prescribed; . . . . no ministers to teach their people to bow at the name of Jesus; and that the canonical Scriptures only be read.' The petition also complains of 'the want of sufficient preachers, of non-residence, of the subscription annually required to articles, of commendams, pluralities and improprieties, of excommunications, and of the power and practices of ecclesiastical courts;'\* and concludes with the prayer that God, for 'Christ's sake,' would dispose his regal heart to do herein what shall be for His glory.

At first the King appeared to favor these requests, and he arranged a conference upon the subjects in dispute. But in a proclamation which he issued on the 24th of October, he so expressed himself, that the Puritans too plainly saw there was little hope for them. He says: 'As we have reason to think the state of the church here established . . . . to be agreeable to the Word of God . . . . so we are not ignorant that time may have brought in some corruptions . . . . which if we shall find to be so, we will therein proceed. . . . But,' he adds, 'if any shall either by gathering the subscription of multitudes to supplications, . . . by open invectives, . . . . in the pulpit or otherwise, . . . . give us cause to think that he hath a more unquiet spirit than beseemeth a private person, . . . we will make it appear how far such a manner of proceeding is displeasing to us; . . . our purpose and resolution ever was, and now is, to preserve the estate as well ecclesiastic as politic, in such form as we have found it here . . . . Wherefore, we admonish all men hereby to take warning, as they will answer the contrary at their peril.' † Well might Whitgift, writing to Gilbert, Earl of Shrewsbury, on the 12th

\* Cardwell, *Conferences*, 130, 138; Strype, *Whitgift* ii. 478.

† Cardwell, *Doc. Ann.* ii. 64—67; *Conferences*, 148, 150.



of December, say : ' Although our humorous and contentious brethren have made many petitions and motions correspondent to their natures, yet your lordship may perceive . . . that they have not much prevailed.'\*

The promised conference was held in the month of January following at Hampton Court. All the members were nominated by the King. ' For the church, there were nine bishops and about as many dignitaries.' Among the former were Dove, Bishop of Peterborough, and Overall, Dean of St. Paul's; † the Puritans were only four ministers. ‡ The conference separated much as it met. James, writing to some person unknown, in Scotland, says : ' We have kept such a revell with the Puritans here these two days as was never heard the like; quhaire, I have peppered thaim as soundly as ye have the Papists thaire. It were no reason that those that will refuse the airy sign of the cross after baptism should have their purses stuffed with any more solid and substantial crosses. . . . ' §

On the 5th of March, the King issued a proclamation, which announced the result of the conference, to the kingdom generally. He thus speaks of it: ' We found mighty and vehement informations, supported with so weak and slender proofs . . . that there is no cause why any change should have been at all in . . . the Book of Common Prayer. . . . Notwithstanding, we thought meet . . . that some things might rather be explained than changed . . . which being done . . . we have thought it necessary . . . to require all . . . to conform themselves unto it. . . . Wherefore, we require all archbishops, bishops, and other public ministers . . . to do their duties . . . in punishing the offenders. . . . And we do admonish all men, that *hereafter* they shall not expect or attempt any further alteration. . . .' A full account of the alterations made may be seen in Cardwell's

\* Strype, Whitgift ii. 485; iii. 391.

† Dove, ante p. 90. Overall was vicar of Epping. N. i. 50; ii. 248; Strype, Whitgift ii. 303, 305, 313, 437, 504; iii. 343.

‡ Neal i. 395.

§ Cardwell, Doc. Ann. ii. 76, 79; Conf. 220.

Conferences, 217—225. They were wholly immaterial; the most important being an explanatory clause to the title ‘Confirmation,’ which was ‘a laying on of hands upon those that are baptised and came to years of discretion.’\*

Fourteen days after the issue of this proclamation James met his first Parliament. In his opening speech, he disposed of those who had expected most of him as follows: ‘The Puritans and Novelists I call a sect rather than a religion, who do not differ so far from us in points of religion as in their confused form of policy, . . . being ever discontented with the present government, and impatient to suffer any superiority, which maketh their sects insufferable in any well governed commonwealth.’ † Of course all hope was now extinguished; but even worse remained. As usual, ‘Convocation’ had been convened at the same time with the Parliament. Whitgift had died on the 29th of February. Bancroft, who had been appointed as his successor, had not yet been consecrated; he nevertheless presided at the opening, which was on the 20th of March. On the 13th of April, the new archbishop brought in the King’s license to make canons. On the 2nd of May he delivered the ‘prolocutor’ a book of canons, ‘desiring him to a communion of eight or ten to consider of them.’ On the same day a petition was delivered in the Lower House by Stephen Egerton, Edward Fleetwood, Anthony Wootton, and Hugh Clarke. These petitioners were admonished to be obedient and conform, together with their adherents, before St. John Baptist next (June 24). ‡ By the end of June the ‘canons’ had been adopted, ‘printed and published.’ They were a hundred and forty-one in number. ‘Few men of any party,’ says the latest historian of the Puritans, ‘will now be found to justify the hard and rigorous spirit which several of these enactments bear. Who that has ever sighed over Bishop Hall’s sufferings, described in his ‘Hard

\* Common Prayer, Ecc. Hist. Soc. iii. 1479; Procter, Hist. C. P. 91, 92.

† Parl. Hist. i. 982.

‡ Egerton. Brooks’ Lives ii. 289;

Wood, Fasti. i. 125; Fleetwood. Brooks ii. 381; Wootton. Brooks ii. 346;

Clark. Brooks ii. 412; Strype’s Ann.

iv. 553.

Measure,' or felt a burst of indignation as he thought upon the execution of Laud, will not revert to the Convocation of 1604, and think too of the prophetic warning of Bishop Rudd: 'Consider,' he said, 'who must be the executioners of their deprivation; even we ourselves, the bishops, against whom there will be a great clamour of them and their defendants, and many others well affected to them, whereby our persons shall be in hazard to be brought in great dislike, if not into extreme hatred; whereof what inconveniences may ensue, I leave to your wisdom to be considered of.'\* These 'canons' continue to be the law of the Church of England to the present day.

The canons having been 'printed and published,' with a prefatory 'declaration' from the King, on the 16th of July there was issued a proclamation enjoining 'conformity to the form of service of God established.' In this document James advertises 'his subjects' that what intractable men do not perform upon admonition they must be compelled to by authority.' The King further says: 'We have thought good to give time to all ministers . . . until the last of November now next ensuing, to bethink themselves of the course they will hold therein.'† It was a note of warning, and the King was terribly in earnest. On the very first day of November, Bancroft issued letters to each of the bishops of his province, charging them to take action promptly and with all vigor. He reminds them that the time will 'now have expired,' and that there 'are two sorts of ministers with whom they have to deal.' Those that were not already 'placed' were to be dealt with under 36th and 37th canons, which required the subscription that had already occasioned so much conflict under Whitgift; adding the demand, that the subscription for the avoiding of all ambiguities shall be in this order and form of words: 'I, N. N., do willingly and ex animo subscribe to these three articles above mentioned, and to all things that are contained in them.' And those which were 'placed' already, and were Nonconformists, were to be dealt with under the 122nd canon, which provides for the 'contumacious,'

\* Marsden's *Hist. Early Puritans*, pp. 281, 284, ed. 1860.

† Cardwell, *Doc. Ann.* ii. 80—84.

first, suspension, and then, 'his contumacy continuing,' excommunication—excommunication then carrying with it, as it long continued to do, liability to imprisonment in a common gaol, at the pleasure of the bishops.\* The last of November, 1604, at length arrived; and, on the next day following, persecution recommenced.

In the month of February an incident occurred which shed still further light upon the reckless spirit of the King. A petition had been presented to him in behalf of certain Nonconformists in the county of Northampton. 'Whereat His Majesty took such deep impression as, the next day being Sunday, he sat eight hours in council with the Lords. In this meeting he most bitterly inveighed against the Puritans, saying: 'That the revolt in the Low Countries, which had lasted ever since he was born, and whereof he never expected to see an end, began first by a petition for matters of religion. That he and his mother, from their cradles, had been haunted with a Puritan devil, which he feared would not leave him to his grave. That he would hazard his crown but he would suppress their malicious spirits . . . .' †

Several deprivals now took place in Essex, and among the sufferers were William Negus, Ezekiel Culverwell, now of Great Stambridge, and Camillus Rusticus, all of whom had been suspended before by Aylmer. By the end of the second year after James's accession not fewer than 300 ministers were either silenced or deprived, or forced to leave their country. ‡ Again petitions flowed in, complaining that 'worthye lights are in part extinguished, and we heavily threatened to be deprived of the remnant that are left,' and entreating the King 'out of the bowels of his compassion . . . . to send out his royal authoritie.' || But all in vain. The purpose of

\* Wilkins' Conciliæ, vol. iv.; Barns, Ecc. Law. Art. Excommunication.

† Letter to Jegon, Bishop of Norwich; Peck, *Desiderata Curiosa*, 197. Jegon was a native of Coggeshall. Wood, *Ath. Ox.*

i. 701; Dale, *Annals of Coggeshall*, 150.

‡ Newc. ii. 384, 542, 613; Negus, p. 115; Culverwell, 114; Rusticus, 121.

|| Petition from the neighbourhood of Roiston. Harl. MSS. B. M. 677, p. 44.

the Monarch was immovable. About this time Richard Rogers, of Wethersfield, was also frequently molested, and at length he was suspended by Ravis, Bancroft's successor in the see of London; and shortly afterwards William Ames, lecturer at Colchester, was molested. Ames was ultimately compelled to flee the country. He went over to Holland; but even there Bancroft would have followed him had he been able. He was protected however, attained to great honour, and after many years of holy usefulness, first as pastor of the English church at the Hague, and afterwards as Professor of Divinity in the University of Franeker, he died at Rotterdam at the age of fifty-seven.\*

Ravis died in 1609, and Bancroft in the November following. Bancroft was succeeded by George Abbott. In 1611 our present 'authorized version' of the Holy Scriptures appeared. Among those that were employed in its preparation were John Overall; Edward Lively, who was rector of Purleigh, 1605—1606; Roger, the brother of Lancelot Andrews; John Spencer; and Roger Fenton. The true history of this undertaking is given for the first time by the late Mr. Anderson. †

In this year also the old law under which Elizabeth had committed more than one to the flames was again put into execution. ‡ The unhappy victim was a native of Essex, by name Bartholomew Leggatt. It was said that he denied the divinity of Christ, and a plurality of persons in the Godhead. Having continued a long time prisoner in Newgate, he was at length brought before the King, many of the Bishops, and many learned Divines, in the consistory of St. Paul's, where he was declared a contumacious and obdurate heretic, and

\* Brooks' Lives ii. 405; Biographia Brit. ed. Kippis. sub. nom.

† Annals of English Bible ii. 364—368; Overall, ante p. 129; Lively, Ath. Cant. ii. 407, 554; Newc. ii. 476. Andrews, probably vicar of Chigwell, 1606, but Newcourt is not certain, ii. 143. Spencer, possibly the vicar of Ard-

leigh, 1589—1592, but Newcourt expresses a doubt here also, i. 150; ii. 23. Fenton, vicar of Chigwell, 1606—1615. Newc. i. 197; ii. 143.

‡ John Wielmaker and Henry Torwort were burnt at Smithfield July 22nd, 1574.

delivered over to the secular power. He was burnt at Smithfield on the 18th of March. Bartholomew had a brother named Thomas, who was also accused of holding heretical opinions. Thomas died in Newgate.\*

The Prelatists were now in triumph, and many of them seldom scrupled to add insult to oppression. About the year 1619 Thomas Drax, then vicar of Dovercourt, published a little volume addressed to the Nonconformists, entitled 'Ten Counter-demands.' The last of these demands was, 'Whether it were not the Separatist's best course to return again; or if they will not take this course, whether it were not good for them . . . to remove to Virginia, and make a plantation there in the hope to convert the Infidels.' † What Drax intended only as an idle taunt, hundreds were already meditating in sober seriousness. Three years afterwards the way was opened by the *Speedwell* and the *Mayflower*. The *Mayflower* reached Cape Cod in the month of November, 1620. ‡

In 1617, James was on his way home from Scotland. As he passed through Lancashire he 'rebuked some Puritans and precise people' for 'prohibiting and punishing the good people for using their lawfull recreations upon Sundays, and other holy dayes, after the afternoon sermon or service.' After his return to London, he issued a 'declaration,' in which he announced his 'pleasure that, after the end of Divine Service, our good people be not disturbed from any lawfull recreation, such as dancing, either men or women, archery for men, leaping, vaulting, or any other such harmlesse recreation, nor from having of May games, Whitson ales, and Morris dances, and the setting up of May-poles, and other sports therewith used;' and further, 'that this, our declaration, shall be published by order from the bishop of the diocese through all the parish churches.' || This was another blow at the Nonconformists, under which some, especially of the ministers, suffered bitterly.

\* Brooks' Lives i. 66; Fuller, Church Hist. iii. 252—255.

† Hanbury Memorials i. 350—369.

‡ Hanbury Memorials i. 389—403.

|| Fuller, Ch. Hist. iii. 270, 271. The King's Declaration to his Subjects concerning lawful sports to be used. Laud. Rob. Barker, 1633.

James now betrayed other tendencies, which also proved a fruitful source of disquietude to the Puritans. In August, 1619, the Emperor of Germany, who was also King of Bohemia, died, and the Bohemians elected Frederic, the Elector Palatine, who had married James's daughter, as his successor. The Puritans appealed to Abbott to support their choice. But the King avowed his dislike of the archbishop's advice, especially because he was then in treaty with the Court of Spain about the marriage of his son. Suspicion soon arose that the King was inclining to the Papacy, which was confirmed by his speech at the opening of the Parliament of 1620, and still more so by what transpired afterwards.\*

Laud now appears upon the scene. From 1609 to 1616, he had been Rector of West Tilbury, in this county. The year before he resigned Tilbury he had been made Archdeacon of Huntingdon; in December, 1616, Dean of Gloucester; and, on the 18th of November, 1621, he was consecrated Bishop of St. David's.† In August, 1622, James issued certain 'Directions . . . concerning preachers and preaching,' the effect of which was, on the one hand, greatly to restrict the pulpit exercises of the ministry, and on the other, greatly to restrict the people in their choice of 'lecturers.'‡ The breach thus widened, constantly grew wider, until the death of James, which took place, it is said, not without suspicion of poison, on the 27th of March, 1625.

The throne to which Charles now succeeded was surrounded on every hand with difficulties of the gravest character—difficulties that were aggravated not a little by the circumstance that, by the rash proceedings of his father, the cause of Nonconformity had long since come to be identified with that of constitutional freedom. Unhappily that very fact but rendered him the more resolved to spare no pains for the extinction of the Puritans. Within a few days after his proclamation, the Duke of Buckingham delivered him a schedule, which had been prepared at his request by Laud, 'wherein the

\* Neal i. 479.

‡ Cardwell, Doc. Ann. ii. 198—206.

† Newc. i. 30.

names of all ecclesiastical persons were written under the letters O and P; O standing for orthodox, and P for Puritan,' in order that the names of eminent persons should be presented unto 'him under that partition.'\*

The treaty for Charles's marriage with Henrietta Maria, youngest daughter of Henry IV., King of France, had already been concluded. It had been signed by James on the 11th of May, 1624, and by the French King the 14th of August following. The marriage itself was now solemnized by proxy at Paris, on the 11th of May, and on the 12th of June, Henrietta landed at Dover, where Charles met her, and conducted her to Canterbury. On the 16th of that month they came to London, where a chapel had been provided for the Queen and her household at Somerset House, with conveniences thereto adjoining for Capuchin Friars.† Two days after his return from Dover, Charles met his first Parliament. In his opening speech he endeavoured to disarm suspicion by protesting: 'I assure you that I may say, with St. Paul, that I have been trained up at Gamaliel's feet, and I shall so far show the end of it, that all the world may see that none hath been nor ever shall be more desirous to maintain the religion I profess than I shall be.'

The King's main reason for calling this Parliament was to provide means for carrying on the war to which the Crown was now committed in the cause of the Palatinate. The Commons, however, had grievances to complain of. Of these the most pressing related to religion, and the connivance of the Court at Popery. On this subject the Senate addressed the King in a petition, which suggested the remedies that, in the judgment of both Houses, ought to be applied; and on the day that this petition was delivered to the King at Hampton Court, the Commons took in hand to deal with the case of Richard Mountague, which had for some time created very general disquietude. Mountague was then Rector of Stamford Rivers, to which living he had been presented by James in

\* Rushworth, *Hist. Coll.* i. 169.

† Rushworth i. 170, 171; Fuller iii.



1613.\* In the year 1622, he had published a 'New Gag for an Old Goose,' in answer to a popish book, entitled 'A Gag for the New Gospel.' This book was excepted against, among others, by John Yates, of St. Andrew's, Norwich, and Samuel Ward, of Ipswich. † The 'Gag' was esteemed of sufficient importance to receive the attention of the Parliament of 1623, when 'the business was committed to the Archbishop of Canterbury, and ended in an admonition given to Mountague.' Mountague, therefore, writes a second book, entitled 'Appello ad Cæsarem.' This book, which had been finished and partly printed before the death of James, now appeared with a dedication to Charles containing the significant words: 'Domine imperator, defende me gladio et ego te defendam calamo.' The Commons conceiving that the appeal was 'contrived' to put a 'jealousie between the King and his well affected subjects,' and 'that the whole frame thereof was an encouragement to popery,' appointed a committee to examine it. The committee brought up their report on the 7th of July, in which they say, 'they held this second book as factious and seditious; that it disgraces lectures and preaching itself, nay, even reading of the Bible; that Mountague had done an injury to that House in two points. That when he knew his first book was there questioned and referred to the Archbishop of Canterbury, he prints a new book worse than the former: and whereas a petition had been preferred to this House by one Yates and Ward, he says, they are Puritans although they have subscribed the Articles; and to revile them for this is a reflection upon the House.' Mountague was therefore committed to custody. Charles no sooner heard of this than he sent a message to the Commons, to the effect 'that what they had done did not please him, for that he was his servant and

\* Newc. ii. 547; Wood, Ath Ox. i. 732.

† Brooks iii. 577; Brooks ii. 452. This had probably something to do with James's letter of August 6th, 1623, to 'inhibit Ward from preaching.' Ward's

Sermons, ed. Nichol. 1862. The full title of Mountague's book was 'A Gagg for the New Gospell: No, a new Gagg for an Old Goose, or an Answere to a late Abridgement of Controversies and Belyar of the Protestants' Doctrine.'

chaplain in ordinary.' Mountague was accordingly released, but not without giving bail to the amount of £2000, for his reappearance when he should be called for by the House.\*

The plague now raging in London, the Parliament adjourned to Oxford. In the meanwhile the cause of Mountague was warmly taken up, especially by Laud, as the cause of the Church of England. It was alleged that some of the opinions which had given offence, 'were no other than the resolved doctrine of the Church,' and 'that in the case of any difference in the church, the King and the bishops were to determine the matter . . . and that if any other judge be . . . allowed, we depart from the ordinance of Christ, and the . . . practice of the church.' It was also intimated that 'if the church be once brought down below herself, even majesty itself will soon be impeached.' The Commons were not slow to accept the gauntlet thus early thrown down by Laud. Accordingly, immediately after assembly of the Parliament at Oxford, Sir Edmund Coke and others revived the subject. Mountague was summoned to the bar a second time, and on his non-appearance, he was ordered to be committed for contempt, during the pleasure of the House. Three days afterwards both Houses were summoned to meet the King at Christchurch, to receive his answer to their 'Petition;' but as it had already transpired that since their 'Petition' had been delivered, the King had, in more than one instance, seriously tampered with the very laws for whose enforcement they had asked, his answer gave them little satisfaction. The 'business,' for which Charles had more especially convened the Parliament, went on but slowly therefore, and the King perceiving that the Commons were more resolved against supply without redress of grievances, he dissolved the Parliament on the 12th of August.†

On the 6th of February following, Charles's second Parliament was convened at Westminster. The great business again urged upon the Commons was the matter of supply, and they

\* Rushworth i. 173, 174; Fuller iii. 336—338; Parl. Hist. ii. 6, 7.

† Parl. Hist. i. 11; Rushworth, i. 191.

were charged 'to apply themselves to dispatch the business.' February, however, passed, and grievances had still the precedence. Charles then wrote a letter to the Speaker to hasten 'supply;' but still the House persisted in discussing 'grievances.' On the 13th of April Mountague's case was revived once more; and now a third book of his was also called in question: 'A Treatise of the Invocation of Saints;' and five articles were exhibited against him, alleging 'divers passages . . . full of bitterness, railing, and injurious speeches, disgraceful and contemptible to many worthy divines . . . impious and profane in scoffing at preaching, meditating, and conferring, pulpits, lectures, Bible, and all show of religion . . .' all which offences the Commons add, 'being to the dishonour of God, and of most mischievous effect against the good of this church and commonwealth of England . . . they do truly pray: That the said Richard Mountague may be punished according to his demerits.' To the articles the King replied, that 'he would refer the doctrines in them to the Convocation House.' By the middle of June, this Parliament also had been dissolved, but not before a serious misunderstanding had taken place between the King and either House; the House of Commons, by the imprisonment of Sir John Eliot and Sir John Dudley Diggs; and the House of Lords, by the imprisonment of the Earl of Arundell, and the refusal of a writ of summons to the Earl of Bristol.\*

In the August after the dissolution of Parliament, Laud was translated from St. David's to Bath and Wells, and on the 3rd of October following, he was made Dean of the King's Chapel. Within a few days afterwards he attained to yet further honors. In the month of February, Richard Sibthorp, vicar of Brackley, in Northamptonshire, had preached a sermon at the Lent Assizes of that county, which he printed under the title of 'Apostolical Obedience.' In this sermon, which was founded on Rom. xiii. 7, Sibthorp advanced the most extreme opinions on the subject of the prerogative which

\* Rufhworth i. 211.

Charles was now straining beyond all bounds. The King sent this sermon to Abbott, Archbishop of Canterbury, with a request that he would authorize it. Abbott refused to do so. For this and other matters, advantage was taken of an offence which the archbishop had inadvertently committed seven years before, and of which he had been formally cleared, to remove him from his 'office and jurisdiction.' The see was accordingly sequestered to a commission,\* and Laud was one of the commissioners.

Towards the commencement of the year 1627, writs were issued for the convention of Charles's third Parliament on the 17th of March. The election for Essex took place on the 14th. Edward Nuttall, writing from Colchester to Edward Nicholas, secretary to the Duke of Buckingham, thus refers to it: 'I thought it fit to let you knowe of our choosing of the Knights of our Sheere for the county of Essex, which be this day chosen. Butt wee have strange things some of our justices hathe done, uppon Saturday last, in the sending out of your warrants to the chiefe constables of every division, to the ffreehowders, that they should come to Chemsford, and give their voyces on that side which most of the justices of ye peace doe, which is a thing that never was done before. Next, I heard this mornynge that diverse rich menne, that be freehowders have sould for some twoe dayes, some three or fflower dayes, to poore menne that hathe no freehowd lands or copihowd at all, 40s. a yeare, some £5 a yeare, that they may come in and take their oaths yf thear shood be opposition, that they are freehowders, and soe soone as this election is over, then to returne back again the sayd estates. This is done for the choyce of Sir Francis Barrington and Sir Harbottle Grymston.' †

\* Rufsthworth i. 434, 457; Cardwell ii. 217, 221.

† S. P. O. Dom. Ser. Charles I. Grimstone was now confined to the county by the King for default in the matter of the enforced loan. Rufsthworth

i. 473. Sir Harbottle was seated at Bradfield. Mor. i. 464. Sir Francis Barrington was of Barrington Hall, Hatfield. He married Joan, the aunt of Oliver Cromwell. Carlyle, Cromwell i. 37, ed. 1847. He was member for

The members returned for Essex, besides the two thus referred to, were Sir Thomas Cheek and Edward Alford, for Colchester; Sir Henry Mildmay and Sir Arthur Harris, for Maldon; and Sir Nathaniel Rich and Christopher Harris, for Harwich.\* This was also the first Parliament to which Oliver Cromwell was returned.† The Parliament was opened by the King in person, who charged them ‘that every man now must act according to his conscience; wherefore, if you, which God forbid, should not do your duties in contributing what the State at this time needs, I must, in discharge of my conscience, use those other means which God hath put into my hands, to save that which the follies of some particular men may hazard to lose.’ ‡ The Commons, however, fell at once to the discussion of grievances, as they had done before. In May, when both Houses were in earnest conference on the ‘Petition of Rights,’ Mr. Alford, the member for Colchester, gave utterance to this bold saying: ‘Let us give that to the King which the law gives him and no more.’ ||

Essex in 1601, when he distinguished himself by signing a petition in favour of the Puritan ministers of Essex. He was knighted in 1603, and made a baronet on the institution of that order in 1611. He was member for Essex in all the Parliaments of James, and the first three of Charles I. He also refused to contribute to the loan in 1627, and was imprisoned for it. Sir Francis died July 2nd, 1638. Noble’s House of Cromwell ii. 39.

\* Sir Thos. Cheek, was of Pyrgo Havering. He was grandson of Sir John, p. His second wife was the sister of the Earl of Warwick, and one of his daughters married the Earl of Manchester. He lived to a great age, and was buried March 25, 1659, in St. Alban’s Church, Wood Street, near his grandfather. Strype, Life of Sir John Cheek, 146; Mor. Essex i. 61; Noble, House of Cromwell i. 376. Thos. Adams dedicated his

‘White Devil’ to Sir Thos. Works, 1862, iii. xxxviii. Sir H. Mildmay was of Wanstead. He was one of the Council of State in 1649-50-51. He was one of the King’s judges. He was tried for high treason in 1661, degraded, his estates confiscated, and sentence passed upon him ‘that he should be drawn upon a sledge, with a halter round his neck, from the Tower of London to the gallows at Tyburn, and from thence back to the Tower, there to remain for his life.’ Mor. i. 30; Noble ii. 75. Sir Arthur Harris was of Cricksea. His sister was the wife of Sir H. Mildmay, of Graces. He died Jan. 9, 1632. Mor. i. 363. Christopher Harris was the eldest son of Sir Wm. Harris. He married Elizabeth, daughter of Sir Harbottle Grimstone. Mor. ii. 54

† Carlyle, Cromwell i. 45.

‡ Parl. Hist. ii. 213.

|| Parl. Hist. ii. 357.

While the debates on the 'Petition of Rights' were in progress, Roger Manwaring, Vicar of St. Giles'-in-the-Fields, London, and Chaplain in Ordinary to the King, publicly advanced opinions which, in the then circumstances of the country, the Commons thought deserving of censure. It was not the first time that he had so offended. In the July previously, he had preached two sermons before the King at Oaklands, which he afterwards repeated to his own parishioners, and then published under the title of 'Religion and Allegiance.' He now asserted that 'the King is not bound to observe the laws of the realm concerning the subjects' right and liberties; but that his royal will and command, in imposing loans and taxes without common consent in Parliament, doth oblige the subjects' conscience upon pain of eternal damnation;' that 'those who refused to pay the loan offended against the law of God . . . .;' that 'the authority of Parliament is not necessary for the receiving of aids and subsidies;' and 'that the slow proceedings of such great assemblies were not fitted for the supply of the State's urgent necessities, but would rather produce sundry impediments to the just designs of princes.' On the 3rd of June, a charge was formally laid against him, and the next day the Commons sent up a 'declaration' to the Lords, in which they prayed that Manwaring might be 'put to answer all and every the premises which they alleged,' and that such proceeding might be 'thereupon had and executed, as is agreeable to law and justice.' On the 10th of June, the Lords summoned Manwaring before them, when he was remanded to the Friday following. On the 13th he appeared before the House again, and on the next day they 'adjudged him to suffer imprisonment during the pleasure of the House, to pay a fine of £1000 to the King, to make submission in writing at the bar of either House, to be suspended for three years from the exercise of his ministry, to be disabled from preaching before the court, or holding any ecclesiastical benefice, and finally, that his printed sermons should be burnt.\*' The House persisting in

\* Rushworth i. 425, 477; Parl. Hist. ii. 378, 398; Manwaring, Wood, Ath. Ox. ii. 114.

its course of considering ‘grievances,’ on the 26th of June the King prorogued the Parliament to the 20th of October following.

On the 18th of July Laud was translated from Bath and Wells to London, and within a month afterwards Mountague had been appointed to the see of Chichester, and Manwaring presented by the King to the living of Stamford Rivers.\* When October came the Parliament was again prorogued to the 20th of January following. Both Houses then assembled, and ‘religion’ soon became a chief topic of discussion. Marked reference was of course made to the preferments of Mountague and Manwaring, especially by Oliver Cromwell, who said: ‘He had heard . . . Manwaring, so justly accused for his sermons by this House, was . . . preferred to a rich living. *If these are steps to Church preferment, what may we not expect?*’ † By the 25th of February the question of religion had reached a crisis. Certain Heads of Articles were presented by the Commons, in which they bitterly complain, not only of the countenance which had been given to Popery, but also of ‘the subtle and pernicious spreading of the Arminian faction, whereby they have kindled such a fire of division in the very bonds of the State, as if not speedily extinguished, it is of itself sufficient to ruin our religion; and of the bold and unwarrantable introducing . . . of sundry new ceremonies and laying of injunctions upon men . . . without authority, . . . as for example, in some places erecting of altars, in others changing the usual and prescribed manner of placing the communion table, and setting it at the upper end of the chancel, north and south, in imitation of the altar; . . . and do also make obeisance by bowing thereto, commanding men to stand up at the ‘Gloria Patri,’ bringing men to question and trouble for not obeying that for which there is no authority.’ The Articles conclude by suggesting, in the way of remedy, among other things: ‘That the King would be graciously pleased to confer bishoprics and other ecclesiastical

\* Newc. ii. 547; Parl. Hist. ii. 435.

† Parl. Hist. ii. 464.

preferments upon learned, pious, and orthodox men. That bishops and clergymen may reside upon their charge. That some course may be considered of for providing . . . a godly, able minister in every parish church of the kingdom. And that His Majesty would be graciously pleased to make a special choice of such persons for the execution of his ecclesiastical commissions as are approved for integrity of life and soundness of doctrine.'

Immediately after the reading of these Articles, the King sent to both Houses commanding them to adjourn to Monday, the 2nd of March, and on the 10th of that month Charles dissolved the Parliament.\* It proved to be the last Parliament that England was to have for eleven years. During this whole period the Constitution was suspended, and all authority and jurisdiction was monopolized by the Crown.

\* Parl. Hist. ii. 483—487.



## CHAPTER VI.

1629—1639.

**S**HORTLY after the dissolution of Parliament, Laud submitted a series of 'considerations' to the King, for the better settling of the church government.\* These were chiefly directed against the 'lecturers,' who had long been the chief dependence of the people for evangelical instruction, and who were generally maintained by the voluntary contributions of their flocks. The bishop alleged that by reason of their pay the lecturers were 'the people's creatures,' and 'blew the bellows of their sedition;' wherefore special care 'should be had of them in every diocese.' These 'considerations' suggested that the 'afternoon sermons may be turned into catechising, by questions and answers.' The afternoons being the seasons at which the lecturers commonly officiated, this was practically a suggestion for their absolute suppression. But 'if this cannot be,' Laud continues, 'then this may be taken: that every bishop ordain in his diocese, that every

\* Laud, on his trial, attributed the original authorship of these considerations to Samuel Harsnett, then Archbishop of York. *Troubles and Tryals*, 356. Harsnett was born in the parish of St. Botolph's, Colchester, where he was baptized June 20, 1561. His father was a baker. At the age of 15, he was sent to King's College, Cambridge. In 1586 he became master of the grammar school in his native town; in 1597, Vicar of Chigwell; in 1598, prebendary of St. Paul's; in 1602, Archdeacon of Essex; and in 1604, Rector of Shenfield, and also of St. Margaret's, Fish Street Hill, London. He resigned the vicarage of

Chigwell in 1605, in which year he also became Master of Pembroke Hall, Cambridge. In 1606 he became Vicar of Hutton; in 1609 he resigned that vicarage together with his prebend and the archdeaconry, and became Rector of Stisted, and before the end of the year he was consecrated Bishop of Chichester. In 1619 he was translated to the see of Norwich, and in 1628 made Archbishop of York. In 1629, he was sworn of the Privy Council. Harsnett died in May, 1631, and was buried in Chigwell Church. *Morant*, Col. 121; *Newc.* i. 173.

lecturer do read Divine Service in his surplice before the lecture; that where a lecturer is set up in a market town, it be read by a combination of grave and orthodox divines near adjoining; that if an incorporation do maintain a lecturer, that he be not suffered to preach till he take upon him cure of souls within that incorporation; that the bishops do countenance and encourage the grave and orthodox divines of his clergy, and gain them in the several quarters of his diocese, to be present at such lecturer's sermons as are near them, that so the bishop may have knowledge.' Laud also suggested 'that Emmanuel and Sidney Colleges, which,' he says 'are the nurseries of Puritanism, may be provided of grave and orthodox men for their governors.' Having obtained the concurrence of the King in these 'considerations,' Laud proceeded to take action upon them forthwith, and before the end of the year numbers of lecturers had fallen victims to his tyranny; among them, John Rogers, of Dedham; Daniel Rogers, of Wethersfield; and John Archer, of Halsted.

John Rogers was a near relative of Richard Rogers, of Wethersfield. He had been Vicar of Henningham, in Norfolk, and afterwards minister of Haverhill, in Suffolk. From Haverhill he removed to Dedham. He was one of the most 'awakening preachers of the age.' It was wont to be said, 'come, let us go to Dedham, and get a little fire.' John Rogers continued under suspension until 1631, when he was prevailed on to conform, but 'he groaning under the burden,' his conformity was anything but strict. Giles Firmin, who was one of his converts, referring to this period of his ministry, says: 'I never saw him wear a surplice, nor heard him use but a few prayers, and those I think he said memoriter. But this he would do in his preaching, draw his finger across his throat, and say, let them take me and hang me up, so that they will but remove these stumbling blocks out of the church.' John Rogers died in 1636. His remains were buried at Dedham.\*

\* Brooks' Lives ii. 421, 423; Mather's Chester, Life of Rogers, the protomartyr, Hist. of N. E. iii. 19, see also cxix, 249; Life and Death of Mr. John

Daniel Rogers was the son of Richard Rogers, who had also been lecturer at Wethersfield. He was born in 1573, and educated at Cambridge, where he became a fellow of Christ's College. He was for some time minister at Haversham, in the county of Bucks. He succeeded to the lectureship on the removal of Stephen Marshall, who immediately followed his father, to the vicarage of the adjoining parish of Finchingfield. He was so greatly respected by many of the conforming clergy in the neighbourhood, that they sent a memorial to the bishop on his behalf. Laud, however, was resolved, and he continued under suspension for some time. Rogers was ultimately restored, and spent his last days among his people at Wethersfield. He died in September, 1652, at the advanced age of eighty.\*

Angier. Lond., 1685; Taylor, Church in Dedham, 1862. *Infra*. Rogers wrote *The Doctrine of Faith*, wherein are practically handled ten principal points, which explain the nature and use of it; 12mo., 1627. It is dedicated to 'Mistris Helen Bacon, of Shirland Hall, to the Ladye Mildmay, wife to Sir Henry Mildmay, of Graces, and to Mistris Gurdon, wife to Master Brampton Gurdon, of Affington.' 6th ed. 1634. An *Exposition upon the first epistle of Peter*; fol., 1659. A *Treatise of Love*. Sixty *Memorials of a Godly Life*. There is a mural monument erected to his memory in the church at Dedham, with the following inscription:

Johannes Rogersus  
 Hic quam  
 Praedicavit expectat  
 Resurrectionem  
 Octobri 18mo.  
 Domini 1636.  
 Aetatis 65.  
 Ministerii 42.  
 Huic Ecclesiae. 31.  
 Obiit  
 Hoc affect. sinceri symbolum  
 Posuit.  
 Geo. Dunii Chyrurg. Bonis.

Close behind in the churchyard is a ledger stone, round the margin of which these words are traceable:—Ego Johannes Rogers, V.D. per annos 42 hujusce vero 31 Ecclesiastes . . . opere transacto . . . animam . . . corpus remisi . . . diem . . . praefolor. Aet. 65. Oct. 18. 1636.

\* Brooks ii. 149—151. *Life and Death of Angier*, 67. The income of the lecturer was augmented in 1623 by the bequest of Edward Mountjoy. *Mor.* ii. 372. The 'memorial' was enclosed in a letter from Samuel Collins, of Braintree, to Arthur Duck, Laud's Chancellor. MSS. S. P. O. Dom. Ser. Charles I. xvi. 61. It is unfortunately mutilated, but in the fragments that remain there is mention made of 'Dr. Barkham,' as concurring with the memorialists. John Barkham was Rector and Dean of Bocking, 1616—1643. *Newc.* ii. 68, 69. Rogers published—'David's Cost; or what it will cost to serve God aright;' Lond., 1619, 8vo. 'A Practical Catechisme; or a view of those principall truths according to Godlinesse, which are contained in the Catechysme;' Lond., 1632, 1636, 4to.

John Archer petitioned the bishop in the following humble terms :—‘ Whereas your lordship’s humble petitioner, by your censure is suspended from all ministerial employment, and lyeth under your lordship’s heavy displeasure, whereof he is very sensible; your lordship being his right reverend diocesan, he humbly prayeth that what errors through his inexperience, your lordship beinge the first and onely diocesan before whom he hath been convented, have been committed, for which he is heartily sorry, may by your mercy be remitted; he in all humility referringe himselfe by your lordship’s grave advice, to be instructed and rectified in any matter of opinion or practise, proferringe himselfe and desiringe to be accounted obedient to the government established, and conformable to the doctrine and discipline of the Church of England. And your petitioner prayeth that your lordship having already taken the censuring of him into your owne hands, would be so far propitious to him as to keepe off any further molestation, in tender commiseration of your petitioner’s weakness of body estate, whereby he is disabled to that attendance which the letters missive require of him. So shall he remain, your lordship’s humble orator.’ It quite consits with this petition that we should afterwards hear of Archer as ‘ preaching boldly against parliament, assembly, directory, ministry and all.’\*

About the same time Nathaniel Rogers also was compelled to leave the diocese. Nathaniel was the son of John Rogers, of Dedham. He had now, for some five years, been curate at Bocking. Having given his rector offence by burying ‘ an eminent person ’ of the parish without putting on the surplice, Barkham, his rector, dismissed him. The inhabitants of Bromley, near Colchester, hearing of this were anxious to secure him as their lecturer. At the same time also, a friend

‘ Treatise of Baptism and the Lord’s Supper;’ Lond., 1636. ‘ Lectures on the History of Naaman the Syrian, his disease and cure;’ Lond., 1642, fol. There were also published after his decease,

his ‘ Prediction concerning Charles I. and Archbishop Laud;’ Lond., 1692.

\* MSS. S. P. O. Dom. Ser. Charles I. clxxii. 71; Edwards, Gangræna ii. 18. Edwards was for some time minister at Dunmow. *Infra*.

of his father's offered him the living of Assington, in the county of Suffolk. Previously to this Rogers had married a daughter of Mr. Crane, of Coggeshall. Having remained at Assington for some five years, 'foreseeing the approach of the storm towards himself he . . . chose rather to prevent than to receive the censures of the Ecclesiastical Court,' resigned his living, and embarked for New England. He arrived there in November, 1636, and on his arrival he became the colleague of an old Essex friend of his, John Norton, at Ipswich, where he died in July, 1655, at the age of 57. Mather says of him, 'he was one of the greatest men that ever set foot on the American shore.' \*

There were also two other distinguished men now laboring in the county who were molested before the end of this year—Thomas Hooker and John Eliot. Thomas Hooker was a native of Marfield, in Leicestershire. He was a Fellow of Emmanuel College, Cambridge. After he left the University he first preached in the neighbourhood of London, and in 1625—1626 he settled as 'Lecturer' at Chelmsford. It should also appear that he was curate to John Michaelson, then rector of the parish. Hooker's ministry at Chelmsford was singularly blessed,—'a great reformation being wrought by it, not only in the town, but also in the adjacent country,' in consequence of which he became a man of great influence throughout the county, and, indeed, throughout the east of England generally. He was compelled to lay down his ministry about the autumn

\* Brooks ii. 238; Mather iii. cxiv. 'Samuel Crane, by his will dated Nov., 1609, did give the rents and property of his messuages . . . in Stanham Street, to the use of the poor of Great Coggeshall, to be laid out in bread.' Mor. ii. 164. The *Mercurius Britannicus* of July 29—Aug. 5, 1644, speaks of a letter of Nathaniel Rogers, of New England, which had been then recently licensed, and says, 'there was great joy in Oxford because of it.' There was another of this noble family who left Essex about this time,

Ezekiel Rogers, the brother of Daniel of Wethersfield. He had been domestic chaplain to Sir Francis Barrington, of Hatfield, Broad Oak, for some six years, by whom he was presented to the living of Rawley, in Yorkshire. Ezekiel also was driven to embark for New England, where he died, June 20, 1660. Mather iii. cxiii; Brooks iii. 341. Ezekiel published 'The Grounds of Religion by way of a Catechism,' which was printed in octavo in London, 1648.

of 1628, but still continued to reside in the neighbourhood. 'At the urgent request of several eminent persons,' Hooker opened a school at Little Baddow, and still occasionally preached. For this last he was soon involved in trouble a second time. But the excitement which had been already occasioned by Laud's proceedings had so little advanced the cause of Conformity in the country, and the esteem in which Hooker was universally held, was so high, that one of the bishop's best friends was induced to interfere. This was Samuel Collins, then vicar of Braintree.\* Writing to Duck, Laud's Chancellor, May 20, 1629, Collins says:—'Since my return from London I have spoken with Mr. Hooker, but I have small hope of prevailing with him. All the favor he desires is that my Lord of London would not bring him into the High Commission Court, but permit him quietly to depart out of the diocese. . . . All men's cares are now filled with ye obstreprous clamours of his followers against my Lord . . . as a man endeavouring to suppress good preaching and advance Popery. All would be here very calme and quiet if he might quietly departe. . . . If these jealousies . . . be increased by a rigorous proceeding against him, ye country may prove very dangerous. If he be suspended, . . . it's the resolution of his friends and himself to settle his abode in Essex, and maintenance is promised him in plentifull manner for the fruition of his private conference, which hath already more

\* Collins, ante. He was instituted 15th Feb., 1610, on the presentation of Robert Lord Rich. Newc. ii. 89. He was now surrogate. Cunnington, MSS. Hist. of Braintree i. 96. Newcourt confounds him with another of the same name who was Provost of King's, Cambridge. So also does Walker, Sufferings of the Clergy ii. 218, and both accordingly speak of him as a sufferer from the 'Rebellion.' But Collins never was sequestered; he retained his living until he died, in 1657. His funeral sermon was preached by Matthew Newcomen, of

Dedham, and was afterwards published. London, 1658, 12mo. Newcomen says of his friend, 'O! sirs, if you had known what service he had done for this poore towne, what a state, when he came first hither, he found Braintree in, and what a state and degree of eminency in profession and outward propriety he . . . advanced it to, I am confident you would all have paid him the first tribute of love and reverence in his life, and honour at his death, which many of you did and do.'—p. 57. Arthur Duck. Wood, Ath. Ox. ii. 125.

impeached the peace of our church than his publike ministry. His genius will still haunte all the pulpits in ye country, where any of his scholers may be admitted to preach . . . . All regular and discrete men, especially that live in popular places, will be brought into that distast and contempt among their people by there meanes as their burthen will become intolerable. There be divers young ministers about us, . . . . that . . . . spend their time . . . . in conference with him . . . . and return home . . . . and preach . . . . what he hath brewed . . . . Our people's pallats grow so out of tast, yt noe food contents them but of Mr. Hooker's dressing. I have lived in Essex to see many changes, and have seene the people idolizing many new ministers and lecturers, but this man surpasses them all for learning and some other considerable partes, and . . . . gains more and far greater followers than all before him. . . . I am persuaded if my Lord would permit him to departe without further question, so yt he would doe it cito et sine strepitu, our people would be soon weaned from him and gained to there owne pastors againe ; eadem opera, the country would be ridd of some turbulent spirits that, under the cloke of conformity, doe much disturbe our peace. . . . My Lord . . . . will be careful who succeeds him. . . . Its the . . . . greatest grieffe of my soull to see how full of whirligiggs the heads of the people begin to growe . . . . if my Lord . . . . tender his owne future peace, . . . . let him connive at Mr. Hooker's departure . . . . And now I humbly crave your silence, and that when your worship hath read my letter none may see it, for if that some in the world should have ye least inkling hereof, my credit and fortune were utterly ruined. . . . '\* The reply of the Chancellor was, at least, so far encouraging that Collins was induced to see Hooker on the subject, and on the 3rd of June he wrote to his friend once more : ' . . . . on Monday I rode to Chelmsford to speake with him, . . . . but found him gone . . . . and purposed to returne to London to appeare before my Lord upon the first

\* MSS. S. P. O. Doc. Ser. Charles I. clxii. 113.

day of this terme, at which time I cannot be at London. . . . I pray God direct my Lord of London in this weighty business . . . this will prove a leading case, and the issue thereof will either much incourage or else discourage the regular clergie. All men's heads, tongues, eyes, and ears are in London, and all the counties about London taken up with plotting, talking, and expecting what will be the conclusion of Mr. Hooker's business. . . . It drowns the noise of the greate question of Tonnage and Poundage. I dare not say halfe of that I heare; paper walls are easily broken open. But hearing and knowing as much as I doe, I dare be bold to say that if he be once quietly gone, my Lord hath overcome the greatest difficulty in governing this parte of his diocese. . . . let him be as cautelous as he will, yet in his present course the humour of our people will undoe him.\*

It should seem that when the appointed time arrived Hooker appeared before the bishop, and a Mr. Nash, of Much Waltham, was bound in the sum of £50 for his re-appearance when called for. On the 3rd of November following, John Browning, then Rector of Rawreth, † writes to Laud a long letter, in which he says: ' . . . Whereas one Mr. Hooker, lately in question before your honour . . . doth . . . even still, to this present, . . . continue his former practices, may it therefore . . . please your lordship to grant us . . . ye helpe of your honourable authority, if not to ye suppressinge and casting out (as we hope) such an one from amongst us, yet at least to the defendinge us who live in obedience . . . I expected that ye party being called in question . . . before your High Commission, might, without our subsidiary helpe and aid, be otherwise either reduced to order or punished for disorder. But hearing, at least, no further of any such pro-

\* MSS. State Paper Office. Domestic Ser. Charles I. cxliv. 567.

† Browning's name does not appear in Newcourt, but see *infra*. The Rev. J. C. White obliges me with the following from the parish register: John Browning,

B.D., an almoner of Peterhouse, and Fellow of Jesus College, domestic chaplain to Launcelot Andrews, Bishop of Winchester, was presented to the rectory of Rawreth, 1625. He died before Sept., 1648. Jo. House of Lords, x. 588.



ceedings, I have advertized, as you see, humbly entreating that, for ye avoiding of ye ill tongues of those by whose over-free language the fames of others, his opposers, . . . have already suffered, my name may be either altogether silenced or as much as possible may be concealed. And . . . whereas it will be thought by some of the people hereabouts, being overmuch addicted to hearing the Word (as they call it) even to the neglect of God's holy and divine service and worship, that therefore great heart-burnings may arise against the suppression of this man, as though thereby the word of God should suffer in the suppressing him and his lecture, I therefore . . . do most humbly offer myself and services thereto . . . not doubting . . . many others, my neighbours, far more learned and able than myself, will joyne themselves for ye same purpose . . . .'\*

The fact of this or some similar communication having been addressed to Laud by some means transpiring, on Friday, November 10, 1629, the following petition was prepared and forwarded to him, entreating him to pause: ' . . . Whereas we have heard that your honour hath been informed against Mr. Thomas Hooker, preacher at Chelmsford, that the conformable ministers of these partes desire his removal from the place, we, whose names are hereunder written, being ministers in the partes adjoining, all beneficed men, and obedient to His Majesty's ecclesiastical laws, doe humbly give your lordship to understand that we all esteeme and knowe the said Mr. Thomas Hooker to be, for doctryne, orthodox, and life and conversation honest, and for his disposition peaceable, no wayes turbulent or factious, and so not doubting but he will contynue that good course, commending him and his lawfull suite to your lordship's honourable favor, and entreating the continuance of his libertye and paines there, we humbly take our leave, and remaine your honour's humbly at command :

Edward Bosy, rector de Willingale Spaine.†

\* MSS. S. P. O. Dom. Ser. Charles I. cli. 37.

† The time of his admiffion does not appear. He died before May, 1642. N. ii. 670.

William Horsfield, vicar de Wethersfield.  
 John Michaelson, rector de Chelmsford.  
 Gilbert Dillingham, rector de Sandon.\*  
 Giles Alleyn, rector de Waltham Parva. †  
 Ad. Harsnett, rector de Cranham. ‡  
 Will. Younge, rector of Greenstead. §  
 Samuel Wharton, vicar de Felsted. §  
 John Biddell, vicar of Little Leighs. ¶  
 Thomas Burr, vicar of Bromfyld.\*\*  
 John Newton, vicar of Little Badew. ††  
 Thomas Welde, vicar of Terling. ‡‡  
 Samuel Collins, vicar de Brayntree. §§  
 Robert Brooke, rector ecclesiae de Woodham Water. §§  
 John Manning, rector de Chignall Smeling. ¶¶

\* 9th April, 1601. He was also Rector of St. Giles'-in-the-Fields, London. He died before Jan., 1635. N. ü. 581, i. 613.

† The father of John Aleyn, the benefactor of the parish. Mor. ii. 94. He was instituted 26th Nov., 1616. He was also Vicar of Mucking. He died before Nov., 1643. N. ii. 634, 427.

‡ 8th Sept., 1612, on the presentation of John Lord Pete. He published, 'A Cordial for the Afflicted, touching the necessity and utilitie of afflictions;' 18mo. It is dedicated to Lady Johan Barrington, the aunt of Oliver Cromwell, and the Lady Mary Eden, the wife of Sir Thomas Eden, late of Ballingdon Hall. 'Touchstone of Grace, discovering the difference between true and counterfeit Grace;' 18mo., 1630. He died before Sept., 1639. N. ii. 195. There was afterwards published of his 'God's Summons to a General Repentance;' 12mo., 1640.

§ Grinstead juxt Ongar. He died before April, 1641. N. ii. 289.

§ His name occurs in the parish registers, from 1614 to 1641. I am indebted for this information to my friend the Rev.

H. Gamidge. He was probably the son of the first Master of the grammar school there. Mor. ii. 421.

¶ See Memorials.

\*\* Infra.

†† He was still there in January, 1643. 'Summe of a Conference at Terling.' London, 1644, 4to. See Memorials.

‡‡ Memorials, p.

§§ Ante p. 150.

§§ 14th December, 1619. N. ii. 685. He had previously been Vicar of St. Olave Jewry, 1593—1599. N. i. 515.

¶¶ 20th Sept. 1607. He continued rector until after the Restoration, when he conformed. He is described as an able preaching minister, in the Lansdowne MSS., 459. This MS. is thus entered in the Catalogue: 'A register of all the church livings in the counties of Lancaster, Derby, Gloucester, York West Riding, Huntingdon, Hertford, Rutland, Essex, Cambridge, Wilts, Nottingham, Bucks, Worcester, Devon, Isle of Wight, and Middlesex, with an account of their actual income, the names of the pastors and incumbents, and the particular character of many of the latter. It is sup-

N. Bownd de Springfield. \*  
 Edward Rumboll, vicar of Stansted Mountfiget. †  
 George Wilson, vicar Ellesenham. ‡  
 Samuel Hoard, rector of Morton. ||  
 Stephen Marshall, vicar of Ffinchingfield. §  
 Mark Mott. ¶  
 Ralph Wharton, parson of Inworth. \*\*  
 Will. Pease, vicar of Bursted Magna. ††  
 Chris. Scott, parson of Hockerill. ‡‡  
 Thos. Moody, rector of Haseleigh. || ||

posed to have been made about the year 1654, for the use of the Commissioners appointed in the Act for ejecting scandalous, ignorant, and insufficient ministers.' The date assigned is evidently wrong. John Owen is mentioned in it as being of Coggeshall, whereas he had left for Oxford in 1651. Anthony Walker became Rector of Fifield at Michaelmas, 1650, whereas Henry Havers is mentioned as the incumbent at the date of the MSS. John Bowyer, who is mentioned as Vicar of Dagenham, died Oct. 16, 1650. See *infra*. I have, therefore, always quoted the MSS. as being of the date of 1650.

\* Springfield Richards. He was also Rector of Braxsted Magna, from May, 1612, to his death, before Oct. 1638. N. ii. 92, 539.

† He had also been Rector of Wendon Parva, from 1600—1610. He was instituted to Stansted, 18th June, 1601. N. ii. 561, 515.

‡ He was still there in 1650, when he is described as a 'preaching divine.' Lansdowne MSS. 459.

|| A. Londoner, of All Souls and St. Mary's Hall, Oxford; Chaplain to the Earl of Warwick, by whom he was presented to this living. 'A zealous Calvinist in the beginning, but a greater Arminian afterwards.' He published, (1)

'God's Love to Mankind manifested by disproving his absolute decree for their Damnation.' Lond. 1633, 4to. 1673, 8vo. (2) 'The Church's Authority Asserted,' a Visitation Sermon, preached at Chelmsford, before Abp. Laud. Lond. 1637, 4to. (3) 'The Soul's Misery,' a Sermon. London, 1636, 8vo. 1657, 4to. and others. Wood Ath. ii. 221. He died Feb. 15, 1657, and was buried in the chancel at Moreton.

§ Memorials.

¶ Memorials.

\*\* Walker says, the Rector of Inworth was sequestered, ii. 281. But Wharton was still here in 1647, *infra*, and his successor, Robert Dod, Memorials, is entered in Newcourt as 'per mort Wharton,' ii. 348. He is probably referred to in Laud's account of his province, June 2, 1636. 'Mr. Wharton, a minister in Essex, who, in a sermon at Chelmsford, uttered many unfit and some scurrilous things; he hath been convented and received canonical admonitions.'

†† 21st Aug. 1596. He died before Feb. 1639. N. i. 16.

‡‡ 4th March, 1617. Died before March, 1632. N. ii. 320.

|| || 4th October, 1598. A Thomas Moody was minister there in 1650, when he is described 'as an able preaching minister.' Lansdowne, 459. Thomas

Thos. Fuller, vicar de Stebbing. \*  
 \* Geo. Drakes, vicar of Lindsell. †  
 Daniel Duckfield, vicar de Childerditch. ‡  
 Nich. Padmore, vicar of Southweld. ||  
 Isaac Joyner, rector de Springfield Boswell.  
 Robert Paley, vicar of Heibridge. §  
 Neh. Rogers, vic. de Messing. ¶  
 Isaac Joyner, rector de Norton Mandeville. \*\*  
 Thomas Graves, rector of Cheping Ongar. ††  
 Samuel Pigbon, vicar de Roding Margaret. ‡‡  
 Edmund Normington, rector de Bradwell. || ||  
 John Edes, rector de Lawford. §§

Stable seems to have succeeded. MSS. Extracts from Juxon's Register; Harl. MSS. B. Museum.

\* 24th October, 1600. He died before 20th January, 1633. N. ii. 557.

† Newcourt has George Draper, 27th April, 1596; 10th February, 1631; ii. 391.

‡ 8th November, 1611. Memorials.

|| Died before 4th April, 1640. N. ii. 646; *infra*.

§ See *infra*.

¶ Instituted 13th May, 1620. He was the son of Vincent Rogers, of Stratford Bow, where he was born October 20th, 1594. He was supposed to have been a grandson of John Rogers, the Martyr, and was a brother of Timothy Rogers, of Chappell. Rogers was Fellow of Jesus, Cambridge. His first appointment was to the curacy of St. Margaret's, Fish Street Hill, London, whence he removed to Essex. In 1632 he was instituted to the sinecure rectory of Marks Tay. In 1636 he was collated to the prebend of the sixth stall of Ely. In March, 1642, he was instituted to the rectory of St. Botolph's, Bishopsgate, on the presentation of Laud, when, according to Newcourt, he resigned Messing and Marks Tay, so that Walker must be

wrong, ii. 343. Rogers was sequeftered at Bishopsgate in 1643, and at Ely in 1645. He continued to preach, however, for three years at Little Braxted, for upwards of six at St. Osyth, where he is found in 1650, and ultimately became rector of Doddinghurst, where he died. The Rev. W. Marbey kindly informs me that he was buried there May 9th, 1660. Newc. ii. 417, 512; i. 313. Chester, *Life of John Rogers*, 277, 279. Dedication to 'Fast Friend at Midnight,' 4to. 1659. Besides the Fast Friend, Rogers also published—(2.) *On the Parable of the Prodigal*, Lond. 1632, 4to. (3.) *Two Sermons on 2 Cor. vii. ii.* Lond., 1624, 4to. (4.) *On Luke xv. 5, 9, 10*, Lond. 1632, 4to. (5.) *On the Parable of the Good Samaritan*, Lond. 1640, 4to (6.) *On Luke x. 1, 11*, Lond. 1658, 4to.

\*\* Inst. 1598. N. ii. 440.

†† Dec. 18, 1617. Died before 19th June, 1635. Newc. ii. 451.

‡‡ 3rd Feb., 1601. Died before 17th Dec., 1635. N. ii. 506.

|| || Juxta Coggeshall. Newcourt calls him Normanton; he died before 1639. N. ii. 82.

§§ 2nd March, 1615. Newc. ii. 374. In 1645 he gave evidence at the trial of certain women who were accused of witch-

Edward Greene, rector de Shelly.\*  
H. Walmesley de Blakemore. †  
Jer. Dyke, vicar de Eppinge. ‡  
Simon Lynch, Northweld. ||  
Thos. Juby, rector de Theydon Mount. §  
Thos. Denne, vicar de Latton. ¶  
Theodore Herringe, rector of Duddinghurst. \*\*  
Christopher Dennis, rector de Warley Parva. ††

craft at Chelmsford. Ten women were executed at Chelmsford, and four at Manningtree: one died on the way to execution and another in prison. Rebecca Weste, against whom Edes gave evidence, escaped. 'A true and exact relation of the several Informations, Examinations and Confessions of the late witches arraigned and executed in Essex.' Lond., 1645, 4to. see also Newcourt i. 442. The Rev. C. Merivale obliges me with the following from the Parish register, 'John Edes, Rector of Lawford forty three years, deceased the 12th April, 1658.'

\* He was still there in 1650. Lansd. MSS. 459.

† N. ii. 65.

‡ 21st March, 1609, and died before 17th May, 1630. He was the son of William Dyke, of Coggeshall, as appears from the following extract from the parish register, for which I am indebted to my friend the Rev. B. Dale. '1584, Oct. 13, Hieremy, sonne of William Dike, preacher of Coggershall.' He was the father of Jeremy Dyke, of Parndon, and also of Daniel Dyke, of Hadham, see Memorials. He published some sermons, Two on Luke xii. 15; and Col. iv. 17. Lond., 1619, 4to. Sermon at the Publique Fast, 1628; Sermon, dedicatory, at the Consecration of the Chapel at Epping, 1623; and one on Heb. xi. 7. Lond., 1628; also 'A Treatise concerning a good conscience.'

Lond., 1624, 1626, 1635; and two 4to volumes of the works of his brother Daniel, of whom see Strype, Annals iii. i. 214, 691; ii. 470; Aylmer 104, 201, 203; Whitgift ii. 6; the second part appeared in 1633. Brooks' Lives ii. 279. Brooks is mistaken as to the date of his death.

|| Aylmer, who was his relative, presented him to this vicarage in Aug., 1592, saying, 'play, cousin, with this awhile, till a better comes.' Aylmer afterwards offered him 'Brentwood Weald,' which was three times better, but Lynch refused it, 'answearing that he preferred the weal of his parishioners souls before any other weal whatsoever.' He lived 61 years in wedlock with Elizabeth his wife, and had 10 children, 'one of whom was Simon Lynch, of Runwell.' Fullers' Worthies 337. ed. 1662. He is returned in 1650 'as an able preacher, and well liked of by the parishioners.' Lands. MSS. 459. He was buried at North Weald, 24th May, 1656.

§ 26th Jan., 1601; and died before 25th June, 1637. N. ii. 585.

¶ 18th June, 1600; and resigned before 18th May, 1632. There was a Thomas Denne, Rector of Nettleswell, 1634—1640. N. ii. 367, 435.

\*\* Resigned before 11th June, 1646. N. ii. 223.

†† 30th Oct., 1627; and resigned before 28th May, 1632. N. ii. 642.

Tib. Hewett, rector de Bulpha. \*

Nathaniel Ward, rector of Stondon Mercy. †

Thomas Clopton, rector of Ramsden Bellows. ‡

Gulielmus Pindar, rector of Harwood Stock. ||

The next week following, under date of the 17th November, another petition was presented to the bishop, which, strange to say, was signed by some of the same persons who had previously attached their signatures to the petition of the 10th. This petition was as follows: . . . . ‘Shew wee of the conformable part of the cleargy of his lordship’s diocese, whose names are hereunder written our disconsolate . . . . condition through want of a generall uniformity therein, most men a doing what seemeth good in their own eyes, and fewe regarding the authority of the Church or their own dutie. By reason of which licentious irregularities we, the said conformitants, shall be enforced, eyther with nonconformitants to runne the same way against lawe and conscience, or else to loose . . . the credite . . . of our minifterie. May yt therefore please your good lordship to take the state of this your diocese into your ffatherly consideration, and although not relax unto us that tye by which we stand obliged to the lawful ceremonies of our church, yet to enforce these irregulars to conforme with us. That soe there may effectually be wrought a generall uniformitie amongst us all. And yf either amongst us or them there shall be fownd any which are eyther superstitious or profane, your lordship will be pleased to proceede with t’one and t’other according to your graver wisdom and discretion, and soe to purge the whole body of this your diocese of whatsoever doth or may disturbe the peace and welfare of the same, and thus to bring to that generall uniformitie so much to be desired. That hereby God

\* Dec., 1616; and died before 3rd April, 1661. He is returned in 1650 as ‘Toby Hewett (sic), a godly, orthodox, and preaching minisfter.’ Lansdowne MSS. 459.

† Memorials.

‡ Nov. 16, 1616. He is returned in 1650 as ‘a preaching minisfter.’ Lansdowne MSS. 459. He conformed at the Restoration, and died before July, 1663.

|| MSS. State Paper Office, Dom. Ser. Charles I. cli. 45.

Almighty may be most glorified, the church better edified, your lordship's owne self most honoured, and we the poore ministers of your diocese better encouraged, for which we shall bee ever bound to pray for your lordship's long and happie government of this sea :

John Norton, rector de Dunton. \*

Tib Hewett, rector de Bulpha. †

W. Hurt, vicarius de Horndon sup Montem.

Robertus Raymet, rector de Bower Gifford. ‡

Gulielmus Byat, rector de Thundersley. ||

Johannes Browninge, rector de Rawreth. §

Robert Durden, rector de Runwell. ¶

S. Bull, rector de Bowmans.

Franciscus Webbe, rector de Woodham Ferrars. \*\*

Thomas Oxley, rector de Chignell St. Jacobi. ††

Alexander Bangman, rector de Kelvedon. ‡‡

Peter Alen, vicar of Fobbing. || ||

Johannes Harison, rector de Mashburie.

Ma. Gill, rector de Tolleshunt Milit.

Tho. Salcoat, rector St. Michael de Milend. §§

Johannes Brookes, rector de Widforde. ¶¶

Theophilus Roberts, rector St. Nicholas, Colchester. \*\*\*

\* *Infra.*

† *Ante p.* 158.

‡ 19th April, 1608. Died before January, 1636. N. ii. 102.

|| 27th April, 1619. Resigned before 15th May, 1640. N. ii. 587.

§ *Ante p.* 152.

¶ 22nd June, 1604. N. ii. 511.

\*\* 6th October, 1627. Died before October, 1641. He was also rector of Pagleham. N. ii. 662, 459.

†† 3rd April, 1620. Died before Jan., 1638. He had previously been rector of Newenden, 1615—1618. N. ii. 138, 436.

‡‡ Resigned before January, 1640. Walker calls him Bonniman, and says he was sequestered, ii. 200. See Memorials.

|| || Possibly afterwards of Tollesbury. *Infra.* Sequestrations.

§§ Died before Sept., 1641. N. ii. 420.

¶¶ 6th May, 1597. Had voided before October, 1636. N. ii. 662.

\*\*\* 30th April, 1609. He is severely reflected upon in some scurrilous lines preserved among the State Paper Office MSS. Domestic Service, Charles, ccxiv. 123. 'Agaynst the person or prest of St. Nicholasses: '—

'The complaint which I have in hand

Is of our pearch teutore,  
Because with honner he is turned  
To be a persicutor.

The reson whi is onlie this—

His perech would not yeld  
That he a foolech rayle mayt not  
About the tabell build.

And now all those that will not paie

To building of the same,  
Then unto Dockter Ailett's cort,  
He will returne ther name.'

Stephen Nettles, rector of Lexden. \*

Jo. Mapletofte, vicarius de Margetting. †

Johannes South, vicar de Writtle. †

Gabriel Hoinfold, vicar de Ardleigh. ||

Thos. Reddrich, rector de Langford. §

Daniel Duerdon, rector de South Benflete. ¶

Johnes Jegon, rector de Hedingham Sible. \*\*

Thos. Meighen, vicarius de Tolleshunt Major. ††

Christopher Webbe, rector de Braxted Parva. ††

Steph. Newcomen, vicar Ecclesiae St. Petri, Colch. || ||

Nicholas Padmore, vicar Ecclesiae de South Weald. Ffor conformity I am a humble petitioner, with the rest of my brethren. §§

Thomas Horsmanden, rector de Purleigh. ¶¶

Gulielmus Preston, rector de Woodham Martiner. \*\*\*

Johannes Clark, vicarius de Badew Mag. †††

Nan sine causa humilitatis petit. Robertus Paley, vicarius de Heibridge. †††

Johannes ? rector de Warley Magna. || || ||

\* Infra Sequestrations.

† He was also rector of Wickford. He died before September, 1636. N. ii. 407, 656.

‡ Infra Sequestrations.

|| Infra Sequestrations. He is also severely used in the lines above quoted.

‘Ffor all though a skoller that he be,

And all soe a devine,

Yet better he loves a pretye wench,

And all soe a cup of wine.’

§ Died before September, 1637.

¶ 21st April, 1612. Died before October, 1641. N. ii. 47.

\*\* Infra Sequestrations.

†† Infra Memorials.

†† Resigned before October, 1630. He was admitted vicar of Sabridgeworth, Herts, 16th August, 1630, and rector of Gedleston, in the same county, 1st April, 1639. Newcourt says that he was ejected from both livings in 1643. He recovered

both at the restoration, and died October, 1669. Newc. ii. 93; i. 827, 883. Walker, Sufferings of the Clergy, ii. 399.

|| Admitted 18th July, 1600. He must have died shortly after signing this petition, as the admission of his successor took place in the January following. N. ii. 170.

§§ Ante p. 156.

¶¶ Died before March, 1632. N. ii. 476.

\*\*\* 23rd September, 1613. Died before 1640. N. ii. 683.

††† 11th October, 1616. Died before 13th September, 1642.

††† Ante p. 156.

|| || This was the successor of John Fabian, of whom see Ath. Cant. ii. 288. The Messrs. Cooper are mistaken in saying that Fabian voided before Aug., 1600. He died Rector in 1626. The Rev. Dr. Robinson, to whom I am indebted for



Robert Spencer, rector de (Gingrave ?) \*

John Childerley, rector of (Springfield). I humbly desire the promotion of this cause of uniform conformitie as a thing much wanting, and no lesse needfully. †

Gulielmus Innes, vicar Dorocar. ‡

Giles Burie, rector de Bradwell juxta Mare. ||

W. Jackson, rector de North Ockendon. In all submission to your high wisdom, I most humbly subscribe to this humble petition. §

Ro. Willan, parson of Stanway. I greatly feare that to be too true which is informed, and doe humbly petition the same thing. ¶

Gulielmus Eyre, rector eccles. de Horksley Mag. I desire not to be released from conformitie, but joyne with my brethren in the petition for uniformitie. \*\*

Andr. Cooke, vic. Mund. ††

Influenced rather by the second of these petitions than the first, Laud summoned Hooker very shortly after they were presented to him, but Hooker this time did not appear. His bail was therefore forfeited. The Earl of Warwick now became his friend, and concealed him for some time at 'Old Park.' From hence he made his escape to Holland. He remained there, first at Amsterdam, afterwards at Delft, and then at Rotterdam, where he became co-pastor with William Ames; and at length, hearing of some of his Essex friends who

valuable extracts from the parish registers, informs me that there is no Rector's name to be traced between Fabian and Edward Ford, 1637.

\* 9th Feb., 1589. Died before Oct., 1638. N. ii. 282.

† Memorials.

‡ Infra.

|| Infra.

§ Infra.

¶ Also Rector of Gestingthorpe. He died before Oct., 1630. N. ii. 554, 281.

\*\* 20th Jan., 1617. Died before March, 1642. Newcourt thinks him to be the Eyre of whom Wood says, that he was 'educated at Emmanuel College, Cambridge, and between whom and Usher passed many letters, some of which were 'De Textibus Hebraice veteris Testamenti variantibus lectionibus;' An 1607, printed Lond., 1652. Ath. Ox. ii. 458; N. ii. 334.

†† Mundon. 5th March, 1604. Died before March, 1633. N. ii. 428.

were about to sail for New England, he resolved to join them. Accordingly he came over to this country for this purpose, and after more than once narrowly escaping the hands of Laud, he sailed from the Downs in the year 1633. Hooker and his company were the first settlers in the town of Cambridge, N.E.\* He died July 7, 1647, at the age of 61. †

While Hooker kept school at Little Baddow, he had for his assistant the justly celebrated John Eliot. Eliot was born of godly parents at Nasing, in this county, about November, 1604. He was educated at Cambridge. After leaving the University, he came under the influence of Thomas Hooker, of his abode with whom he thus wrote many years afterwards: 'To this place was I called through the infinite riches of God's mercy in Christ Jesus to my poor soul, for here the Lord said unto my dead soul live! live! and through the grace of God I do live, and I shall live for ever! When I came to this blessed family, I then saw as never before the power of godliness in its lovely vigor and efficacy.' Eliot embarked for New England in company with the wife and children of Governor Winthrop. On his arrival in America he settled down at Roxbury.

It is to John Eliot, in company with another Essex minister, Thomas Shepard, who also settled in New England, and of whom we shall shortly hear again, that, under God, we owe the origin of modern missions. One of the main objects with a view to which the Puritans had originated the colony of Massachusetts, was stated, in the charter granted them by

\* There is a full account of them, together with their names, in the Transactions of the Massachusetts Historical Society.

† Brooks' Lives iii. 64, 70; Mather, Hist. of N. E. iii; Neal i. 572. To the list that Brooks has given of Hooker's writing should be added the preface to 'Dr. Ames, his fresh suit against ceremonies.' Mather N. E. ib. After Hooker was silenced, Robert Aylett, then resident at Feering, writing to Laud, under date

Feb. 24, 1630, informs him that he had attended the lecture at Chelmsford on the Tuesday previously. 'The lecture,' he says, 'was preached by Mr. South, of Writtle, but I saw no conformity in hood or surplice, ye confession and absolution were read by Mr. Michelson, a psalme sung and to ye sermon. I forbore the first time to find fault, not knowing your lordship's direction.' S. P. O. Dom. Ser. clxi. 54. There is a full memoir of Aylett. Biog. Dict. S. O. U. K.

Charles I. in March, 1648-9, to be, that they 'may wyne and excite the natives of the country to the knowledge and obedience of the onlie true God and Saviour of mankinde.' The seal of the colony was an Indian, with a label in his mouth containing the words, 'Come over and help us.' In 1646, an order was passed by the 'General Court' to promote the diffusion of the gospel among the Aborigines, and Eliot, who had by this time learned their language, in the October of that year began his labours among them. Eliot had previously been in communication with his friends in England on the subject, and now a fresh interest was awakened on their part in the missionary work, by the simultaneous appearance of his tract, entitled 'The Day-breaking of the Gospel,' and Thomas Shepard's 'Clear shining of the Gospel.' These tracts were published in London in 1647, with two prefatory epistles, the one of which was addressed to the then Parliament, and the other to the 'godly and well-affected' of the nation, both of which were signed by, among others, Stephen Marshall and Edmund Calamy. The appeal to the Parliament so far succeeded that an order was made on the 7th of March, 1647, to prepare an 'Ordinance' upon the subject. The matter, however, remained in abeyance until July 27, 1649, when a corporation was instituted, bearing the title of the 'President and Society for the Propagation of the Gospel in New England.' A general contribution was also ordered, and made throughout England, for the requisite funds, which was invested in lands, and Eliot was one of the first salaried agents of the new society. At the Restoration, the funds and the society became endangered; but Robert Boyle taking the matter up, the funds were rescued, and the society revived. This was the origin of the Society for the Propagation of the Gospel in Foreign Parts.\*

It was not until the year 1660 that Eliot formed the first Church of Native Indians. The next year following Eliot

\* Sylvester. Life and Times of Richard Baxter. Scobell, Acts and Ordinances ii. 66. The Corporation consisted of sixteen

persons, besides the president, a treasurer, and fourteen assistants. Herbert Pelham, *infra*, was one of them.

had completed and published an Indian translation of the New Testament; and in 1663 he followed it up by a complete translation of the whole Bible, which was accompanied by a Catechism and a metrical version of the Psalms of David in English. Eliot's Indian Bible was the first ever published in America. Soon afterwards he published an 'Indian Translation of Baxter's Call to the Unconverted,' and a similar translation of 'The Practice of Piety,' also an 'Indian Psalter,' and an 'Indian Grammar;' and in 1665 it was Eliot's privilege to found an Indian College. He was spared to a good old age, and was permitted to labour almost to the last. Eliot died in May, 1690, in his 86th year. The last words on his lips were 'Welcome joy.' 'I think,' says his friend, Thomas Shepard, 'that we can never love nor honour this man of God enough. The name of the Apostle to the Indians must always stand in distinguished brightness on that roll of the servants of the Most High whom New England delights, and ever will delight, to honor in the records of her Moral History.'\*

In 1630 Laud suspended Thomas Shepard also. Shepard was a native of Towcester, in Northumberland, where he was born on the 5th of November, 1605, as near as could be guessed 'at the very hour when the blowe should have been given in the execrable Gunpowder Treason.' He also was a fellow of Emmanuel. About the time that Shepard left the University, one Dr. Wilson, having resolved to maintain a lecture in Essex, proposed to him that he should undertake it. It was originally intended to set up the lecture at Coggeshall, but, at the request of the people at Earl's Colne, it was established for three years among them. To Earl's Colne Shepard went accordingly, and on the expiring of the three years the people resolved to support him themselves. He laboured there in usefulness until December, 1630, when the

\* Jared Sparks. Library of American Biography, vol. v. Brooks' Lives iii. 484. 'The Practice of Piety' is attributed to Lewis Bayley, Bishop of Bangor, 1616—1632. There is another version given of

the authorship; that it was written by a Puritan Minister. It was printed about forty times in English, and was also translated into Welsh, and into French. Wood, Ath. Ox. ii. 569.

bishop issued his 'inhibition,' and commanded him to appear before him in London on the 16th of that month. In an extract from Shepard's private diary, published by the Massachusetts Historical Society in their 'Collections,' we have the following account of what took place when he and the bishop met: 'As soon as I came in the morning, about eight of the clock, falling into a fit of rage, he asked me what degree I had taken at the University. I answered him, I was a Master of Arts. He asked me how long I had lived in his diocese. I answered three years and upwards. He asked also who maintained me all this while, charging me to deal plainly with him, adding withal that he had been more cheated and equivocated with by some of my malignant faction than ever was man by a Jesuit. At the speaking of which words he looked as if he had been haunted with an ague-fit. . . . I desired him to excuse me. He fell to threaten me, and withal to bitter railing, call me all to nought, saying, 'You prating coxcomb, do you think all the learning is in your brain?' He pronounced his sentence thus: 'I charge you that you neither preach, read, marry, bury, nor exercise any ministerial function in my diocese; for if you do, and I hear of it, I'll be upon your back and follow you wherever you go, in any part of the kingdom, and so everlastingly disenable you.' I besought him not to deal so in regard of a poor town, and here he stopped me in what I was going to say. 'A poor town? you have a company of seditious, factious bedlams, and what do you prate to me of a poor town?' I prayed him to suffer me to catechise on the Sabbath day, in the afternoon. He replied, 'Spare your breath, I'll have no such fellows prate in my diocese; get you gone, and now make your complaint to whom you will.' So away I went, and blessed be God that I may go to him.'

On his suspension at Earl's Colne, Shepard went into York-shire. There, however, he was involved in fresh troubles by the tyranny of Neal, Laud's friend, who was then Archbishop of York. He therefore resolved to embark for New England. He set sail from Gravesend, in company with several others of his fellow-sufferers, in July, 1635. He died at Cambridge, in

New England, in August, 1649, at the age of 49. On his death-bed he said to the young ministers around him, 'that their work was great and called for great seriousness, and witnessed to three things concerning himself: that the study of every sermon cost him tears; that before he preached any sermon he got good by it himself; and that he always went into the pulpit as if he was to give up his account to his Master.' Mr. Johnson, who, a few years after Shepard's death, wrote a little work entitled 'Wonder-working Providence,' says of him, 'Thousands of soules have reason to bless God for him, even at this very day, who are the seal of his ministry. He was a man of a thousand; endowed with abundance of true saving knowledge for himself and others.' \*

Such proceedings on the part of the bishop soon resulted in many leaving the county of their own accord. The year that Shepard was suspended a considerable company was found at Sudbury, which, before the end of the year, bade farewell to fatherland for ever! At the head of this company was a man to whom the neighbourhoods of Newport and Bumstead especially owe much. This was John Wilson, a native of Windsor, and the third son of William Wilson, Chancellor of St. Paul's. He also was a Cambridge man. While a student at the University he derived great good from the reading of Richard Rogers' 'Seven Treatises,' and also from the reading of the writings of Arthur Dent. There he also formed a fast friendship with William Ames, who, with several others, was in the habit of meeting in Wilson's study for conference and prayer. When he left Cambridge he became chaplain in the house of Lady Sundamore, and while there he itinerated much in the borders of Essex and Suffolk, where his ministry was much frequented, some coming even from the University

\* Brooks' Lives iii. 102, 106; Mather iii. 84—87; Collections of the Massachusetts Historical Society, vol. iii. 43. To the list of Thomas Shepard's published works, given by Brooks, there should be added 'Defence of the Nine Positions

against a stated form of Prayer and a set Liturgy,' by Thomas Allin and Thomas Shepard. 4to; Sermons, 1703, 12mo; and a Wedding Sermon on Gen. iii. 18. 1713, 8vo.

of Cambridge to hear him ; among others, Thomas Goodwin, Jeremiah Burrowes, and William Bridge. His first sermon was preached at Newport. In 1618 he succeeded the father of William Jenkyn, at Sudbury. Wilson's first troubles arose from the very trifling circumstance of a lady making a comparison between his preaching and that of Dr. Barkham, of Bocking, greatly to the disadvantage of the Doctor. Barkham was weak enough to complain to Laud ; and Laud, only too glad to have an opportunity of molesting such a man as Wilson, went so far as to suspend him. He was restored again, however, but not long afterwards he was silenced by his own bishop of Norwich. Wilson was restored a second time, mainly through the intercession of the Earl of Warwick. But he was still so frequently molested that he resigned his living and joined the little band of voluntary exiles that was forming in the neighbourhood. He and his companions became the founders of the church at Charleston. Wilson died at Boston, August 7, 1667. Shepard used to say of John Wilson, 'Methinks I hear an Apostle when I hear this man.'\*

About this date also, another, whose name fills much too conspicuous a place in the annals of New England to be overlooked, became a voluntary exile. This was John Norton, a native of Bishop's Stortford, and, like the others already mentioned, a Cambridge man. On leaving the University he became curate to Thomas Bendish, who was Vicar of Stortford, and also Vicar of Arkesden. While here he became acquainted with Jeremiah Dyke, of Epping, by whose ministry he so profitted that he soon became another man. His conscience was about this time offended greatly by the 'subscription' that was required of the clergy, and for that reason he refused all offers of preferment in the church. He resigned his curacy and became chaplain to Sir William Masham, at High Laver. There he married, and seeing but little prospect of ever being able to exercise his ministry in England, he resolved to join his friend, Thomas Shepard, and his company,

\* Mather, *Hist. N. E.* iii. 41. Barkham. The Bishop of Norwich seems to have been Harsnett. *Ante p.* 146.

and go to New England. John Norton became pastor of the church at Ipswich. From Ipswich he ultimately removed to Boston. He died in April, 1663. \*

In 1631, Samuel Collins was in trouble. He writes to his friend, Dr. Duck, upon the subject a letter which throws not a little light upon the state of things that now very generally prevailed. The letter is dated June 18. Collins says:—  
 ‘ . . . My lord’s displeasure pierces deepe with me. The complainte which hath provoked him I willingly and wittingly occasioned, to reform the error of sundry in my towne which would not be persuaded but that it still lay in me to procure them a toleration of their wonted unconformity, which I laboured to drawe them from. . . . It is no easy matter to reduce a numerous congregation into order that hath been disorderly these fifty yeares, and that, for the seven yeares last past, hath bin encouraged in that way by the refractory ministers in the county, with whom they have had acquaintance in their private meetings and conferences, who have left divers schismatical books among them, and during their continuance here laboured to make my person and ministry contemptible and odious, because I would not hold conversation with them.

\* Brooks’ Lives iii. 429, 421; Mather, Hist. of N. E. iii. c. To the list given of Norton’s works in Brooks should be added ‘*Responsio ad Apollonii Syllogen. Ad Componendas Controversias in Anglia.*’ London, 1648, 8vo. Of which see Art. Apollonii Guil. Biog. Dict. S. D. U. K. This also appeared in English, under the title, ‘*A Consideration of Certain Controversies at this time agitated in the Kingdome of England, concerning the government of the Church of God.*’ Fuller says ‘Of all the authors I have perused concerning these opinions (Congregationalist) none to me was more improving than Mr. John Norton’s one of no less learning than modesty.’ Bendish was instituted to Arkesden 1617, and to Stortford Nov. 1st, 1616. He died before

January, 1632. Newc. ii. 15; i. 897. Dyke, p. Sir W. Masham was created Baronet by James I. in 1621. He was elected member for Maldon that year, and also in 1625. He became member for Colchester in 1640, and afterwards for Essex. He signed the Protestation and took the Covenant. He was one of the Committee for Essex. He was taken prisoner by Lord Goring, and exchanged for Sir John Ashburnham. He was one of the Committee appointed to try Charles I., but never sat, and one of the Council of State in 1649. He married Elizabeth, daughter of Sir Francis Barrington, widow of Sir James Altham, of Mark Hall, Lutton, and cousin of Oliver Cromwell. Noble. House of Cromwell ii. 52, 53; Morant i. 41.



If I had suddenly and hastily fallen upon the whole parte of uniformity, I had undone myselfe. . . . For, upon the first notice of alteration, many were resolving to goe to New England, and others to remove elsewhere, by whose departure the burden of the poor, and charges of the towne, had grown insupportable to those that stayed behind. By my moderate and slow proceedings I have made the stay of some, and do hope to settle their abode with us. . . . My lord of London needes not to implore the power of the High Commission to rule me; the leaft finger of his owne hand shall suffice. If what I have sayd and done will not satisfy, I must submit to his honour's censure. . . . It makes me add a new prayer to my lityany, 'From this people, good Lord deliver me!' . . . . I have never thought that government to be so sure 'vi quod fit quam id quod amicitia adjungatur' . . . . If I may neither prevayle for remission of his lordship's present intencion, nor for removall from hence in convenient tyme, I hope I shall ere long be at rest with the Great Bishopp of our souls. . . . If anything have fallen from my pen that may be offensive, I hereby crave a favorable construction thereof, and that it may be concealed from my lord.' \*

Too many of the parochial clergy were anything but slow to follow the reckless example of the bishop. In July, 1631, the Mayor and Burgesses of Harwich petitioned the King against William Innes, their minister, alleging, 'That he hath set on foot and prosecuted divers suites in several courtes against the greater part of the inhabitants . . . . whereby they are so much distressed and charged, that their trading is much decayed, and the town generally impoverished . . . .' and praying him of 'his wonted pietye' to be pleased to refer the hearing . . . . the said suites unto the Right Honourable the Earle of Warwicke, the Earle of Rivers, and to the Right Worshippful Sir Harbottle Grimston, Sir Thomas Bowes, Sir John Barker, and Dr. Alett.' The King granted their request, and in September, the referees forwarded a long report to the

\* MSS. S. P. O. Domestic Ser. in Laud's handwriting, 'Mr. Collins, his Charles I. ccx. 41. The letter is endorsed letters about Conformitye.'

Privy Council, in which they entirely acquit the accused parties of the charges brought against them, and reflect severely on the conduct of Innes; at the same time also, they enter very largely into the details of the evidence which was brought before them. The Council handed their report to the High Commission, who returned it with a letter expressive of their great displeasure that 'private men' should take upon them to express any opinion upon matters already decided upon by them. The Council, espousing the cause of the Commission, summoned one of the churchwardens before them, and also the town clerk, who, it appears, had prepared the town petition; both of them were compelled to make an abject submission for having stirred in the matter, and the town clerk was removed. The referees also were severely reprov'd, and ordered to acknowledge their fault to the High Commission. \*

In 1632 the bishop was once more busily employed about the lecturers. He directed Robert Aylett to institute enquiry into their present conduct, and on the 12th of June he receives the following report from that functionary: † 'Rochford. Mr. Fenner lectures only in his own parish, and, besides his own affirmation of his exact order and observing conformity, I had a good report of divers of his neighbour ministers, both for his conformity, learning, and painfulness in his place, and his forwardness, both in his teaching and practice, to bring others to conformitie. ‡ Copford and Birch Magna. These are both Dr. Ram's livings, and Mr. Nicholson is his curate,

\* MSS. State Paper Office, Domestic Ser., Charles I. cxxxv. 25; cclxxx. vii. 78, 79; July 31, 1613, cc. lx. 50; Jan. 20, 1632, ccxi. 66, 70, 71, 75; Innes, p. 161. The Earl of Warwick was Robert, the second Earl, who was afterwards Admiral to the Long Parliament. Mor. ii. 102. Earl Rivers was of Chiche. Mor. i. 464. Sir T. Bowes was of Great Bromly. Mor. i. 442. See a true and exact relation, &c., quoted ante p. 157.

† S. P. O. MSS. Domestic Ser. Ch. I.  
‡ For Fenner. Brooks' Lives ii. 451; Wood, Fasti. i. 223. All his works were published after his death in one vol., by Thos Hill (Wood, Fasti. i. 224), who was one of the Assembly of Divines. Fenner had been presented to the living of Rochford, in 1629, by Robert, Earl of Warwick. Newcourt ii.

and serves at one when Dr. Ram is at the other, and preacheth at each of them a monthly lecture, for which the parishioners add to his meanes. But Dr. Ram hath undertaken for his conformity at every lecture, and I have no doubt thereof.\* Dedham. I have enquired, but cannot find the Common Prayer omitted before the lecture, but the minister of ye place often omitting ye surplis and ye time of reading prayer, for which I have admonished him, together with Mr. Rogers, ye lecturer. † Chelmsford. I openly, in the church of Chelmsford, charged Mr. Michaelson with his seldom coming to church till prayers was ended, and, in your lordship's name, charged the churchwardens, if he continued such omissions, to present him, dismissing him then with this admonition. ‡ Castle Heddingham. Mr. Brewer, ye minister of ye place, three lectures weekly. I sent for the churchwardens, who made me this answer: 'That ye parish is great and ye living small, and that they allow £20 a year to their minister, who never omits to read prayer before ye lecture, and seldom omitteth to wear the surplis.' I admonished both him and ye churchwardens that they should not, at any time, omit the surplis, and they promised to observe my admonition. || St. Leonard's and St. James's, Colchester. These only hold a monthly lecture before the Communion, and always read ye Litany and other prayers before their sermons, in their surplis, of which I dare most confidently testify in respect of that. I have sent divers ministers to see, and they have certified me as I have said.' § With reference to Colchester, Aylett adds, under the head of 'Matters presently to be enquired of and reformed:' there are two preachers preach on Sundays in the

\* Robert Ram. He died in 1638.

† John Rogers. Ante. The minister appears to have been Thos. Cottesford. 18th Oct., 1615—2nd July, 1641. N. ii. 210.

‡ Michaelson. Ante.

|| Brewer. Infra.

§ The then rector of St. Leonard's was Thomas Hawes, who had been pre-

mented by James I. He resigned in 1640. The then rector of St. James's was Samuel Ottaway, who died in 1642, and was succeeded by John White, of whom see Infra. The Town Lecturer was Richard Maden, for the second time. He had now qualified himself under Laud's new regulations by accepting the vicarage of St. Peter's.

afternoon, at several hours, by which catechizing is little frequented; if they be ordered to preach both at the same hour that offence will be taken away. Aylett also reports of Finchingfield, Felsted, Manningtree, Wethersfield, Saffron Walden, and Much Waltham. Of Finchingfield he writes, ‘Mr. Marshall, parson there, only preacheth on the holy days, and is in all very conformable.’\* Of Felsted, ‘Mr. Wharton, vicar there, keeps no certain lecture, but sometimes weekly, and sometimes every fortnight, as he pleaseth to give notice at church. His singularity herein is to be observed. His churchwardens return to us that prayers are read before the lecture in the surplice; but I am informed he comes seldom to church on Sundays until prayers be ended, which gives occasion to the people lightly to esteem of public prayers.’† Of Manningtree, ‘Mr. Witham, parson of Misley, preacheth weekly in a Chapel of Ease . . . belonging to Misley. Mr. Witham is conformable, but hath no surplis at his chapel. They allege this excuse: that the chapel is not yet consecrated, but only allowed for prayers and preaching by a Faculty from my Lord’s grace, and therefore no surplis is there (as they say they could) to be used. They desire much to have it consecrated, and pretend they desire your lordshipp would be pleased to that effect to depute my Lord Bishopp of Norwich on his way to or from London.’‡ Of Wethersfield, ‘There was no lecturer when I did enquire, but all conformably practised; yet since, I am credibly informed that Mr. Atwood, a great Nonconformist, is there—indeed a lecturer admitted under colour of being curate. He was of Styfted, in Dr. Barkham’s jurisdiction, where he was famous for conventicles and unconformity, and should have been articulated against in the High Commission; but he left Styfted, and is commended to Wethersfield, but by whose certificate it would be enquired.’|| Of Walden, ‘Mr.

\* Stephen Marshall. Memorials.

† Wharton. Ante p. 154.

‡ Thomas Witham, 12th Dec., 1610. He afterwards (1643) became rector of St. Mary’s, Walworth, London. N. ii.

422; i. 463. The Bishop of Norwich was the notorious Wren.

|| The then vicar of Wethersfield. p. 154.

Burdett is admitted curate, but only, as I conceive, for a colour; for he is, in deed and practice, a lecturer not (to) be suffered, except he duly and conformably reads and serves the cure.' And of Great Waltham, 'There is a learned and grave man, come from Oxford, vicar; and a young hott fellow, one Fuller, lecturer, who I fear will pull down faster than the builder can build up in conformity.'\*

In the month of September Aylett sends another report to Laud. The year before a Commission, under the Great Seal, had been issued for the repair of St. Paul's Cathedral, and authorizing the Commissioners to collect voluntary subscriptions for that purpose. Aylett speaks discouragingly of the prospects of the collection. 'The people of Colchester,' he says, 'like those of Ephesus, their Diana is their liberty, and none but the Towne Clerk can appease their tumult;' and adds that, 'in all the diocese about Chelmsford and Dunmow the officials visit this year, . . . and compell the several parishes to build and repair their own churches, which is likely to hinder the Cathedral.' †

Towards the close of the year 1632, Laud accomplished a purpose, which he had long conceived, for the more effectual suppression of the lecturers. In 1624 a plan had been set on foot for the purchase of such lay impropriations as might offer themselves, and applying the revenues to the support of ministers in destitute parts of the country. The scheme proved eminently successful. The wealthy among the Puritans espoused it eagerly; large funds were collected; and the purchased impropriations were vested in Feoffees. On the plea that these appointments amounted to an evasion of the Royal Prerogative, Laud caused an action to be brought against the Feoffees in the Exchequer, and the result was that the funds were confiscated, and the Feoffees were sentenced to banishment. ‡ During this year also several beneficed clergymen were

\* The vicar was Sam. Noell, who was admitted 18th Nov., 1630. See Memorials.

† S. P. O. Dom. Ser. Ch. I.

‡ Laud's Diary, 47, 68; Rushworth ii. 150, 152; Sibbe's Works, ed. 1862, i. lxxiv.

deprived, among them Thomas Weld, of Terling, and Nathaniel Ward, of Stondon Massey, of whom we shall have occasion to speak hereafter. \*

Laud was now nearing the height of his ambition. On the 4th of August, 1633, George Abbott, Archbishop of Canterbury, died. That day Laud makes entry in his diary: 'There came one to me, that vowed ability to perform it, and offered me to be a cardinal.' On the 6th he received his appointment as Abbott's successor. Eleven days after he has another entry in his diary: 'I had a serious offer made me to be a cardinal; I was then absent from the Court, but so soon as I came thither . . . I acquainted his Majesty with it, but my answer was, that somewhat dwelt within me which would not suffer that till Rome was other than it was.' On the 19th of September, he was translated to Lambeth. About this time a little book entitled 'Elenchus religiosus Papiſticae et Flagellum Pontificis Episcoporum Latialium:' a confutation of Popery, and a scourge for the Pope and the Latin Bishops—which had been recently published in Holland—was freely circulated in the country. The author was John Baſtwick, a native of Writtle, where he was born in the year 1593. At the age of 24, Baſtwick entered Emmanuel College, Cambridge, but soon left and went to Padua, where he studied medicine, and took his degree of doctor in that faculty. About 1623 he returned to England, and settled at Colcheſter as a practitioner. Morant describes his dwelling as the Red House in Eld Lane, near the Baptiſt Meeting House. This book, which was an answer to one Short, a papiſt, and expreſſly diſclaimed anything 'againſt ſuch biſhops as acknowledged their authority from kings and emperors,' was conſidered by Laud as an attack upon the Engliſh prelates. A purſuivant was therefore ſent from the High Commiſſion Court to the Red Houſe, where, not finding Baſtwick, aſſiſted by the then Bailiffs of Colcheſter, Thomas Wade and John Langley, together with the conſtables, he

\* Memorials.

ransacked the premises, broke open Bastwick's study, and carried away his books and papers. Soon after this Bastwick was apprehended, and on the 14th of February, 1634, he was 'fined £1000 to the King, excommunicated, debarred to practice physic, his book ordered to be burnt, and himself sentenced to pay costs of the suit, and to be imprisoned until he made a recantation of his opinions.' He was committed to the Gate House, where he remained two years. During this interval he wrote two other books, the one entitled 'Apologeticus ad presules Anglicanos,' an apology for himself, addressed to the bishops; and the other 'The Litany.'\* This involved him in further trouble. Accordingly he was indicted in the Star Chamber on the 11th of March, 1637, at the same time with Henry Burton and William Prynne, for 'writing and publishing seditious, schismatical, and libellous books against the hierarchy of the church.' Bastwick's counsel refusing to sign his answer to these charges—which declared, among other things, that 'the Prelates are invaders of the King's prerogative royal, contemners and despisers of the Holy Scriptures, advancers of popery, superstition, idolatry, and profaneness;' also that 'they abuse the King's authority to the oppression of his loyalest subjects, and therein exercise great cruelty, tyranny, and injustice;' and that 'in the execution of these impious performances they show neither wit, honesty, nor temperance'—he petitioned that according to ancient precedent he might be allowed to put it in with only his own signature. This, however, was refused him, and the absence of the answer was treated by the Court as a confession of guilt. He and his companions were now condemned 'in a fine of £5000 each, to stand in the pillory in the Palace Yard, at Westminster, and there to lose their ears.' They were also sentenced to perpetual imprisonment in three remote places of the kingdom. In the pillory, Bastwick made a

\* The Litany was 'secretly printed' in four parts: the first of which was contained in 'two letters to Mr. Aquila Wykes, Keeper of the Gate House, his good angel.'

The entire is reprinted, Somers's Tracts v. See Retrospect. Review x. 191—198. Lowndes' Bibl. Man. ed. Bohn i. 127.

fervent appeal to the assembled crowd: 'There are many that are this day spectators of our standing here as delinquents, yet am I not conscious to myself wherein I have committed the least trespass to take this outward shame, either against my God or my king. . . . But be ye not deterred by their power, neither be affrighted at our sufferings; let none determine to turn from the ways of the Lord, but go on, fight courageously . . . . I know there be many here who have set many days apart for our behalf . . . . and they have sent up strong prayers to heaven for us; we feel the strength and benefit of them at this time. . . . So far am I from base fear, or caring for anything that they can do or cast upon me, that had I as much blood as would swell the Thames, I would shed it every drop in this cause . . . .; had I as many lives as I have hairs in my head, or drops of blood in my veins, I would give them all up for this cause.' Bastwick was shortly sent to Launceston Castle, in Cornwall, and from thence to St. Mary's Castle, in Scilly Island. His imprisonment terminated in 1640, when he was summoned to appear before the Parliament. He landed at Dover on the 4th of December. 'He had his charges borne all the way to London, was loaded with presents, and received everywhere by vast numbers of people with wonderful acclamations of joy, particularly before he came to Southwark; he was met by great crowds of Londoners, with boughs and flowers in their hands, and conducted by them to his lodgings in the city.' On the 24th of February, the House of Commons resolved that the proceedings against him were illegal, unjust, and against the liberty of the subject; his sentence also was reversed, and £5000 awarded him out of the estates of Laud, the High Commission, and those lords who had voted against him in the Star Chamber. It does not appear, however, that Bastwick ever received the money. After his release he returned to Colchester, where he died.\*

\* Rushworth's Collections iv. 80, et Mor. Col. 121; Kippis, Biog. Britannica i. 680. Bastwick also published 'New

Discovery of the Prelate's Tyranny,' 1641. 'The Utter Routing the whole Army of Independents and Sectaries.' Lond. 1646.



On the very day of Laud's translation to Lambeth, Charles issued the 'considerations,' which Laud had submitted to him in 1629, in the form of 'instructions.'\* At the same time the King and the Archbishop issued letters on the subject of 'titles,' and within six weeks these letters were followed by an 'Order in Council,' which proved to be the decision which had been arrived at for all the parishes in the country. This order was on the subject of placing the communion table. Hitherto the practice had been to place it, at the time of the administration of the sacrament, in such a central situation as might be most convenient. This Laud now took upon him to alter. The order declared that 'for so much as concerns the liberty of the common prayer book or canon for placing the communion table . . . with most convenience, that liberty is not so to be understood as if it were ever left to the discretion of the parish, much less to the particular fancy of any humorous person, but to the judgment of the ordinary, to whose place and function it doth properly belong to give direction on that point.' This 'order' was soon followed by certain 'injunctions,' which required not only that the table 'should always stand close under the east wall of the chancel, the ends thereof north and south,' . . . but also that 'a rail be made around it.' And before long it came to be required by authority that 'all the communicants come up severally, and kneel before the rail to receive the holy communion.' All this was done without law, contrary to law, and in direct opposition to the known habits and strong convictions of the great majority of the people of England.† There had also recently come forth in print 'articles' to be enquired of by the churchwardens and sworn men within the diocese of Winchester, which, as

\* Cardwell, Doc. An. ii. 230.

† Cardwell, Doc. Ann. ii. 237, 251, 13. Bishop Williams hit upon a clever plan for satisfying the letter of the injunction, and at the same time opposing its spirit, by recommending that the tables be railed round instead of railed off, still

allowing them to stand in the centre of the chancel. Perry, Hist. of Church of England i. 533. This is the present position of the table in the church of St. Osyth. The same thing was to be observed in the church at Epping.

they were issued by Laud's friend, Walter Neal, may be usefully referred to as showing the lengths to which the prelates now went in their oppression of the Nonconformists of the country generally. By these articles the churchwardens were required, on oath, to present all and every person within their several parishes who had committed any offence, or 'omitted any part of duty,' and, among other things, were to take notice 'whether the minister hath admitted to the communion any notorious offenders or schismatics contrary to the 26th canon. . . . whether strangers of any other parishes do come often and commonly to their church from their own parish church contrary to the 28th canon. . . . whether doth the minister use to sign the children with the sign of the cross when they are baptized?' and 'whether doth the minister, every six months, denounce in the parish all such as do persevere in the sentence of excommunication, not seeking to be absolved; or hath admitted any excommunicated person into the church without certificate of absolution.)\*' It needs but a glance at such measures to see that the machinery of oppression was now well nigh complete, and that with such a hand as that of Laud to guide it the consequences shortly must become intolerable.

In October Charles issued a 'declaration to his subjects concerning lawful sports to be used.' † This was a re-enactment of his father's notorious 'Book of Sports.' The declaration was followed by a letter from Laud, commanding all the bishops to see that the printed book which contained it was duly purchased and used in their several parishes. This was little else than a wilful irritation of the more earnest among the ministers and the more godly among the people, into such open disobedience as might render them plausibly amenable to the usurped authority of the Ecclesiastical Court, and so aid in the crusade which had been openly proclaimed against evangelical godliness. Such proceedings on the part of Laud, the hierarchy and the court, could but awaken new anxieties and excite fresh disaffection. Multitudes accordingly continued to abandon the

\* Rushworth ii. 186, 187.

† Cardwell, Doc. Ann. 240, 246.

country in despair. Among others who now contemplated voluntary exile was John Sherman, of Dedham, who left the next year following, and became associated with a friend of his, George Philips, whose acquaintance he had made at Cambridge, Boxford, and also in his native place, at Water-town, N. England. John Sherman died in 1685.\*

By the December of this year (1634) Laud had found a new class of victims in the Dutch and Walloon churches, several of which had long more or less flourished both in London and also in the provinces. There was a Dutch congregation at Colchester. These churches had been settled in England as early as the reign of Edward VI. Even Mary does not appear to have interfered with them; Elizabeth had shown them great favour; and Bancroft, in his warmest zeal for uniformity, had never gone further than to require that they should confine themselves to their own communities. But Laud was resolved upon their ultimate extinction. Accordingly, in his visitation he had the ministers and elders of these churches summoned to appear before his vicar-general, who had instructions to require—‘I. That all the natives of the . . . congregations should repair to their severall parish churches where they inhabited to hear divine service and sermons, and perform all duties and payments required in that behalf. II. That the ministers and all other . . . which were not natives or born subjects to the King’s Majesty, or any other strangers that should come over to them while they remained strangers, might use their own discipline as formerly they had done, yet it was thought fit that the English Liturgy should be translated into French and Dutch for the better settling of their children to the English government.’ The ministers and elders of these churches, who but too clearly saw the meaning of this interference, petitioned and expostulated, but in vain. The only answer they received was, ‘That His Majesty was resolved these instructions should hold . . . to the end, the aliens might the better look to the

\* Brooks’ Lives ii. 493; iii. 483; Mather, Hist. N. E. iii. 162, 165.

education of their children, and that their several congregations might not be too much lessened at once; but that all of the second descent . . . should resort to their several parishes,' and 'thus,' says the archbishop, 'I have given you answer . . . and I doubt not . . . but yourselves or your posterity at least shall have cause to thank both the State and the Church for the care taken of you; but if you refuse (as you have no cause to do, and I hope you will not), I shall then proceed . . . so hoping the best of yourselves and your obedience, I leave you to the grace of God.'\*

Disturbances soon arose about the Order in Council upon the subject of the rails, and among other places, in Colchester. Aylett issued a command, under the authority of Laud, to James Wheeler, churchwarden of the parish of St. Botolph's, 'to rail in the communion table, which he refused to do unless Dr. Aylett would save him harmless.' This was in 1635. Wheeler was, therefore, twice excommunicated; his house was broken up, and he himself was cast into prison, where he remained for three years. At length, however, he escaped; whereupon the Mayor of the Town, Robert Buxton, without warrant, then caused the poor man's house to be ransacked in search of him, and his wife and two children to be committed and kept in custody for three days and three nights, nor were they then to be released without payment of heavy fees. Wheeler died abroad, leaving his wife and children altogether ruined. When there was Parliament again, the widow petitioned for redress, and she obtained it. The decision of the House of Lords was, 'That in regard there is no law to warrant or compel the railing in of the communion table, and in respect of the great loss and damage sustained by Wheeler, his wife, and children, by these hard and unjust dealings, the Lords' Committee thought fit that £300 should be paid to the petitioner.' It was also properly

\* Rushworth ii. 272; Strype, Cranmer 336; Grindal 61; Annals i. i. 172; iv. 538. The Dutch congregation at Colchester for some time had the use of

St. Giles', and then of All Saints' Church; and at last had a chapel of their own. Morant, Col. 75—79.

decided that the payment of this money should fall on the officials who had acted thus illegally. Of the £300 Aylett and Buxton had each to pay £100.\*

But Laud's hands were not yet full enough. In 1637 he also attacked the press in a decree which he procured to be made in the Star Chamber, armed with which he went so far as to interdict the printing of Fox's *Book of Martyrs*, some of Andrew Willett's writings, and also the 'Practice of Piety.' Of this last we have heard before,† and Fox is sufficiently known to all. Willett was Fuller's 'Andrew Willett, of admirable industry.' He was rector of Little Chishill for the last year of his life, and died in 1621. His writings were chiefly directed against the papist heresy. He wrote also against bowing at the name of Jesus. ‡

These proceedings were speedily followed by a 'Royal Letter to the High Commission to proceed against such as refuse to take the oath.' This was the *ex-officio* oath which had been the fruitful source of so much suffering in the reign of Elizabeth. Ever since the noble decision of Sir Edward Coke in the King's Bench, in 1616, this illegal and unconstitutional instrument of oppression had laid in abeyance. It was now revived, the King enacting that 'if any person or persons . . . shall either refuse to take such oath, . . . or not make a full and plain answer to the articles or interrogations to them objected, (he) shall be held as confessed and

\* Journals of the House of Lords iv. 156, 157, 158, 186, 203; v. 481; vi. 128, 382. Buxton was Mayor in 1635, and also in 1646. Morant MSS. Col. Museum. He was buried in St. Nicholas Church. 'R. B. Pharmacopola,' 1655.

† Ante.

‡ Newcourt ii. 151. He wrote *Tetraſtylon Papismi*, 1599, 4to.; *Synopsis Papismi*, 1600—republished by Dr. Cumming, 10 vols. 8vo. 1852; *Hexapla in Genesin*, 1608, fol.; *Hexapla in Exodum*, 1608, fol.; *A Catholicon against the Pseudo Catholick*, 1602, 8vo.; Com-

mentarius in *Epistolam Judæ*, 1603; *Hexapla in Genesin*, 1608, fol.; *Hexapla in Exodum*, 1608, fol.; *De Gratia Generi Humano in primo Parenti collata, de lapsu Adami, Peccato Originali*, 1609; *Hexapla or a Sixfold Commentary on Daniel*, 1610, fol.; *Hexapla on the Epistle to the Romans*, 1611; *An Exposition upon the First and Second Books of Samuel*, 1614; *Hexapla on Leviticus*; *Hexapla on Ps. xxii.*; and other treatises. Brooks' *Lives* ii. 288; Wood, *Ath. Ox.* i. 409; Strype, *Whitgift* ii. 228, 438, 439.

convicted legally of all those articles and matters to which he refuseth to be sworn.\* This atrocious document was issued the 4th of February, 1637.

The next year following, 1638, Laud procured a decree to be passed in the Star Chamber, to the effect 'that His Majesty and the Board taking into consideration the frequent resort to New England of divers persons ill-affected to the religion established in the Church of England, did think fit and order that Mr. Attorney-General shall forthwith draw up a proclamation . . . to prohibit all to send forth any ship with passengers for New England, till they first obtained special license on that behalf.' This was in April, and not content with this, in August, another similar decree was obtained from the same court, 'that whereas it is observed that such ministers who are inconformable to the discipline and ceremonies of the church . . . do frequently transport themselves to the Summer Islands, and other his Majesty's plantations abroad, the Lord Admiral is required to take strict order that no clergymen be from henceforth suffered to go over . . . but only such as shall have approbation in that behalf from . . . the Lord Archbishop of Canterbury . . . or the Bishop of London,' and further, that the Lord Admiral was to 'cause all that had already gone forth without such approbation forthwith to be remanded back.' †

All this was, of course, preparatory to further action against Nonconformists; and 'whereunto the thing had grown,' had not the unwelcome prospect of a Parliament restrained the recklessness of the archbishop, it is now impossible to say. But his cup was nearly full; the day of reckoning was at hand. The rash and dangerous experiment of governing by 'proclamation' had completely failed, and Charles was compelled to fall back upon the constitution. The Scots were already in open rebellion, and in order to obtain the means for their suppression, the King must bow to the supremacy of English law.

\* Cardwell, Doc. Ann. ii. 268.

† Rushworth ii. 718, 720.

## CHAPTER VII.

1640.

CHARLES' fourth Parliament was summoned to assemble on the 13th of April, 1640. As might have been expected, the elections took place under great excitement. The following account is given of the election for this county by Mr. Nevil, of Creffing Temple,\* who seems to have been the rejected candidate, in a paper addressed to the Secretary of State. 'These things were observed about our election of knights for the shire of Essex:—I. Before the election the Earl of Warwick made good use of his lord-lieutenancy, in sending letters out to the captains of the Trainbands, who, having power to charge the people with arms, durst not offend, which brought many to his side. II. Sir Thomas Barrington and Sir Harbottle Grimston, that morning the election was made, went from their own lodging to the Lord of Warwick's lodging, and whilst they were there, thousands of people shouting, a man drew a sword and flourished it about his head, in great glory before his window. III. It was said amongst the people that if Nevil had the day, they would tear the government to pieces, and there was a man apprehended for saying the same words, and added, that there were a hundred more of his mind. IV. For the man that was apprehended, bail was taken by the Earl of Warwick; Sir Cranmer Harris and Captain Bernard being his bayl, to his great popular glory; my Lord Maynard intreating Sir Henry Mildmay, of Chelmsford, to take bail, being the affront was offered to my Lord of Carlisle, my Lord Maynard, and the rest of the gentry, in

\* Henry Nevil, *alias* Smyth. Mor. ii. 114.

these threatening speeches. V. Mr. Rogers, of Weatherfield, being a silenced minister, coming into the Sessions' House, they made room for him to sit down, and give him ease by my Lord of Warwick's command. VI. Those ministers who gave their voices for my Lord of Warwick, as Mr. Marhall and others, preached often out of their own parishes before the election. VII. Our corporations of Essex, consisting mostly of Puritans, and having had their voices in electing their own burgesses, and then to care to elect knights is more than the greatest lord of England hath in their burroughs; the multiplicity of the people are mean conditioned and most factious, and few subsidy-men, and therefore no way concerned in the election. VIII. A man having but forty shillings a year freehold hath as great a voice in the election as any, and yet this man is never a subsidy-man, and when the statute was made forty shillings was then twenty pounds in value now. And it were a great quiet to the State if it were reduced to that, and it would save the ministers a great deal of pains in preaching from their own churches.\*

*Thomas* The members now elected in Essex were: for the county, Sir Francis Barrington and Sir Harbottle Grimston; for Colchester, Sir W. Masham and Harbottle Grimstone; for Maldon, Sir Henry Mildmay and John Porter; and for Harwich, Sir Thomas Cheke and Sir John Jacobs.†

\* Nalson's Collection i. 279, 280. Sir T. Barrington was the son of Sir Francis, and the cousin of Oliver Cromwell. He had been member for Newton in James' three last Parliaments, and also previously sat for Essex. He died in 1644. Sir Cranmer Harris was the son of Sir Arthur, of Cricksea, and then a young man of about 30. Mor. 363. Captain Bernard was probably John, of Depden Grange. Mor. ii. 562. Lord Maynard was the first English peer of that title, created by Charles I. in 1627, having been previously created Baron Maynard, of Wicklow, in Ireland, by

James I., in 1620. Mor. ii. 430. Sir Henry Mildmay, probably of Graces, Little Baddow. He married the sister of Sir Arthur Harris. Mor. ii. 25. Lord Carlisle was James, the second earl, then seated at Waltham Holy Cross. Mor. i. 44. Daniel Rogers, ante.

† Harbottle Grimstone was the second son of Sir Harbottle. He was born at Bradfield Hall, about 1594, studied at Lincoln's Inn, and soon became eminent as a lawyer. He married a niece of Sir Geo. Croke, the Judge. He was now Recorder of Colchester, and had recently purchased the Crouched Friars, where he



Immediately after Parliament was opened the House of Commons fell more earnestly than ever upon the discussion of 'grievances.' On the 18th, Harbottle Grimstone, having presented a petition from the county of Essex on the subject, spoke at considerable length, saying, 'The diseases and distempers that now are in our bodies politic are grown to that height that they pray for and demand a cure;' and concluding with the ominous words, 'we cannot complain we want good laws, for the wit of man cannot invent better than are already made; there want only some examples that such as have been the authors and causes of all our miseries and distractions in Church and Commonwealth, contrary to these good laws, might be treacle to expel the poison of mischief out of others.' Charles, however, had still as little inclination to go into the subject of grievances as he had before. He therefore suddenly dissolved the Parliament, after it had sat for only three weeks, on the 5th of May.

Simultaneously with the Parliament, Convocation also had assembled. Two of the members were beneficed in Essex—Samuel Baker, who had just been presented by Juxon, Bishop of London, to the vicarage of South Weald, and Thomas Winiffe, rector of Willingale Doe, and also rector of Lambourne.\* There was also a third member of this Convocation

lived. In 1642 he was Lieutenant for Essex. On the death of Charles he left the country, but returned again. After having been one of the representatives for Essex, in 1656, he joined in a remonstrance with Cromwell, in 1659, but afterwards became one of his Council of State. He was very active in promoting the restoration, and was well rewarded for it. He died Dec. 13, 1683, and was buried in St. Michaelis, St. Alban's. *Biographia Britannica*, Mor. Colchester, 109. He published, '*Strena Christiana sine Hortatiuncula ad præcipuas virtutum actus exteriores*;' Lond. 1644, which was afterwards printed under the title of

'*A Christian New Year's Gift, or Exhortation to the chief duties of a Christian, written in Latin by H. G., translated for the more public profit*;' Cambridge, 1644, 16mo. Reports of Sir Geo. Croke, 1669. fol. Porter was now Recorder of Maldon. Sir John Jacobs was of Stansted Hall, Halsted. He was one of the farmers of the King's Customs. Sir John was knighted in 1633. He survived the restoration, was created a baronet in 1664 by Charles II., and died in 1666. *Mor.* i. 256.

\* *Newcourt* ii. 646; i. 214, 454; *Memorials*; *Nelson's Collections* i. 352; *Baker, Newcourt* ii. 646; i. 215; *infra*.

who had but recently resigned the vicarage of Great Dunmow, and who, two years afterwards, became rector of Great Tay; this was Thomas Wykes, then rector of St. Botolph's, Bishopsgate.\* Convocation continued to sit until the 25th of May. During this interval it took upon itself to pass seventeen new 'Constitutions and Canons Ecclesiastical,' which had been prepared by a committee, consisting of fourteen members, among whom were Thomas Winiffe, and Gilbert Sheldon, who sat in the Convocation as Procurator for the Chapter of Gloucester. †

The first of these canons ordained: 'That every parson . . . or preacher, upon some Sunday in every quarter of the year, shall audibly read' certain explanations there given of the Regal Power, among which were these: 'The most high and sacred order of kings is of divine right. . . . The power to call and dissolve councils, both national and provincial, is (the) . . . king's . . . for subjects to bear arms against their king . . . upon any pretence whatever, is . . . to resist the powers which are ordained of God, and . . . St. Paul tells them plainly, they shall receive to themselves damnation;' and 'that . . . aid and subsidy, and all manner of necessary . . . supply be respectively due to kings from their subjects by the law of God.' The fifth decreed—'That because there are sprung up among us a sect of factious people, despisers and depravers of the Book of Common Prayer, who do not, according to the law, resort to their parish church or chappel to joyn in the public prayers, . . . contenting themselves with the hearing of sermons only, thinking thereby to avoid the penalties due to such as wholly absent themselves from the church, . . . the church or chappel warden . . . shall be careful to enquire out all such,' and that 'they shall be excommunicated.' The seventh declared—'That the communion table should be placed in the parish

Memorials. Winiffe now also held the Prebend of Mora, and was Dean of St. Paul's. He was afterwards Bishop of Lincoln. He died at Lambourne in 1654, and was buried there. Newc. i. 52.

\* Wykes. He was also Rector of Finchley, in Middlesex, and Precentor of St. Paul's. Newc. ii. 102.

† Nalson's Collections i. 364.

churches where and as it already had been in most cathedrals,' and that 'the people should do reverence and obeisance both at their coming in and going out of the churches.' The eighth required—'That all preachers should . . . instruct the people . . . that the rights and ceremonies now established in the Church of England are . . . commendable . . . and if any preacher shall refuse or neglect . . . let him be suspended by his ordinary.' But the crowning act of this Convocation was the new oath, which it required by the sixth canon. It was to the following effect: 'I, A. B., do swear that I do approve the doctrine and discipline or government established in the Church of England, as containing all things necessary to salvation; and that I will not ever give my consent to alter the government of this church, by archbishops, bishops, deans, and archdeacons, ET CAETERA, and as by right it ought to stand.' And, on the subject of this novel oath, the canon prescribed: 'If any ecclesiastical person shall refuse to take this oath, the bishop shall give him a month's time to inform himself, and at the month's end, if he refuse to take it, he shall be suspended *ab. officio*, and have a second month granted, and if he then refuse to take it, he shall be suspended *ab. officio et beneficio*, and have a third month granted him . . . but (then) if he refuse, he shall by the bishop be deprived;' and also, 'That it should be taken by all Masters of Arts (the sons of noblemen excepted); all graduates in Divinity, Law, or Physic; all practitioners of medicine, ecclesiastical officials, all schoolmasters, and all candidates for ordination.' The King having given his assent to these illegal canons, they were immediately published, with a Declaration, in which Charles required 'all that exercise ecclesiastical jurisdiction to see them duly observed, not sparing to execute the penalties . . . upon any that shall break or wilfully neglect the same.' \*

The sudden dissolution of the Parliament, and the issue of these canons by the King, contributed not a little to embitter

\* Nalson's Collection i. 542, 562. them by His Majesty's Authority, under  
Constitutions and Canons Ecclesiastical . . . the Great Seal of England. Lond. 1640,  
now published for the due observance of 4to.

the excitement which by this time greatly prevailed throughout the country, and disorders took place; among other parts here in Effex. On the 28th of October, one John Pool, who is described as an 'excommunicated person,' went into the church at Halsted in the time of service, and taking William Till, the clerk, by the throat, 'compelled him to go into the vestry, and give up the surplice and the hood to him and others who were with him.' These Pool and his companions tore in pieces. At the same time one Robert Haward, entering the church, rushed up to the desk where Mr. Carter, the curate, was reading the baptismal service at the font, struck the prayer book out of his hand, and, with several others, kicked it about, saying 'it was a popish book.' Of this John Etheridge, the then vicar, very justly complained to the magistrates, and warrants were issued for the apprehension of the offenders. But they were no sooner taken into custody than they were rescued by the people. There were also implicated in this outrage, Grace, the wife of John Pool; Barbary, the wife of William Rogers; John Sach, and Mary, his wife; Peter Redall, and William Rich. The matter was ultimately brought before the House of Lords, when it was found that all the offenders, with the exception of the Pools, Haward and Sach, had fled. These were committed to the Fleet. Grace Pool was admitted as evidence against the others, who, being 'poor and silly men,' were sentenced to 'make public submission for their foul and contemptuous offence in the church of Halsted, before the congregation, and in the presence of the next two justices of the peace;' and, at the same time, to 'ask forgiveness of the curate and the clerk for that which they had done.' This sentence was passed on the 19th of December, and that day the Lords placed a resolution on their records to the effect: 'That this House doth deeply condemn the fact to be an offence of a very high nature; and that, if any person whatsoever shall hereafter dare presume to commit the like offence, he shall be severely and exemplarily punished.' \*

\* Journals of the House of Lords, vol. iv. 100, 107, 109, 113, 183. Etheridge resigned shortly after this. He was also

vicar of Fairsted, which also he resigned before Dec., 1643. Newc. ii. 279, 249.

The experiment of governing without a Parliament having again failed, and ‘the Scots’ rebellion’ having now become still more serious, Charles summoned another Parliament, for the 3rd of November. The Essex members now elected were: for the county, Robert Lord Rich, eldest son of Robert Earl of Warwick, and Sir William Masham; for Colchester, Sir Thomas Barrington and Harbottle Grimston; for Maldon, Sir Henry Mildmay and Sir John Clotworthy; and for Harwich, Sir Thomas Cheke and Sir Harbottle Grimston. The new Parliament was even more decided on the subject of grievances than the former ones had been. Harbottle Grimston, speaking at considerable length, said:—‘Mr. Speaker, there hath been since the last Parliament a synod, and in that synod a new oath hath been . . . ei. joined. . . . They might as well have made a new law . . . not being established by Act of Parliament, and in point of mischief, the safety of the Commonwealth, and the freedom and liberties of the subject, are more concerned in the doing of the one than if they had done the other. . . . Mr. Speaker, they would have us, at the very first dash, swear to a damnable heresy; that all things necessary to salvation are comprehended in the doctrine of our church only . . . and for prevention, in case the wisdom of the State, in its great council, should at any time think fit to alter anything in the government of our church, they would anticipate and forstall our judgment, by making us swear beforehand that we would never give our consent to any alteration. Nay, Mr. Speaker, they go a little further, for they would have us swear ‘That the government of the church by archbishops, bishops, deans, archdeacons, ET CAETERA, is *Jure Divino*.’ . . . whereas we meet not with the name of an archbishop, or a dean, or an archdeacon, in all the New Testament. And whatsoever may be said of the function of bishops, it is one thing, but for this jurisdiction it is merely ‘*Humana Institutione*,’ and they must thank the King for it. As for their gross absurd ‘ET CAETERA,’ where they would have them swear, they know neither what nor how many fathoms deep, there

is neither divinity nor charity in it, and yet they would put that upon us. Mr. Speaker, what they meant and intended by this new oath, and this book of canons, and the book of articles, which they would have our churchwardens sworn to enquire of, . . . . I must confess I know not, unless they had a purpose therein to blow up the Protestant religion and all the professors of it, and to advance their hierarchy a step higher, which, I suppose, we all fear is high enough already. . . . Who are they, Mr. Speaker, that have countenanced and cherished Popery and Arminianism to the growth and height that it is now come to in this kingdom? Who are they . . . . that have given encouragement to those that have boldly preached these damnable heresies . . . .? Who are they . . . . that have given authority and licence to them that have published these heresies? Who are they, Mr. Speaker, that have of late days been advanced to any dignity or preferment in the church but such as be notoriously suspicious in their disciplines, corrupt in their doctrines, and for the most part vicious in their lives? . . . . To put ourselves in a way for our redress . . . . it were fit that a committee might be named to take these petitions that have been now read, and all others of the like nature, into their consideration, to the end that the parties grieved may have just repair for their grievances, and that out of them laws may be contrived for the preventing of the like mischiefs for the future.\*

A committee was named, consisting of twenty-three members, among whom were Harbottle Grimstone, Sir John Clotworthy, and Sir Thomas Barrington. The 17th of November was set apart by the House of Commons for a 'solemn fast.' The House assembled in St. Margaret's Church, Westminster, where Stephen Marshall, of Finchingfield, was one of the preachers. †

On the 15th of December, a resolution was passed in the House of Commons, 'That the clergy of England . . . .

\* Rushworth, Coll. iv. 112; Parl. Hist. ii. 679. † Nalson i. 530.

have no power to make any . . . . canons . . . . whatsoever, . . . . or otherwise to bind the clergy or the laity of this land, without common consent of Parliament.' And on the 16th it was further resolved, 'That the canons and constitutions ecclesiastical treated upon by the Archbishops of Canterbury and York . . . . and the rest of the bishops and clergy of these provinces, and agreed upon with the King's Majesty's licence . . . . in the year 1640, do contain in them matters contrary to the King's prerogative, to the fundamental laws and statutes of the realm, to the rights of Parliament, to the property and liberty of the subjects, and matters tending to sedition and of dangerous consequence.'

On the 17th the Scots exhibited articles against Laud, and, in the course of the debate that followed, Harbottle Grimstone again-spoke at some length, saying, 'Mr. Speaker, long introductions are not suitable to weighty businesses. We are now fallen upon the great man, the Archbishop of Canterbury . . . . Who is it but he that hath advanced all our Popish bishops? . . . . These are the men that should have led Christ's flock, but they are the wolves that have devoured them; the sheep should have fed upon the mountains, but the mountains have eaten up the sheep. It was the happiness of our church when the zeal of God's house eat up the bishops, . . . . but the zeal of the bishops hath been only to eat up the church . . . . Who is it, Mr. Speaker, but this great archbishop that hath sate at the helm to steer . . . all the projects that have been set on foot in this kingdom this ten years last past? . . . . and there is scarce any grievance or complaint come before us in this place wherein we do not find him, . . . as it were, twisted into it . . . This man is the corrupt fountain that hath corrupted all the streams, and till the fountain be purged, we can never expect nor hope to have clear channels . . . . I conceive it is most necessary and fit that we should now take up a resolution to do somewhat, to strike while the iron is hot, and to go up to the Lords, in the name of the Commons of England, and to accuse him of high treason.'\*

\* Rushworth iv. 122.

On the 18th of January a petition was presented to the House of Commons against Emmanuel Utey, the vicar of Chigwell; and on the 26th of January, another from the inhabitants of the town of Pattiswick, against Thomas Dove, the incumbent of that parish, and both petitions were referred to the committee which had now been formed 'to consider how there may be preaching ministers set up where there are none,' and 'of some way of removing of scandalous ministers, and putting others in their places.'\* This body was a sub-committee of the grand committee for religion. Walker says that it consisted of about sixty-one persons, together with all the knights and burgesses of Northumberland, Wales, Lancashire, Cumberland, and the burgesses of Canterbury. Nalson, however, makes it to consist of only forty members. Both agree in saying that Sir Thomas Cheke and Sir William Masham were members of this committee, and Walker adds the name of Sir Thomas Barrington. †

It was about this time that the celebrated passage of syllogisms took place between Harbottle Grimstone and John Selden. Grimstone argued 'that bishops are *Jure Divino* is a question; that archbishops are not *Jure Divino* is out of question; now that bishops, which are questioned whether *Jure Divino* should suspend ministers that are *Jure Divino* I leave to you, Mr. Speaker.' To which Mr. Selden answered, 'that the Convocation is *Jure Divino* is a question; that Parliaments are not *Jure Divino* is out of question; that religion is *Jure Divino* there is no question. Now, Mr. Speaker, that the Convocation which is questionable whether *Jure Divino*, and Parliaments which out of question are not *Jure Divino*, should meddle with religion, which, questionless, is *Jure Divino*, I leave to you, Mr. Speaker.' Selden was right: and it had been more than well if his argument had so far prevailed that the Parliament had always left religion alone. ‡

On the 20th of March, the House of Commons ordered,

\* Nalson i. 744; Rushworth iv. 164;  
Journals of the House of Commons i. 76.

† Sufferings of the Clergy i. 63  
Nalson i. 691.

‡ Nalson, 744.



‘That the committee for scandalous ministers do prepare and draw a bill against scandalous ministers, and present it to the House; and they are to take that into consideration which has been offered concerning commissioners to be sent into the several counties to examine scandals in ministers.’\* And on the same day the House resolved, ‘That for bishops, or any other clergymen, to have employment as privy councillors at the council table, or as private officers, is a hindrance to the discharge of their spiritual function, and a prejudice to the commonwealth, and ought to be taken away, and that a bill be brought in accordingly.’ On the 3rd of May, 1641, the House finding that there have been, and having cause to suspect that there still are, even during the sittings of Parliament, endeavours made to subvert the fundamental laws of England and Ireland . . . whereupon the subjects have been prosecuted and grieved, and that divers innovations have been brought into the church, multitudes driven out of his Majesty’s dominions, jealousies created between the King and his people, and a popish army levied in Ireland, and two armies brought into the bowells of this kingdom, and that endeavours have been and are used to bring the English army into misunderstanding of this Parliament, thereby to incline that army by force to bring to pass those wicked counsels, adopts the following form of protestation: ‘I, A. B., do, in the presence of Almighty God, promise, vow, and protest, to maintain and to defend as I lawfully may, with my life, power, and estate, the true reformed religion, expressed in the doctrine of the Church of England, against all popery and popish innovation within this realm, contrary to the said doctrine; and, according to the duty of my allegiance, I will maintain and defend his Majesty’s royal person, honour, and estate, also the power and privilege of Parliament, the lawful rights and liberties of the subjects, and every person that shall make this protestation, in whatsoever he shall do in the lawful performance of the same; and to my power, as far as lawfully I may, I will oppose, and by all good

\* Journals ii. 169.

ways and means endeavour to bring condign punishment on all such as shall by force, practices, counsels, plots, conspiracies, or otherwise, do any thing to the contrary in this present protestation contained. And, further, that I shall, in all just and honourable ways, endeavour to preserve the union and peace between the three kingdoms of England, Scotland, and Ireland; and neither for hope, fear, or any other respect, shall relinquish this promise, vow, and protestation.'

This protestation was immediately taken by all the members of the House then present, and the next day it was sent up to the House of Lords, where it was also taken by all who were present, with only two exceptions. It was afterwards taken very generally by the absentees of either House.\* On the 5th this protestation was sent down into all the counties, with an intimation that it would be agreeable to the House if it were also taken by all corporations, sheriffs, and justices of the peace. Directions were also given that it should be submitted to the minister and inhabitants of the different parishes, to whom it should be read 'on the afternoon of some Lord's day, after sermon;' and that 'there be a register book provided, in which every man taking it should subscribe his name, and that the names be taken of such as do refuse the same.' Several of the parish registers in Essex contain this 'protestation,' together with the signatures of the minister and the parishioners appended to it.† It does not appear that the taking of the names of those who refused to sign the protestation was followed by any serious results. Samuel Collins, the vicar of Braintree, refused to sign it, yet he continued unmolested to his death. John Gauden did not take it, and yet he was afterwards appointed rector of Bocking; neither did John Fuller,

\* Rushworth iv. 241; Nalson i. 810. Both Nalson and Rushworth give complete lists of those who took the Protestation. See also Walker i. 22.

† I am obliged with a copy of the entry in the parish register of Wormingford

by the vicar, Rev. T. P. Tuffnell, and also with a copy of the entry in the register at Childerdich, by my friend, the Rev. H. P. Bowen, of Brentwood. I have seen the signatures in the register of Great Bentley.

the then vicar of Stebbing, yet he also continued unmolested till his death.\*

In June a bill passed the House of Commons which enacted 'That whosoever had two livings should, before the 21st of September next, resign one of them; and that if any clergyman should be absent, at one time, sixty days from his living, he should *ipso facto* forfeit it.'† And, in September, the Commons passed a resolution 'That all crucifixes, scandalous pictures of any one or more persons of the Trinity, and all images of the Virgin Mary, shall be taken away; and that all tapers, candlesticks, and basons, be removed from the communion table; that all corporal bowing at the name of Jesus, or towards the east end of the church . . . be henceforth forborne; that the Lord's day shall be duly observed: all dancing or sport, either before or after divine service, be forborne; that the preaching of God's word be permitted in the afternoon; and that ministers and preachers be encouraged thereto.' Seven days afterwards, Sept. 8th, these resolutions were, in the main, endorsed by the House of Lords, who also resolved 'That where there are rails already, they are to be

\* Collins, *ante*. Gauden was the son of John Gauden, who was vicar of Mayland from 1598. He was first of St. John's, Cambridge, and afterwards of Wadham, Oxford. He was chaplain to the Earl of Warwick; then rector of Brightwell, in Berks, and beneficed also at Chippenham, in Cambridgeshire. He became rector of Bocking in 1643. He was elected of the Assembly of Divines. He refused to take the Covenant also. In 1659 he became preacher at the Temple. At the Restoration he was made chaplain to Charles II., who made him Bishop of Exeter in 1660. In 1662 he was translated to Worcester, where he died in the December of that year. He preached and printed a funeral sermon for Robert, the son of the Earl of Warwick, in 1657. He also published several other sermons. He was also the

author of the following—Certain Scruples and Doubts of Conscience about taking the Solemn League and Covenant, 1643; A Defence of the Ministers of the Church of England, 1653; A Petitionary Remonstrance presented to Oliver, Protector, 4th Feb., 1655; *Ecclesiæ Anglicanæ suspiria*, 1659; besides others published after the Restoration, among which were a Life of Richard Hooker, prefixed to an edition of his works. The *Eikon Basilike* is attributed to Gauden. N. i. 68; Wood Ath. ii. 311; Keble's Hooker i. xxxi. Ful'er was father of Thos. Fuller, Bishop of Ardfert, and afterwards Archbishop of Cashel. Wood, *Fast.* ii. 46; Kennett's Register; Davy MSS. B. M. xxxii. 322, 324.

† Parl. Hist. ii. 843.

removed with the communion table; but where there are none, they shall not be enforced on any; and that all steps in the church, raised within these fifteen years, shall be removed.\* The plague now raging in London, both Houses shortly afterwards adjourned to the 20th of October, having first appointed committees to act during the recess. On the committee of the House of Lords we find the name of the Earl of Warwick; and on that of the House of Commons the names of Sir Henry Mildmay, Sir Thomas Barrington, and Sir John Clotworthy.

Parliament had scarcely re-assembled when the country was convulsed with the intelligence that a fearful rebellion had broken out in Ireland. Many thousands of men, women, and children were most cruelly used; 'the women ript up, and treated most filthily and barbarously, and infants used like toads or vermin.' When the matter came to be enquired into, there were not wanting many who saw reason to believe the allegation of the Irish, 'that they had the King's commission for what they did.'† During the next few months the breach between the King and the Parliament grew wider than ever. The 'grand remonstrance' was therefore resolved upon, and presented to the King on the 1st of December.‡ On the 30th, followed the 'impeachment of the twelve bishops.' On the 3rd of January, the King demands the surrender of five members of the House of Commons, and one of the members of the House of Lords; and on the 4th, he takes the fatal step of going down to the Houses in person, with a body of soldiers, to apprehend these whom he had claimed. All confidence was now destroyed, and the country generally shared in the alarm which these proceedings had awakened.

This year was published the celebrated 'Answer to a book entitled an Humble Remonstrance, in which the original of Liturgy and Episcopacy is discussed, and queries pro-

\* Parl. Hist. ii. 907, 908.

‡ Nalson i. 513, 572; Rushworth i.

† Calamy, Life and Times of Richard Baxter i. 43; Rushworth iv. 399, 421.

338—451.

pounded concerning both ; the parity of bishops and presbyters in Scripture demonstrated ; the occasion of their imparities in antiquity discovered ; the disparity of the ancient and modern bishops manifested ; the antiquity of ruling elders in the church vindicated ; the prelatical church bounded ; written by Smectymnus.\* It was a small book, consisting of only ninety-four pages, including the appendix, but it proved to be the severest blow of the kind which 'prelacy' had ever yet received. It was the joint production of Stephen Marshall, then of Finchingfield ; Edward Calamy, recently of Rochford, but then of Aldermanbury, London ; Thomas Young, of Stowmarket ; Matthew Newcomen, of Dedham ; and William Spurstowe, who was afterwards ejected from Hackney ;\* the initial letters of whose several names compose the word Smectymnus. The 'Humble Remonstrance' to which this little book was intended as a reply, was written by Joseph Hall, Bishop of Exeter. Its complete title was, 'A Humble Remonstrance to the High Court of Parliament,' 1640. The appendix to the 'Answer,' consisting of a stirring historical narrative of the doings of the prelates, concludes thus :—'The inhuman butcheries, bloodsheddings, and cruelties of Gardiner, Bonner, and the rest of the bishops in Queen Mary's days, are so fresh in every man's memory, as that we conceive it a thing unmeaning to make mention of them. Only, we fear lest the guilt of the blood then shed should yet remain to be required at the hands of this nation, because it hath not publicly endeavoured to appease the wrath of God, by a solemn and general humiliation for it. What the practices of the prelates have been ever since, from the beginning of Queen Elizabeth to this very day, would fill a volume, like Ezekiel's roll, with lamentation, mourning, and woe to record. For it hath been their design ever since the Reformation to bring in doctrines of Popery, Arminianism, and libertinism ; to maintain, propagate, and much increase the burden of human ceremonies ; to keep out and beat down the preaching of the word ; and to

\* Calamy, Memorials ; Newcomen ib.

silence the faithful preachers of it; to oppose and persecute the most zealous professors, and to tread down the power of godliness, insomuch as it is come to an ordinary proverb, that when anything is spoiled, we used to say, 'the bishop's foot is in it;' and in all this, and much more that might be said, fulfilling Bishop Bonner's prophecy, who, when he saw in King Edward's Reformation that there was reservation of ceremonies and hierarchy, is credibly reported to have used these words: 'Since they have begun to taste our broth, it will not be long before they will eat of our beef.' The 'Answer' was replied to by the bishop in a 'Defence of his Remonstrance.' The Smectymneans rejoined with 'A Vindication of the Answer,' and Hall concluded with 'A Short Answer to a tedious Vindication of Smectymnus.' All these publications also were issued in 1641.\*

On the 18th of January, 1642, six thousand Essex men came up with two petitions, one to the Lords and another to the Commons.† The petition to the Commons was from the 'Ministers and other inhabitants,' and says, 'We doe apprehend a great stop in all reformations of matters of religion, . . . and the whole kingdome to be in great danger of the Papists, and other ill-affected persons, who are everywhere very insolent, and are ready to act the parts of those cruell

\* Brooks iii. 245—247; Kippis, Biog. Britannica iii. 132. John Milton took a prominent part in this controversy, 'Of Prelatical Episcopacy,' 1641; 'Animadversions upon the Remonstrant's Defence against Smectymnus,' 1641. Hall replied to the Animadversions in 'A Modest Confutation,' which provoked from Milton 'An Apology for Smectymnus,' 1642.

† Diurnal Occurrences in Parliament, 17th of Jan. to 24th, No. 2, 1641. The petitions were afterwards published. That to the Commons in a broadside, under the title of 'The Humble Petition of the Inhabitants of the county of Essex, who, to the

number of 20,000 hands, have subscribed and presented to the Committee of the House of Commons, at Grocer's Hall, in London, Jan. 18, 1641; which was accompanied by knights, gentlemen, and others of good quality, in a very great number.' London, printed for John Thomas. Afterwards both petitions appeared, together with another from the inhabitants of Colchester, in a 4to. pamphlet of six pages. Published by order, to prevent false copies. London, printed for Benjamin Allen, 1642. The county petition is also printed in the Parl. Hist. ii. 1053.

blood-suckers in Ireland . . . ; by meanes whereof our trading, especially of cloathing and farming, grew a great pace to so great a damper as many thousands are like to come to suddaine want. Nor can we expect any redresse thereof, unlesse the bishops and popish lords be removed out of the House of Peers. Therefore we humbly pray that you would earnestly mediate his Majesty, and the House of Peeres, that our brethren in Ireland may be speedily relieved, and the Papists throughout the kingdom be disarmed: and that such defects of armes as in your discretions shall appear to be meet may be supplied, and this county and kingdom put into such a warlike posture as may be best for its defence and safety; and that the bishops and popish lords who, as we conceive, have hindered the successe of your godly endeavours, may be put out of the House of Peers, not doubting but that then our petition, formerly presented to your House, will receive a more full and speedy answer.' The House ordered the Speaker to call the leaders of the petitioners to their bar, to 'thank them for their care and affection,' and to assure them of their readiness to forward the reformation of religion, freedom, and liberty; and that 'with all convenient speed' they would 'take their petition into consideration.\*

The petition to the Peers says: 'Wee doe in all humility represent to your most honourable consideration our remaining feares and grievances, arising from the delayes of helpe to our brethren of Ireland . . . the feares from the Tower of London . . . which is intrusted in unknowne hands, and with one whom we cannot confide in; the defect of the armes of our trained bands, which were not long since taken away . . . the putting some of our gentlemen out of the commission for the peace because they would not serve the turne of present times; the not executing of priests condemned by law, whereby that party are growne more insolent, seeing that justice against them is stopped, even in the time of Parliament, though they are delinquents in the highest kind. The prelates and popish

\* Parl. Hist. ii. 1049; Continuation of the True Diurnal, 20th Jan.

lords still sitting and voting in your House—a thing, as we conceive, most incompatible to the office of the one, and no-wise fit to bee allowed to the other. And, lastly, our feares are, from the unparallel'd breaches of the liberties of Parliament, which are the strength and safety of your body, and the inheritance of the subject. All which do cause such decay of clothing and farming, the two trades of our county, . . . that we tremble to thinke what may follow therefrom. Most humbly praying that bleeding Ireland may be relieved . . . the Tower . . . committed to safe hands; the armes of trained bands repaired . . . that the county may be put in a posture of defence . . . the gentlemen which have beene, for their faithfulnessse, put out of commission, may bee restored; the condemned priests executed; the prelates and popish lords may bee excluded your House; the priveleges of Parliament may be fully assured, and the worthy members of it, who have, in an unheard-of and illegall way, beene endangered, may be vindicated and receive reparation.'

The following petition was also presented from the mayor and town of Colchester: 'May it please this Honourable Court, your petitioners cannot enjoy their much desired reformation in religion, but are very fearefull that our consciences, as formerly, shall hereafter be intrhalled and burthened, and our liberties and estates endangered, by bishops, chancellours, archdeacons, commissaries, and their officials, together with the cannons, constitutions, ceremonies, and service book; and as dependancies on these we shall still be troubled with idle double-beneficed, scandalous, and ignorant ministers, who have not onely bin carelesse of the duty required of them, but also in their places very troublesome and vexatious. And however we well perceive that the good intentions of this Honourable Assembly are, that wee should enjoy the liberty of our consciences and tradings; yet, notwithstanding, we find the trade of clothing and drapery, upon which the livelihoods of many thousands, men, women, and children, in this towne doe depend, to be almost wholly decayed, and poverty abundantly to grow upon us, which is occasioned, as we humbly conceive, by the high



breaches of the priveleges of Parliament, and the want of a thorow reformation in matters of religion, which we conceive have been hindered by the oppositions made thereunto by the bishops and popish lords, and by the insolences of papists in this land, and the outrageous cruelties of the rebels in Ireland. It is, therefore, most humbly prayed that this Honourable Assembly would be pleased, with their unwearied and serious zeale, to redresse the aforesaid greevances in Church and State; and that, according to your pious determinations, expressed in your late remonstrance, a discipline and government may bee established according to the word of God. They do likewise humbly pray that there may be some considerations had about the fortifying of the towne; the block-house and outworkes being at this time wholly ruined and decayed, the guns without carriages, and no man hath the care or charge of them; and, besides, the inhabitants, by reason of the great decay of trade, are altogether disabled, at their own charge, to furnish themselves with such quantities of ammunition and powder as is necessary for the defence of so great a port-towne, the losing of which would, apparently, indanger the whole county.'

The next few months were spent in anxious preparation for the approaching conflict. On the 10th of June, a meeting of the 'Trained Band' and 'Volunteer Companies' was held at Dunmow, when the following resolution was 'received with universall approbation, by holding up of hands, throwing up of hattes, and acclamations, professing that they held them unworthy to live that should dislike it.' Within three days it was 'subscribed with ten thousand hands,' and shortly afterwards it was presented to both Houses, in the form of a petition: 'That we having, with joy and admiration, observed the wise and gracious passages and proceedings of the Parliament, and the pious, tender, and affectionate care of your honours for the preservation of the peace and honour of his most excellent Majesty, and these three thrice happily united kingdoms, represented to the world in your several ordinances, declarations, votes, and remonstrances, sufficient to stop the mouth (if it were possible) of malignity itself, cannot but

with grief and indignation, wonder to hear that there should yet be found, and that even about the royal throne, such unnatural and evil affected spirits, and malignant councillors, who . . . . doe continually infill into his Majesty's royal heart sinister conceit and misinterpretation of your most humble and loyall affections and noble actions and undertakings. Wherefore we, understanding, not by misinformation of flying report, but by the late votes and declarations of both your honourable Houses, that his Majestie, seduced by wicked councill, intends to make warre against the Parliament; that so to doe is a breach of the trust reposed in him by his people, contrary to his oath; and that whoever shall serve or assist him in his warres are trayters to the fundamental lawes of the kingdom. And withall, perceiving your most christian and heroicall resolutions to persist in your honourable endeavours for the publicke safety, though you should, which God avert, perish in the worke, we thought it our duties most humbly to represent to your honours the faithfull affections and inviolable resolutions of ourselves to stand or fall, live or die, together with you according to our protestation. Thus, with our hands upon our swords, we stand ready at your command, to performe our vows to God, and oaths of fidelity to his Majestie, in taking up arms against false flatterers and traytors, who abuse his royal favour, intending, under the glorious title of his name and standard, to fight against the peace and honour of their sovereign, against religion, and the lawes, and to make a prey and spoyle of three flourishing kingdomes at once; and to spend our dearest blood in the defence of the lives and liberties of our countrymen, the lawes which are the life of our liberty and peace, religion more precious than both, and the King and the Parliament, in whose lives lie bound up the lives of all the rest. Whosoever is otherwise affected, we hold him not worthy the name of a soldier, but a proditor of his King and country to all posterity. Lastly, finding a multitude of well-affected people, whose hearts are good to joyne with us, but want armes, we most humbly crave that restitution may be made of those armes which were taken out of their county,

either out of the store lately arrived from Hull, or otherwise, as to your most honourable House shall seem best.\* This petition was carried to the Commons by the high sheriff, Robert Smyth, of Upton, accompanied by a number of county gentlemen, one of whom, at the presenting of the petition, declared 'that though there were not above ten thousand hands to it, yet there were some four score and ten thousand that were ready to set their hands to it if they had had time.' †

On the 11th of August the King published a proclamation, declaring the Earl of Essex and the army which he had by this time organized, under the auspices of the Parliament, 'rebels;' and the next day serious disturbances broke out in Colchester. Sir John Lucas had secretly collected a small force in the town with which he intended to join the King. This being discovered, on the 11th, which was Sunday, John Langley, captain of the trained band, and Henry Barrington, alderman, rode over to Coggeshall, from thence to Braintree and Bocking, and from thence to Halsted, to invite assistance. Sir John, not knowing this, sallied forth early in the morning of the 12th, when he found a strong guard posted at the outside of the gates to prevent him. The whole town was instantly aroused, and the volunteers fired upon him, and horsemen were sent by direction of Daniel Cole, alderman, into all parts of the county to call in further aid. A riot now ensued. Sir John's house was broken into, its contents were spoiled, and its inmates apprehended. Among them was Thomas Newcomen, the rector of Trinity, who was implicated in the conspiracy, and had aided Lucas in collecting the force. Sir John himself was also taken, together with Lady Lucas, his sister, and his mother. The mayor, Ralph Harrison, not knowing what to do, dispatched a messenger to London to

\* Broadside. London, printed by R. O. and S. D., for William Sames, at the sign of the Bible in E. Cheepe. It was printed by order of the House of Commons. Journal, 17th June.

† Rushworth iv. 479; Smith, *Morant* i. lx; Journals of the House of Commons, 17th June, 1642.

inform the Parliament. The next day Sir Thomas Barrington and Harbottle Grimston were sent down to investigate the matter on the spot. The result of the investigation was, that Sir John Lucas and Thomas Newcomen were brought up to London in custody. On the 29th Sir John was declared guilty of high treason, fined in the sum of £40,000, and laid under bond not to depart from London or the suburbs without the permission of the House; and Newcomen was committed to the Fleet, where he remained until the 24th of September, when he was discharged.\* In the meantime the tumult had spread into the neighbourhood. In the course of the investigation it was discovered that the violence to which the people had proceeded was greatly owing to a printed paper, which had been freely circulated, purporting to be an order from the Parliament to plunder the houses of any who were suspected of disaffection to them. This led to a repudiation of the 'paper' by the House of Commons, and a formal condemnation of all the proceedings to which it had, unhappily, given rise. The sufferers from the 'plundering' were also re-imbursed by order of the House. On the 14th of September, Sir Thomas Honeywood and Harbottle Grimstone, accompanied by 'near upon five hundred of the county of Essex,' came to the House to

\* Sir John Lucas was then resident at St. John's Abbey. He was the son of Sir Thomas, and the third knight of that name. Notwithstanding his bond, he afterwards joined the army of the King, and was present at several battles, among others at those of Leftwithiel and Newbury. In 1644 he was created a peer by the title of Lord Lucas, of Shenfield. In 1663 he procured his daughter, Mary, the Countess of Kent, to be created a peeress, by the title of Baroness Lucas, of Crudewell, Wilts. He died July 2, 1671, and was buried in the Church of St Giles', Colchester. *Mor.*, Colchester, p. 124; John Langley, p. 174. He was made M.A. of Oxford, 1637. Wood, *Fasti*. ii.

98. Henry Barrington was twice Bailiff of Colchester, in 1617 and 1629. He was also Mayor in 1640. *Morant MSS.* Colchester Museum. Daniel Cole was three times Bailiff, in 1624, 1628, and 1634: and twice Mayor, in 1635, 1644. *ib.* Newcomen, *infra*. Harrison was buried at St. Botolph's. He was the father of Ralph Harrison, clerk, who was buried in St. Leonard's. *Mor. Col.* April 23. Declaration of the Lords and Commons . . . concerning the abuses . . . in the County of Essex. Printed by order of Parliament, Sept. 2, 1642. Broadsheet. *Perfect Diurnal*, No. 12. *Mercurius rusticus*, 1648. 1—6. Journals of the House of Commons.

inform them that the 'tumults and uproars lately raised in Colchester and elsewhere in the county had been appeased, and that the county in general stood well affected to the King and Parliament. . . . In witness whereof, there hath been a general collection throughout the whole county, and so have gathered some more, some lesse, according to each man's ability, in plate and money, seven horse load, amounting to £30,000, and have left it at the Guildhall, London.\*

In the meanwhile petitions continued to flow in from the county on the subject of religion. † Some parishes petitioned for the appointment of lecturers: among them Saffron Walden, Dagenham, and Barking. The Saffron Walden petition was complied with on the 8th of March, by the recommendation of 'Mr. William Spalden, M.A., . . . to preach a weekly lecture on such day of the week as the parishioners shall agree upon, and also on every Lord's day in the afternoon;' and the order that 'the vicar and all other persons should permit him to preach there without interruption.' The Dagenham petition was complied with on the 26th of September, by the recommendation of Mr. John Bowyer to the parishioners 'to preach to them every Lord's day in the forenoon,' and the order 'that Mr. Charles True, the minister of that place, is required to permit him the free use of his pulpit accordingly.' The parishioners of Barking expressly petitioned for John Bowyer, and the House complied with their request by recommending him to preach to them in the afternoons, requiring 'Dr. Hall

\* Perfect Diurnal, No. 6. Sir Thos. Honeywood was the son of Sir Robert, of Charing, in Kent, and Markshall, in Essex. He was brother-in-law to Sir Harry Vane. He was one of the Committee for Essex. In 1648 he commanded at the siege of Colchester. In 1651 he led a company of Essex men at Worcester. In the same year he was made D.C.L. at Oxford. He was member for Essex 1654—1656. In 1657 he was one of Cromwell's Lords. He died 26th May, 1666.

† There was one presented to the House of Lords by Laud. It was for their sanction to the appointment of Richard Howlett, who had recently lost a good living in Ireland by the rebellion there, to the Rectory of 'Lachenden.' Howlett was also recommended by the Archbishop of Armagh. Laud's request was complied with, and Howlett was instituted accordingly. His name does not appear in Newcourt. Journal of House of Lords iv. 715. See infra.

to permit him to exercise his ministry without any lett or interruption.’\*

It was now that the greater number of the sequestrations took place, of which I have given a full account in the Appendix to this Chapter. In the meanwhile the battle of Edgehill had been fought; other events had also taken place which it would be foreign to the purpose of these pages to relate. On the 16th of February, 1643, the parishioners of Walthamstow, the cure of whose church had long been neglected in consequence of a protracted lawsuit on the subject of the patronage, petitioned the House of Commons for relief. The House ordered that the sequestration, which had taken place at the instance of Juxon, Bishop of London, should be declared void, and that the ‘tithes and profits should be paid to Mr. Lee, the then minister.’ †

\* Journals of H. of C. ii. 783, 803, 992; iii. 270. The Vicar of Walden seems to have been Nicholas Gray. Newc. ii. 627; Bowyer and True, *infra*. The Vicar of Barking was Richard Hall, 13th April, 1630. N. ii. 35.

† Journal iii. 401. The lawsuit had been carried on ever since the death of Alexander Grant, in 1638. Cole, MSS. additions to Newcourt, British Museum. The cure had been supplied for some time after Grant’s death by Alexander Robinson. This Lee, Cole thinks, was Richard Lee, who became of Hatfield Regis, 19th Dec., 1660. Kennett, *Hift. Register*, 234. He had been Rector of St. Martin Orgar, on the sequestration of Bryan Walton. Journal H. of Commons iii. 136. Lee was very active in procuring the covenant to be taken, for which service he had a piece of plate presented to him by the committee which sat at Romford. In Sept., 1644, his name appears in the list of twenty-three persons who, after the abolition of Episcopacy, were appointed as ordainers. Journal Ho. of Co. iii. 630. In 1648, he was in

trouble for a sermon which he preached in the Temple. His name again appears in the Journals of the House of Lords, as receiving a patent, vi. 403. In 1652, his name is attached to a petition, which was also signed by ‘the regicides, Whalley, Skey, Harrison, and their preachers Nye, Sympson, Greenhill, Bridge, Byfield, Goodwin, White, Storry,’ and others, that persons of godliness, and gifts of the Univerfity, and others, though not ordained, may preach the gospel, and receive the public maintenance; and that a number of persons, ministers, and others of eminency and godliness, may sit in every county to examine and approve of such as are called to preach. Journal of Ho. of Commons viii. 259. There is another reference to him in the same Journal, viii. 462. There is a long poem of some 120 lines, by Dr. Wilde, on the changes of Lee. *Poems*, Lond., 1668, 8vo. Cole says that ‘In a 4to. of Miscellaneous Poems given to Magdalen College Library, among other printed pamphlets is a poem entitled ‘The Recantation of Penitent Proteus, as acted

On the 5th of May the 'Book of Sports,' so frequently referred to in the preceding pages, was ordered by the Parliament to 'be forthwith burnt by the hand of the common hangman, in Cheapside and other usual places.' This order was executed by the sheriffs of London, on the Wednesday following, 'at twelve of the clock.'\* Five days after the burning of the Book of Sports, the King published, at Oxford, a proclamation against the proceedings of Parliament in the matter of sequestrations, in which he declared them to be null and void, and commanded all persons to regard and treat them accordingly. The committee, however, still continued their enquiries notwithstanding, and before the end of the year many more had taken place. †

It had long been in contemplation to convene a representative assembly to deliberate on the reformation of religion, and this year that purpose was fulfilled. ‡ An ordinance was passed on the 12th of June 'for the calling of an assembly of learned and godly divines and others, to be consulted with the Parliament for the settling of the Government and Liturgy of the

with good applause in St. Mary's, in Cambridge, and at St. Paul's, in London.' This also refers to Lee. Soon after his collation to Hatfield, Lee preached a celebrated sermon, which was published under the title of 'A Broken and a Contrite Heart,' a sermon on Ps. li. 17. London, 1664, 4to. It was dedicated to Sheldon. The sermon was an act of abject self-humiliation. At the time that Lee preached this sermon he was chaplain to Monk, then recently created Duke of Albemarle. See *infra*. Lee was a worthy successor of Henry Sidal, of whom see *Strype*, *Cranmer* 209, 285, 519, 550; *Ecc. Mem.* ii. i. 383; ii. 200; iii. i. 394; *Parker* i. 154.

\* *Rushworth* v. 317. The order was published on a broadside. London, printed for Thomas Underhill, in Great Wood Street, May 9, 1643.

† *Rushworth* v. 319; *Mercurius Aulicus*, 20th week; *Journals* of both Houses; *Diurnal* No. 1.

‡ As early as April 25, 1642, there was published, 'A Catalogue of the names of Orthodox Divines presented by the Knights and Burgesses of several counties, cities, and boroughs, as fit persons to be consulted with by the Parliament, touching the reformation of Church Government and the Liturgy. London, printed by Thomas Fawcett, for Thomas Banks.' The Essex names mentioned are, Stephen Marshall, of Finchingfield, and Obadiah Sedgwick, of Coggeshall. These names were sent in pursuance of an 'Ordinance' which was passed by both Houses, April 9, 1642. *Hanbury Memorials* ii. 149.

Church of England, and for vindicating and clearing of the doctrine of the said church from false aspersions and interpretations.' The 'divines' consisted of one hundred and twenty ministers, and the 'others' of ten Lords and twenty Commoners. Among the laymen were Edward, Earl of Manchester; Edward, Lord Howard, of Esrick; Sir John Clotworthy; and Sir Thomas Barrington. Among the ministers were William Bridge, Edmund Calamy, Stephen Marshall, Matthew Newcomen, Obadiah Sedgwick (recently vicar of Coggeshall), and Matthias Styles, rector of Orsett.\* It was expressly provided by the 'ordinance' that the 'assembly' should restrict themselves to 'consult and advise of such matters and things as shall be proposed to them by both or either of the Houses of Parliament;' and 'that they should not assume to exercise any jurisdiction, power, or authority ecclesiastical whatsoever.' Immediately after the publication of the Parliamentary ordinance, the King issued a proclamation 'forbidding the assembly, and declaring that no acts done by them ought to be received,' and threatening to proceed against them with the utmost rigor of the law.† The assembly, notwithstanding, met on the 1st of July, and forthwith proceeded to the business with which they had been charged. On the 27th of August they adopted 'The Solemn League and Covenant,' which was sent up the next day to the Houses of Parliament, and on the 21st of September following it was formally taken in St. Margaret's, Westminster, by such of the members of the House of Commons as were then in town, and by the assembly of divines.‡ It was also taken by the House of Lords, and afterwards it was ordered that it should be generally taken throughout the kingdom. || Charles

\* Rushworth v. 337. The Earl of Manchester was brother-in-law to the Earl of Warwick. He was possessed of considerable estates in Essex, at Bromfield, Great Waltham, and Little Leighs. Morant ii. 102, 76, 85, 103. Lord Howard also was connected with Essex. Mor. i. 402. Wood says that John

Gauden, Rector of Bocking, was also nominated. Ath. Ox. ii. 311.

† Neal ii. 42, ed. 1754. This Proclamation was dated June 22.

‡ Rushworth v. 339.

|| Rushworth iv. 75; Parl. Hist. iii. 192. The orders could not have been very strictly executed, as John Gauden



also denounced this step in a proclamation, dated October 9, in which he straitly 'charged and commanded all our loving subjects, upon their allegiance, that they presume not to like the . . . said Covenant.' \* It is from the taking of the 'Solemn League and Covenant' that the entire dissolution of the hierarchy dates: henceforward the functions hitherto discharged by the prelates, in the institution and removal of ministers, became wholly vested in the Parliament. The hierarchy being dissolved, it also became necessary that some provision should be made for the ordination of candidates for the ministry. This was met by the appointment of a committee of the assembly of divines for that express purpose. †

In January, an ordinance was passed empowering the Earl of Manchester to appoint one or more committees in each of the counties of Essex, Norfolk, Suffolk, Hertford, Cambridge, Huntingdon, and Lincoln, consisting of 'such as have been nominated deputy-lieutenants or committees by any former ordinance of Parliament,' for the purpose of investigating complaints against the then existing ministry. This was done to obviate the expense and inconvenience of bringing witnesses up to the metropolis. Under this ordinance the Earl appointed Sir Thomas Honeywood, Sir Henry Mildmay, Oliver Raymond, Richard Harlackenden, John Meade, Arthur Barnardiston, Thomas Coke, John Ellifton, Robert Crane, and Henry Barrington, as a committee for the county of Essex, with full power 'to call before (them) all ministers within the county . . . that are scandalous in their lives, or ill-affected to the Parliament, or promoters of this unnatural warre, or that shall wilfully refuse obedience to the ordinances of Parliament, or that have deserted their ordinary places of residence, not being employed in the service of the King and Parliament;' and also 'to send for any witnesses and to examine any complaints, in testimony against such ministers

and several men in this county refused to take it; and there was not any penalty attached to the not taking it, beyond that of being returned as refusers to the House

of Commons. Husband's Collections, 420.

\* Rushworth v. 482.

† Neal ii. 70.

upon the oaths of such persons as shall and may be produced to give evidence against them, and to certify the names of such ministers, with the charges and proofes against them, to him ;' and ' to administer the late Covenant taken or to be taken of all the three kingdoms . . . by all persons within the said county.' The Earl's warrant bears the date of February 26, 1643-4.\* Their instructions were :—' I. Diligently to set about the work, and to that end to split into several committees of five, and to fix certain days for their sitting at several places. II. When articles were exhibited against a minister, to summons him and the witnesses. III. I think it not fit that the party accused should be present at the taking of the depositions, because of discouraging the witnesses and disturbing the service ; but when depositions are taken, the accused is to be entitled to a copy on paying for it, and a day shall be named for him to answer in writing and to make his defence at another meeting to be appointed, within fourteen days or so. IV. You are to return both accusation and defence under your

\* Cole MSS. British Museum, vol. xxviii.; Plut. clxxxi.; F. 5829. It is described by Mr. Cole thus: 'MS. original of the villanous and iniquitous actings of the Committee appointed by the Parliament of 1643, against such as they were pleased to call Scandalous Ministers. It was given to me by Stephen Soane, of Thurlow, in Suffolk, Esquire, in 1752. He had it a present from Lady Barnardifton, of Kedington, in the same county, with two other MSS. . This Committee's Acts is a thin 4to. of about forty leaves, in different persons' hands; before it is placed a copy of the Earl of Manchester's commission to these persons to act by. . ' The same volume contains several pages of notes to Walker's Sufferings, and also some additional matter relating to the Essex, Cambridge, and Suffolk sequestrations, taken from a copy of the committee book in the possession of Dr. Philip Williams. Oliver Raymond was of Bel-

champ Walter. He was afterwards one of the knights for the county, in 1653—1656. Raymond married Frances, daughter of Sir William Harris, of Margareting. He was buried at Belchamp, March 25, 1679. Morant ii. 330. Richard Harlackenden was of Earl's Colne. See p. 464. He was the grandson of Sir Henry Mildmay, of Graces. Morant ii. 212. John Meade was of Nortofts, Finchingfield. His wife was the niece of Sir Thomas Barrington. Morant ii. 366. Arthur Barnardifton was the son of Sir Thomas Barnardifton? of Witham? Burke's Landed Gentry i. 55. Thomas Cooke was of Pebmarsh. He was created D.C.L. of Oxford in 1651. He was one of the knights for Essex in 1654. Mor. ii. 263; Wood, Fasti. ii. 97. John Ellifton was of Overhall, Gestingthorp. Morant ii. 306. Robert Crane was of Coggeshall.

hands, sealed up, to Mr. Good and Mr. Ash, appointed to communicate with me. V. If the accused refuse to appear to defend, the cause of such absence or default is to be certified ; for if he is non-resident, or fighting against the Parliament, I shall proceed against him notwithstanding. VI. Because of the backwardness of parishioners to complain of ministers, although they be very scandalous, too many being enemies to that blessed Reformation, and loath to come under a powerful ministry, and some sparing their ministers because such ministers, to gain the good opinion of their people, spare them in their tithes ; you are willed to call unto you some well-affected men in every hundred, who, having no private engagement, to give you information, both what can be deposed and who can depose to it. VII. Allowance to be made to each committee of five shillings per day, to be paid by the sequestrators of the said county ; out of this the clerk is to be paid, that he may not discourage informers by taking fees, &c. VIII. You are to proceed against all ministers and schoolmasters that are scandalous in their doctrine or lives, non-resident, ignorant, or unable for the service, idle, lazy, and all that are any waies ill-affected to the Parliament, or to the proceedings thereof, expressed either by their speeches or actions. IX. To require from parishioners nomination of a successor, with good testimonials from the best affected neighbouring gentry and county ministry, as to his sufficiency, life, conversation ; and to take care that no anabaptists or antinomians be named, but those that are orthodox and acceptable to the Westminster assembly. X. To enquire the true value of every living brought in question, and certify it to me ; also the private estate of the accused, that I may know what allowance to make, on sequestration, for his wife and children. XI. To promote the service by all other ways and means, at discretion.' I have given a full account of the results of the actions of this committee in Essex, as far as I have been able to ascertain them, in an Appendix to this Chapter. 1. Sequestrations.

In January, 1645, appeared the famous ordinance for

abolishing the Book of Common Prayer, and establishing the Directory. As this ordinance is frequently misrepresented, I have thought it well to transcribe it at length. It is as follows:—‘The Lords and Commons, assembled in Parliament, taking into serious consideration the manifold inconveniences that have arisen by the Book of Common Prayer in this kingdom, and resolving, according to their covenant, to reform religion according to the word of God, and the example of the best reformed churches, have consulted with the reverend, pious, and learned divines called together to that purpose, and do judge it necessary that the said Book of Common Prayer be abolished, and the Directory for the public worship of God . . . be established and observed in all the churches within this kingdom. Be it therefore ordained by the Lords and Commons . . . that the statute of the second and third years of King Edward the Sixth, intituled ‘the penalty for not using Uniformity of Worship and Administration of the Sacrament,’ &c. ; and ‘the statute of the fifth and sixth years of the same King, intituled, Uniformity of Prayer and Administration of Sacraments shall be used in the Church ;’ and so ‘much of the statute in the first year of Queen Elizabeth intituled, ‘there shall be Uniformity of Prayer and Administration of Sacraments’ as concerns the said Book of Common Prayer, and the Uniformity of Prayer and Administration of the Sacraments ; and so much of the statute of the fifth year of the same Queen, by whose order the Bible and Book of Common Prayer shall be translated into the Welsh tongue, as concerns the Book of Common Prayer ; and so much of the statute of the eighth year of the same Queen, intituled, All Acts made by any person since Elizabeth for the consecrating, investing, &c., of any archbishop or bishops, shall be good as concerns the said Book : be and stand from henceforth repealed, void, and of none effect to all intents, constructions, and purposes whatsoever ; and that the said Book of Common Prayer shall not remain in use from henceforth in any church, chappel, or place of publique worship within the kingdom of England, or dominion of

Wales ; and that the Directory for publique worship herein set forth, shall be henceforth used, pursued, and observed.' \*

It is to be observed that there are no penalties attached to the neglect of the Directory ; the whole force of the ordinance lies in the repeal of the statutes which compelled the use of the Prayer Book, under pain of heavy fine and imprisonment. But before the end of the year, in August, an act was passed under which any person using the Book of Common Prayer, was fined for the *first* offence, *five* pounds ; for the second, *ten* ; and for the third, a whole year's imprisonment ; and any person saying or printing anything to the disparagement of the Directory, was liable to a fine of not less than five pounds or more than fifty. †

\* A Directory for the publique Worship of God throughout the three kingdoms. London, 1646, 4to. Rushworth vi. 785. The general intention of the Directory, which is not a form of public service, but a series of recommendations to ministers, as to their conduct of public worship, may be inferred from the concluding sentence of the preface : 'Our meaning therein being only that the general heads, the sense and scope of the prayers, and other parts of publique worship being known to all, there may be a consent of all the churches in those things that contain the substance of the service and worship of God ; and the ministers may be hereby directed in their administrations to keep like soundness in doctrine and prayer ; and may, if need be, have some help and furniture ; and yet so as they become not hereby slothfull and negligent in stirring up the gifts of Christ in them. But that each one, by meditation, by taking heed to himself, and the flock of God committed to him, and by wise observing the ways of Divine Providence, may be carefull to furnish his heart and tongue with further or other materials of prayer and exhortation, as shall be needfull on all occasions.'

† Scobell, Acts of the Interregnum i. 97. This act could not have been enforced with any great severity. Peter Gunning, afterwards Bishop of Ely, held a 'constant congregation . . . where, by his reading the English liturgy he asserted the cause of the Church of England, with great pains and courage, when the Parliament was most predominant.' This was at Cambridge. Walker ii. 142. Dr. Thomas Fuller, the author of the 'Church History,' and the 'Worthies,' did the same thing, and says that 'others might have had like liberty with himself if they would have foreborne printing and preaching satires on the times.' 'Appeal of Injured Innocence' i. 13, 14. Calamy, Church and Dissenters compared as to persecution, 57. In the parish church of St. Bennet, Paul's Wharf, of which the sainted Thomas Adams, a staunch episcopalian and royalist, was rector, 'many noblemen and gentlemen worshipped during the Commonwealth, the rector and churchwardens continuing to have the liturgy constantly used, and the sacraments properly administered.' Malcolm, Londinium Redivivum ii. 472. Antony Faringdon exercised the same liberty at St. Mary Magdalen, Milk

The Presbyterians were now in the ascendant, but the 'Reformation' which had long become so needful, to many appeared to proceed but slowly. In May, 1646, a petition was presented to the Lords by the ministers of Essex and Suffolk, urging them to a more speedy action in the organization of the counties on the Presbyterian 'discipline.' They say: 'Your solemn League and Covenant, your most glorious victories, the expectation of the reformed churches beyond the seas, the loving desires of our brethren of Scotland, the humble petitions of the Reverend Assembly and the great city of this kingdom, the pressing miseries of the orthodox and well affected ministers and people in this county, cry aloud to your honours for a settling of Church Government according to the Word. For the want of this it is, Right Honourable, that the name of the Most High God is blasphemed, His precious truths corrupted, His Word despised, His ministers discouraged, His ordinances vilified. Hence it is that schism, heresy, ignorance, prophane-ness, and atheism flow in upon us; seducers multiply, grow daring and insolent; pernicious books poison many soules; piety and learning decay apace; very many congregations lie waste without pastors; the sacrament of baptism (is) by many neglected, and by many reiterated; the Lord's Supper generally disused, or exceedingly prophaned; confusion and ruin threatening us in all our quarters. In all humility, therefore, acknowledging your unwearied labors for the pubic good, your successful endeavours for saving this kingdom, your hopeful beginnings of a blessed Reformation, we, out of conscience, and in tender regard to the glory of God and the salvation of our people, beseech your honours that a form of Church Government according to the word of God, and the example

Street. Wood, Ath. Ox. ii. 226. See also memoir prefixed to the 8vo. edition of his sermons. Dr. Hewitt also conducted similar services, which were attended by the Ladies Falconbridge and Claypole, Cromwell's daughters. For other instances and fuller particulars than would

consist with the limits of a note, see 'The Conformists Plea for the Nonconformists.' It is scarcely conceivable that John Gauden, of Bocking, would use the Directory, or refrain from using the Common Prayer.

of the best reformed churches, may with all possible speed be perfected and confirmed by your civil sanction; that schismatics, heretics, seducing teachers, and soul-subverting books (may) be effectually suppressed; that further care may be had of ordination for a supply of able and orthodox ministers, and all good means used to make up the said breeches in this our Zion . . . So shall the churches of God be settled, your hands strengthened, the second covenant performed, our fears prevented, the judgments of God diverted.\* This petition was presented on the 29th by 'divers ministers' appointed for that purpose by their brethren. After they had presented it these ministers withdrew. On the same day, the Lords having called them in again, the Speaker, Edward, Earl of Manchester, replied: 'The Lords are glad to find the zeal and care in the ministry of the counties of Suffolk and Essex for the preventing the further increase of heresy and prophaneness, and for the promoting a growth in the power of godliness. The Lords desire you to continue still in your endeavours therein, and they will not be wanting to give you thanks for your expression of your good affections to the Parliament and this cause; and do assure you that they will improve their power for the suppression of error, heresy, seducing teachers, and soul-subverting books; and likewise for the settlement of Church Government according to the word of God, and the example of the best reformed churches, to which they hold themselves obliged by their solemn League and Covenant; and that their Lordships have appointed that their petition shall be printed and published.' †

The result of this movement on the part of the ministers was, that, in June, an 'ordinance' was passed 'for the present, without further delay, of the Presbyterian government in the

\* Journal H. of Lords viii. 338. For the Petition of the city of London, see also Parl. Hist. iii. 422. Three days after the presentation of this petition from Essex the city of London petitioned both Houses for the suppression of the Independents. Parl. Hist. iii. 474. The Commons had a long debate upon this petition; many

expressed great offence at it, and 'many sober men . . . looked upon it as wholly a design of the Presbyterian party . . . They came at last to this answer, that they would take it into consideration in convenient time.' Whitelock, Memorials ii. 26.

† Journals H. of Lords viii. 337.

county of Essex.\* The execution of this ordinance was a work of some time. It was not until the month of January that it was completed and received the sanction of Parliament. The arrangement was then published in a 4to. pamphlet, under the title of 'The Division of the County of Essex into several classes, together with the Names of the Ministers and others fit to be of each Classis, certified by the Standing Committee of that County, and approved of by the Committee of Lords and Commons appointed by Ordinances of both Houses, for the Judging of Scandall and Approving the Classes in the several Counties of England. Printed at London for John Wright, at the King's Head, in the Old Bailey, 1648.' I have thought this document of sufficient interest and value to reprint it in the Appendix (No. 2), with such annotations as, with my limited resources and still more limited leisure, I have been able to collect.

\* Scobell, pt. i.



## APPENDIX TO CHAPTER VII.

No. 1.

### *The Sequestrations.*

ABBERTON.—Thomas Warner was sequestered before February, 1644, but for what reason I have not been able to ascertain. One Mitchell became his successor, but the appointment proving to be informal, and Robert Potter having been legally presented, after some considerable delay Mitchell was removed, and Warner having died in the meanwhile, Potter obtained the rectory and kept it till his death, before July, 1671.\*

ALDHAM.—Depositions were taken against Daniel Falconer, parson of Aldham, July 23, 1644, at Halsted, before Thomas Cooke, Isaac Wincoll, John Ellifton, Robert Crane, and Richard Harlackenden. Four witnesses deposed on oath to his having 'read the Book of Sports;' four to his being 'a common swearer;' three to his having been 'a promoter of the late innovations, coming to the rayles, standing up at Gloria Patri;' three to his having 'denied the sacrament to Elizabeth Cockerell, Elizabeth South, and Sara Little, except they would kneele at the rayles;' one to his having 'preached that the King was innocent, and that God would bless his innocent cause;' one that 'on a fast day morning he desired some parishioners to pray for the King and the councillors with him, for they were his good councillors, but the Parliament were drawn away by the people;' one that 'he told him in private he did believe that if the King got his rights the

\* 'Ministers of Committee for Plundered Ministers.' Add. MSS. B. M. 15669; 15670, 29, 69, 137, 246, 291, 388, 424, 475; 15671, 20, 24. War-

ner died before Sept., 1646. Ib. 15670, 424. Potter was instituted 3rd Sept., 1646, on the presentation of Sir Henry Audley. Newc. ii. 3; see p. 476.

soldiers would be better paid than they are by the Parliament ;' two that he said ' that if ever the tymes came to be as they had been (as I hope they will) I will try a suite with every one of those who are leasers and collectors, by which meanes several persons have been much discouraged in their service to the Parliament ;' two that ' he declared at a christening that he hoped to see the Book of Common Prayer and the ceremonies used agayne in the church ;' one replied, ' he hoped it would never be as long as he lived ;' ' yes,' said Mr. Falconer, ' I will warrant you ;' two that ' he bestowes much of his tyme about worldly employments, as dressinge corne, pitching carts, and that sometimes on Satterday at night, whereas it were better that he were in his studdy ;' two that he ' hath taken up young apple trees in other men's gardens and set them in his orchard, and fished other men's ponds with netts, and set grains to catch hares, &c. ;' and that ' such like is his frequent employment ;' three that he is ' ungifted and unfitt,' and ' gets scandalous ministers to preach for him, as Mr. Elmer, now sequestered, and one Richardson, a drunken minister, and Mr. Wright, a sequestered man, whom he kept in his house to secure him from the Parliament officers ;' one that ' in visiting the sicke (he) only useth the Common Prayer ; as, being sent for to one John Fowler, a very godly christian, in his sickness he told him it was just with God to lay that affliction on him for going from his ministry ;' one that ' at Mr. Whitgift's child's baptizing he had drunk so much as he ran his head against the wall and then vomited ;' one that ' at Colchester he drank more than was fitt, and Mrs. Whitgift charged his man he should not speak of it, he being in his company a drinking ;' two that ' at an ale-house in his own parish he continued half a day in disorderly drinking with John Baxter and John Gibson ; that Baxter's wife desired the constable to lay her husband by the heels, which he was loath to doe because the minister was there, whereupon she went herself and broke the potts ;' two that ' he refused to baptise the children of his parishioners when they were presented to him in the church on the Lord's day forenoon,' and that ' he persecuted one Aron

Little, a godly man, of his parish, to his death, for going to heare the word of God at other places; and when he was dead, he refused to bury him, and sent his son to forewarne the sexton not to make his grave, and yet exacted two shillings for his buriall.' The County Committee ordered his living to be sequestered. In February, 1645, Falconer had appealed against their decision to the Committee for Plundered Ministers, who were busy with his case, among others, up to April, 1646, when they ordered the 'committee of the Earl of Manchester to shew cause why the sequestration should not be discharged;' and in the next month, after the committee had been heard, it was decided that the sequestration should be confirmed. On the sequestration of the living by the Earl of Manchester, Gamaliel Carr had been appointed to the vacancy, and on the 20th of June, 1646, that appointment was also confirmed.\*

ALPHAMSTONE.—See Memorials.

ARKESDEN.—See Memorials.

ARDLEIGH.—John Nettles. †

ASHELDHAM.—See Memorials.

BARLING.—William Williams was sequestered before March, 1645, as on the 25th of that month the committee issued an order that Mrs. Williams is to have her fifths. Williams also held the cure of Shopland, which he still retained. ‡

BELCHAMP OTEN.—See Memorials.

BENTLEY GREAT.—See Memorials.

BIRCH MAGNA.—W. C. Collingwood. ||

BOBBINGWORTH.—Nicholas Searle. He was also rector or

\* Add. MSS. B. M. 15699, 38, 78, 325, 386, 531; 15670, 151, 184. MSS. Minutes of Committee, Coles' Coll. B. M. xxviii. 45, 46. Falconer's name does not occur in Newc. The Rev. C. Bannatyne kindly informs me, from the parish register, that he died in 1653, and was buried at Aldham, Carr. *infra*.

† Instituted 21st May, 1642, per. resig. Honifold. N. ii. 13; Honifold, p. 160; Add. MSS. 15669, 188; *infra*.

‡ Add. MSS. 15670, 94; 15671, 94, 671, 81, 94, 98.

|| Walker, ii. 199, mentions the sequestration, but does not give the name. I find notice of it in Add. MSS. 15670, 167, 271. Newcourt says that Collingwood voided by death, as he also did the prebend of Holywell, to which he was collated in August, 1660—i. 162; see p. 463.

Widdington. Walker says that he was sequestered at Widdington, but he was there in 1650, and is described 'as an able preaching minister.' It would seem that he was sequestered at Bobbingworth however, being a pluralist. \*

BORLEY.—Robert Warren. He was a pluralist, being also rector of Long Melford, in Suffolk. †

BRADWELL JUXTA MARE.—Giles Bury, who also held the prebend of Ealdland, in the Cathedral Church of St. Paul's. ‡

BRAXTED MAGNA.—See Memorials.

BRIGHTLINGSEA.—See Memorials.

BURSTED PARVA.—John Wells. ||

BUTSBURY.—Richard Foster. Articles were exhibited against him, November 29, 1645, when it was agreed between him and his parishioners that he should leave, and the living was sequestered with his consent. §

CANEFIELD MAGNA.—The living was sequestered from Roger Flynt, 'for his delinquency against the Parliament, before May 22, 1645.' ¶

CANEWDON.—Elizæus Burgess, who was also archdeacon of Rochester, had the living sequestered from him, Walker says, in 1644, for 'pluralities and non-residence,' and Cole, in his Manuscript additions to the 'Sufferings of the Clergy,' adds, that it was proved against him before the committee, 'that he preached seldom, and (was) non-resident, neglected the observation of the monthly fasts, and refuseth to pay (the) assessments ordered by the Parliament.' \*\*

CHELMSFORD.—See Memorials.

CHICKNEY.—See Memorials.

CHIGWELL.—On the 18th of January, 1641, the following

\* Walker ii. 357; Add. MSS. 15669, 601; infra.

† Lansdowne MSS. 459; Walker ii. 395. He had previously (1607 to 1618) been rector of Langenhoe. He survived the reformation, recovered his living, and resigned before 22nd May, 1661. Newc. ii. 364, 77; see p. 456.

‡ Newcourt i. 147; infra.

|| Add. MSS. 15669; infra.

§ Add. MSS. 15669, 508, 509; infra.

¶ Add. MSS. 15669, 165; infra.

\*\* Walker ii. 200; Newcourt ii. 121; Cole MSS. xxviii. 84; see also Add. MSS. 15669, May 10, 1645. Burgess had been some years deceased in 1659. Wood, Faet. ii. 135; see p. 424.

petition was presented to the Parliament, by the parishioners in the parish of Chigwell, against the rector:—‘That Emmanuel Utey (sic.), now rector, hath erected an altar in the said church, and doth use frequent and offensive bowing and cringing thereunto, compelling others to doe the like, and hath kissed the altar three times in one day, and doth constantly read the prayers in the divine service with his face turned towards the altar and backe towards the people, so that many of them cannot hear what is said. That the said vicar, openly in the pulpit of the said church, hath spoken these ensuing words, and words to the same effect, viz. :

1. That his father’s soule was in heaven, making intercession for his, and that it was lawful to pray unto saints if the time would permit.
2. That the commands of the Archbishop of Canterburie, whom he compared with the high priest, were equally to be obeyed with God’s commands in His word.
3. That the said vicar hath said that the King is not supreme head of the church next under Christ, and being demanded who then was, answered the Pope, and said further that no minister who understood himselfe would pray for the King as supreme head of the church under Christ, and that there hath been no true religion in England these forty yeares; and being told he was a friend to the Pope, answered that he loved the Pope with all his heart, and affirmeth that the Pope is not antichrist, whoever he is.
4. That the said vicar hath declared that whatsoever any person who had entered into holy orders did speak, he spake by divine inspiration; and being urged that then they differed not from those that wrote the Holy Scriptures, he made no answer to that, but impudently and blasphemously persisting in his former opinions, said further, that if the Divell (sic.) could have orders put upon him, whatsoever he should say should be by divine inspiration.
5. That the said vicar should say, that if a man usually met with occasions of drunkenness or fornication, be actually overcome by them, yet such a man doth not sin, because he sought not the occasion.
6. That the said vicar hath been oftentimes seen drunk, and his wife hath reported that he is a papist in

heart, and did weare a crucifix in his bosom, and kept one in his study, and that he so bitterly threatened her for not bowing to it, as she was constrained to cry out for helpe and hide herselfe. 7. And lastly, the said vicar hath said the House of Parliament hath nothing to do in matters of religion, but if any things are amisse, complaint ought to be made to the bishops, and they were to reform it; and hath also uttered many other such words tending to the dishonour of the High and Honourable Court of Parliament. All which premises containing popish and superstitious ceremonies, corrupt and dangerous opinions of tenents (sic.), contrariant to the established doctrine and discipline of the Church of England, scandalous and blasphemous words tending to the dishonour of Almighty God, and as they conceive the subversion of his Majesty's royal supremacy, and the abridgement of the power and the authority of the High and Honourable Court of Parliament, your petitioners humbly implore the suddaine removal of the said vicar, with a reformation of the said innovations, and such censure upon the offender as to the grave wisdom of this honourable assembly shall be thought meet.\*

On the 1st of February the House of Commons ordered that the Committee for Scandalous Ministers should begin to sit on the following day, and that this petition 'is to be first considered by that committee.' The committee reported on the 8th of May, and the House then resolved: 'That Dr. Emmanuel Uty is a man of very scandalous and vicious life, corrupt in his doctrine, superstitious in his practice, an incendiary, guilty of the words tending to blasphemy, of the words spoken that are very scandalous against the Parliament;' and 'that Dr. Emmanuel Uty is unworthy to have and enjoy any ecclesiastical benefice or spiritual promotion, or to have care of souls.' Uty's living was not sequestered, however,

\* Printed in the year 1641. King's Pamphlets, British Museum. Nalson mentions this petition, but speaks of it as if it were signed by only two persons.

Collections i. 719. Uty was instituted to the vicarage on the presentation of the Dean and Chapter of St. Paul's, 31st Jan., 1615.

until the 12th of July, 1643.\* The sequestration is thus reported in the Parliamentary document whose full title I have given in the note. ‘The benefice of Emmanuel Uty, doctor in divinity, rector of the parish church of *Chigwell*, in the county of *Essex*, is sequestered, for that he hath affirmed *that there hath beene no true religion in England these forty years*, and *that he loved the Pope with all his heart*; peremptorily maintaining *that whatsoever men of holy orders speake*, they speake by divine inspiration; and *that if the Devil himself would have holy orders put upon him*, he would be inspired by the *Holy Ghost*; and hath denied the King’s supremacy, and exalted the power of the bishops above the authority of the prince, affirming them to be the head of the church; and blasphemously broached ‘*that the command of the Archbishop of Canterbury was to be equally obeyed with the word of God*’; and hath declaimed against the authority of Parliament, and affirmed ‘*that Parliament men are mechanicks and illiterate*, and have nothing to doe to intermeddle in matters of religion.’ †

CHINGFORD.—John Russell. Depositions were taken against him at Ongar, 9th March, 1644, when he was charged with ‘cursing, swearing, and gaming.’ ‡

\* Journals, House of Commons, 119, 134, 139, 148; ib. iii. 163.

† The First Century of Scandalous and Malignant Priests made and admitted into Benefices by the Prelates, in whose hands the Ordination of Ministers and Government of the Church hath been; or, a Narrative of the causes for which the Parliament hath ordered the sequestration of the Benefices of several Ministers complained of before them, for viciousness of life, error in doctrine, contrary to the Articles of our Religion, and for practising and pressing *Superstitious Innovations against Law*, and for malignancy against the Parliament. London, 1643. Walker has what professes to be a copy of the ordinance for Uty’s sequestration, under date March 3, 1642. Sufferings of the Clergy i. 67; see also ib. ii. 357. Mrs. Uty had one-fifth of the income of

the vicarage allowed for her maintenance, and that of her husband, after his sequestration. Add. MSS. 15669, March 22, 1645. Uty survived the restoration, when he petitioned the King for the living of Stepney, on the plea of his great sufferings. State Papers, Dom. Ser. 1660—1661. He obtained the living, and died about six months after his institution. Newcourt i. 741.

‡ Cole’s MSS. xxviii. 81. He was instituted 6th Dec., 1634. Newc. ii. 148. In 1660 he published a defence of John Gauden’s ‘Analysis of the Covenant,’ 1660, entitled ‘The Solemn League and Covenant discharged.’ London, 4to. Wood, Ath. Ox. ii. 313. Russell recovered his living at the restoration, and died before Jan. 1688. Newc. ib. Lyson’s Environs i. 657; infra.

CHISHILL MAGNA.—‘The benefice of *Thomas King*, vicar of the parish church of *Chishill Magna*, in the county of Essex, is sequestered, for that he is a common frequenter of ale-houses and taverns, and very frequently drunke, even upon fasting dayes and upon the Lord’s day; and hath refused to deliver the Sacrament of the Lord’s Supper for divers yeares to his parishioners that would not come to the railles, having set up the table altar-wise, and used bowing and cringing to it, although they did, upon their knees, intreate at his hands in the chancell where they were wont before to receive it; and hath deserted his cure for above three months, and did reade the Book of Sports in his said church for prophaning of the Sabbath.’\*

CLAVERING.—See Memorials.

COLCHESTER.—Samuel Cock, incumbent of St. Giles. Depositions were taken against him April 3, 1644, when three witnesses swore that ‘he was unable for the miniftry,’ and that ‘we desire that he may be tried by some judicious divines, videlicet, Mr. Owen, of Fordham, nigh Colchefter, and Mr. Ellis, of St. Peter’s, in Colchefter, if my Lord pleases;’ three that ‘he hath of late taken another cure, and resides there;’ three that ‘at last Sacrament, after he had delivered (the) bread, and before he had delivered (the) wine, he read on in the Litany the conclusion of the Sacrament, till the clerk put him in mind he had not delivered (the) wine;’ two that ‘he had enforced the late innovations, compelling his parishioners to come to the rails, persecuting them to excommunication;’ and two that ‘he did not prepare the people to take the covenant.’†

GRINSTED JUXTA COLCHESTER.—John Jarvis. He was also rector of North Farnbridge. Depositions were taken

\* The First Century, p. 21. The return for Chishill Magna, in 1650, is ‘noe settled minister, it being sequestered from Mr. Thomas King, the fault being in the sequestered, who hath received the profitts some . . . years. Lansdowne MSS. 459. King died before Jan. 1661. Newcourt says he was sequestered for his loyalty! ii. 150; see p. 450.

† Cole MSS. xxviii. 71, 72. The minute adds, ‘It is desired that a letter may be sent to the Earl to acquaint him with that minifter’s insufficiency.’ Ellis was probably the ‘holy Mr. Ellis,’ an Independent. Edward’s Gangræna ii. 21.



against him on the 2nd of April, 1644, when two witnesses affirmed on oath, that 'he had often said, this Parliament are a company of factious fellows, who aim at nothing but their own ends;' one, that he said, 'that Parliament sought nothing but blood, instancing Strafford and the Archbishop;' three, that 'he hath two benefices, this at Grinfed and another at North Fambridge;' three, that 'often his cure is wholly neglected on the Lord's day;' two, that 'he is a common swearer;' and three, that he is 'of very idle conversation, a great frequenter of ale-houses, and associates with drunkards and profane persons.' Further depositions were taken on the 21st of June, when five witnesses declared on oath, that, 'Dr. Jarvis being a doctor of civil law is, as they who are his parishioners do verily believe, a very insufficient man for the ministry, he not being able to deliver anything in his sermons more than what he reads out of his booke, pointing with his fingers, for the most part, to every line he reads; and the matter of his sermons also is very weake and unprofitable; and, for further discovery of his insufficiency, we desire that he may be tried by the Earl of Manchester's chaplains, or some other able ministers in these parts;' and two, that 'he is an excessive drinker, and that they have seen him often drunk.' These depositions were transmitted to the Committee for Plundered Ministers. Jarvis, it should appear, having appealed in the following May, was summoned to appear before them July 15, 1645. The case was then adjourned to August, when the sequestration of both livings was confirmed. Jarvis, however, was allowed the fifth of the income of Fambridge, as being the richer living of the two.\*

LEXDEN.—Stephen Nettles. Depositions were taken against him at Halsted, August 16, 1644. Three witnesses swore to his being 'a frequenter of taverns,' and five to his 'frequent-

\* Cole MSS. xxviii. 67, 72; Add. MSS. 15669, 154, 168, 283; 15670, 33, 169, 170, 194, 279. He was instituted at Fambridge, 1st February, 1630, on the presentation of Charles I.; and to Grinfed

9th Jan., 1638, on the same presentation. Newc. ii. 251, 287. Jarvis died before 24th Oct., 1648. Journal H. of Lords x. 563; North Fambridge; infra.

ing the company of light women;’ three, to his ‘being a common swearer and user of bad language;’ three, to his being ‘an unprofitable preacher;’ three, to his having ‘neglected to take the covenant, wholly slighting it, saying we might take it if we would, or we might let it alone;’ and one, to his having ‘given it to the boys in the streets;’ and six, to his ‘having dinner parties on the fast days, and frequenting taverns and drinking in private houses on those days;’ and one to his ‘having bowls and foot-ball in his own yard on the same day.’ The depositions of nine of the witnesses are totally unfit for publication, and discover an extreme of immorality which is scarcely credible. Nettles resisted the sequestration, and caused much trouble to his successor; and it was not until August 14, 1647, that he was compelled to yield. Nettles has an entry in the parish register as late as June 9, 1645.\*

COLCHESTER.—Gabriel Honifold, rector of the parish, and master of the hospital of St. Mary Magdalen. The date of the depositions taken against him does not appear. Three witnesses swore that, ‘having charge of the parish for twenty-

\* See p. 160. He was born in Shropshire, admitted a pensioner in Queen’s College, Cambridge, June 25, 1595, and made fellow of the same Oct. 2, 1599. He took degrees in Arts, and afterwards proceeded B.D. He was the author of the Answer to the Jewish part of Selden’s History of Tithes, printed 1625, at Oxon, in 4to. Cole MSS. xxviii. 48—52; Baker MSS. B. M. Harl. 7038, 248. The courtesy of the Rev. J. Papillon, the present rector of the parish, has allowed me to search the registers. Nettles became rector about 1611. There are several entries, from which it appears that he was an accomplished scholar. He enters the burial of his son, Mark Nettles, thus: ‘*Quo die celebratum est etiam funus serenissimi regis Jacobi, theologorum patroni indulgentissimi. Qua Jacobus erat rex magnus luce sepultus, | hac quoque*

*Marke Nettles luce sepultus erat. Hic puer ille senex, parvi moriturus et ampli, | terra ruet, caelum spes mea Christo peto. Maii 7, 1625, Stephen Nettles, presbyter Ecclesiae de Lexden et pater praedicti. Marke Nettles memoriale hoc scripsit, Junii 9, 1625.’* He has also the following: ‘*Rex Carolus regnum per mortem perdidit Anglum, | caelorum regnum morte beatis habet.—Scripsit idem, Feb. 10, 1659.’* King Charles by death did England’s kingdom lose, | and blessed by death did heaven’s kingdom choose. Morant says that his temporal estate also was sequestered for delinquency. Hist. Colchester, 57. Walker’s statement that Nettles was dispossessed by force of arms will be explained by the protracted resistance which he offered to the sequestration—ii. 318. He was incorporated of Oxford in 1624 Wood, Fasti. i. 228; infra.

eight years, he preached but seldom, and that unprofitably; three, that 'he had been non-resident this year and a half past, and hath not preached there since;' two, that he 'placed as a substitute there a pluralist, who preaches there but once a fortnight;' two, that he was 'a common swearer;' and two, that he 'ordinarily played cards and tables on the Lord's day,' one of them adding that he 'enticed him often to play.\*'

COLCHESTER. — Thomas Newcomen, rector of Trinity. Depositions appear to have been taken against him at the same time with Honifold. Two witnesses swore that 'he had been non-resident this nineteen months last past,' and that 'when in towne he preached very seldom for some months before;' and since 'his cure (sic.) we have been totally unprovided for;' two, that in preaching he said 'the Scots were damnable rebels for invading the kingdom—gathering where they scattered not, and reaping where they sowed not,' and that 'at other times he affirmed (sic.) to be rebels and traitors;' two, (one of whom was the father) that 'a child being brought to him to be baptized, not being suffered to crosse it, (he) used these words: 'we doe not receive this child into the congregation of Christ's faith, neither doe with (sic.) sign it with the sign of the crosse in token that hereafter it shall be afhamed,' and perverting the form of that part of the Liturgy;' three, 'that he insisted upon his parishioners coming to the railes, and convented those who would not kneel;' and two, that 'he had been carried to prison as an actor at Sir John Lucas' house, as an assistant to him in promoting his design, as is supposed, when he provided and

\* pp. 160, 219. Cole MSS. xxviii. 65, 66. Mercurius Rusticus, ii. 12. Walker makes him to be Vicar of Ardeleigh when he was sequestered, ii. 264; but he had resigned that living before May, 1642. Newc. ii. 12. He was evidently very unpopular in the town. During the disturbances, a contemporary says: 'They rife his house of all . . . leave not a shelf behind them, nor a pin to hang a hat on.' He fled to Cole, the mayor, to defend him. One present told him he

wondered how he would offer to come abroad, being a man so much hated. . . In his returne a multitude thronge about him . . . a kinsman opens his doors to afford him shelter . . . ; like so many bears robbed of their whelpes, they double their rage . . . he goes out . . . at laft . . . he took the common gaol for his sanctuary.' Mercurius Rusticus ii. 12. Some allowance must be made for Bruno Ryves.

attempted to carry horses and ammunition to the cavaliers at Nottingham.\*

COLNE WHITE.—See Memorials.

CORRINGHAM.—William Blunt. ‘Ordered that the rectory of Corringham stand sequestered from William Blunt for his malignancy against the Parliament, Sept. 18th, 1645.’ †

DAGENHAM.—Charles Trew was sequestered by order of the House of Commons, 9th October, 1643. In February, 1644, he complained to the Committee that there were arrears due to him. Measures had then already been taken to recover his rights. Mrs. Trew (sic.) also complained, in May, 1645, that she could not obtain her fifths. This was also ultimately settled by the Committee. ‡

DANBURY.—See Memorials.

DEBDEN.—Thomas Wilson. He was also rector of Wim-bish; also held the prebend of Neasden, in the Cathedral of St. Paul’s, and another prebend at Westminster, and was at the same time Archdeacon of Westminster. Walker adds to the list of his preferments the rectory of Pulborough, in Sussex. Depositions were taken against him April 2, 1644, when two witnesses deposed that ‘he was a pluralist holding three

\* P.203. Cole MSS. xxviii. 70, 71; see p. 210. Newcomen had been indicted by one Burrows, for refusing to administer the sacrament at the rails. The indictment was thrown out, and Burrows was called into the High Commission Court for it by Laud. Laud’s Troubles and Tryals, 260. In August, 1645, Newcomen petitioned the committee for the recovery of some tithes that were due to him, and measures were taken to secure him his rights. Add. MSS. 15669, 259. Both Walker ii. 518, and Newcourt ii. 182, make him to have been sequestered in 1642, and for his loyalty. But he was evidently suffered to return to his living after his conviction, at the same time with Sir John Lucas. Newcomen survived the restoration, when

he petitioned the King for the dignity of D.D., as ‘a great sufferer for his loyalty and a true sonne of the church.’ State Paper Office, Dom. Ser. 1660—1661. According to Walker, his petition was successful. Mercurius Rusticus ii. 12.

† Add. MSS. 15669, 329. He had been presented by Sir Edward Spencer, the lord of the manor, before 31st Jan., 1644, in whose favour the Committee for Plundered Ministers discharged a presentation of their own. Five witnesses were examined against him, May 29, 1645. Add. MSS. 15669, 158; infra.

‡ Journals iii. 270. He was instituted 22nd Nov., 1641, on the presentation of Laud, see p. 333. Add. MSS. 15669, 212, 275; infra.

benefices, viz., Debden, Wimbish, and Ffulborne, where his family live;’ two, to his ‘having been non-resident ever since he had (the living), being about twelve or thirteen yeares, never coming there, for the most part, but to receive money or compound for his tithes;’ two, that ‘he employed a curate who hath not, for the more part, preached more than once a Sabbath and on fasts;’ three, that ‘he was so notorious an innovator that he set up railes at his own expense, and that a year or two before any injunction;’ two, that ‘he bowed to the east and at the name of Jesus;’ two, that ‘he was a known delinquent, and his estate sequestered and himself apprehended, but where he is we know not.’ To these depositions Wilson returned no answer. On the 18th of June, 1646, Mrs. Wilson complained that she could not get her fifths. The case, it should appear, was finally decided in the June following. \*

DOVERCOURT.—Charles Brainbrigg. ‘2nd October, 1643. Upon the humble petition of the inhabitants of Harwich it is ordained that Mr. Wood, a learned and orthodox divine, who came lately out of Ireland, and hath often preached at Harwich, and given good testimony of his ability, shall preach there in the parish church of Dovercourt cum Harwich, and supply the place of Mr. Brainbrigg, vicar of the said parish, who hath these fourteen weeks been absent from the vicarage; and that the said Mr. Woods shall receive the profits from time to time belonging to the said vicarage, and the inhabitants there are enjoined to pay the same accordingly.’ The living was subsequently dealt with as a sequestration. †

\* Cole MSS. xxviii. 68, 69. Add. MSS. 15670, 131, 183, Wilson was originally of Merton College, Oxford, and became B.D., 1621, when he was already prebendary of St. Paul’s, and had been sub-almoner to Montague, Bishop of Chester. He was installed to his prebend at Westminster in 1625, and became archdeacon in 1640. Wood, Fast. ii. 46; Newc. i. 186. He was instituted to Debden, 22nd Dec., 1629, on the presentation of Robert Nowell,

S.T.P. The date of his institution to Wimbish does not appear. He was apprehended and convicted as a political delinquent. Cole MSS. xxviii. 75. The rectory of Wimbish is a sinecure. The return in 1650 is, ‘the rent of it is paid to Mr. John May, the sequestrator for the county.’ Lansdowne MSS. 459. See Takeley, *infra*; Wimbish, *infra*.

† Journal House of Commons iii. 361; Add. MSS. 15670, 259; see p. 470.

DUNMOW MAGNA.—See Memorials.

DUNTON.—John Norton. \*

EASTHORPE.—Thomas Johnson. His case was under the consideration of the Committee for Plundered Ministers from January 27, 1645, to June 2, 1646, at which last date, he not appearing to answer to the charges brought against him, and which had already been examined by the Committee at Colchester, his rectory was sequestered, it being proved that he was ‘a frequenter of taverns, a tipler, often drunke, and a prophaner of the holy name of God by swearing by it.’ †

EASTON MAGNA.—See Memorials.

EASTER HIGH.—See Memorials; Wickham, St. Paul’s.

EPPING.—See Memorials.

FALKBOURNE.—See Memorials.

FAMBRIDGE NORTH.—See Grinfsted, near Colchester, p. 224.

FAMBRIDGE SOUTH.—John Vicars. Depositions were taken against him at Malden, 16th April, 1644, when it was sworn that ‘he was non-resident, and kept a drunken curate, who was suspected to be a Romish priest.’ ‡

FERING.—See Memorials.

FINCRINGHOE.—See Memorials.

FOBBING.—Sampson Johnson. ‘May 13, 1645. Dr. Johnson hath deserted the church at Fobbing, and is gone beyond sea, where he employeth himself against the Parliament; his living therefore is sequestered.’ ||

FOULNESS.—Roboshobery Dove. Cole gives the following account of the depositions taken against him: At Malden, 17th

\* See page 159; Add. MSS. 15669, April 12, 1645; Cole MSS. xv. 162. In both cases the sequestration is only incidentally referred to. Norton’s name does not occur in Newcourt. The Rev. C. Berkeley obliges me with several extracts from the parish register relating to his family, the date of the latest of which is 19th July, 1640.

† Add. MSS. 15669, 152, 217, 230, 366; 15670, 29, 173, 194. He was in-

stituted to the rectory 20th Nov., 1641. He recovered his living at the restoration, and died before 16th April, 1669. Newc. ii. 239; *infra*.

‡ Cole MSS. xxviii. He was instituted 30th May, 1640. Newc. ii. 254.

|| Add. MSS. 15669. He is possibly the same person with the vicar of Stebbing, *infra*. Johnson died before June 19, 1661. Extracts from Juxon’s register MSS. B. M. Harl. 6100, 186; *infra*.

April, 1644, before Sir Richard Everard, Sir W. Masham, Carew H. Mildmay, and others. The charges were 'drunkenness, conformity, and affection to the King's cause;' an account which some of the depositions previously given at length will sufficiently explain. \*

FRIERNING.—William Peyton. Sequestered in 1644. He seems to have resisted the sequestration, and afterwards to have had some trouble about his fifths. All was not finally settled in November, 1645. †

FYFIELD.—See Memorials.

GINGRAVE.—Simon Jackaman. He was also rector of West Horndon. ‡

GOLDHANGER.—William Sweno. His family had difficulty about their fifths, which was not finally settled until June, 1646. ||

GOSFIELD.—John Crosse. Depositions were taken against him May 1, 1644; when two witnesses gave evidence that 'he was negligent in preaching, many Sabbaths not preaching even by proxy, except of late, when the towne procured one, saying, preaching is but man's ordinance;' and that 'he read the propositions coming from the King, encouraging men therefore to give money for war against the Parliament:' two, who were the churchwardens, that 'he urged the Book of Sports, and that the booke being loft, he threatened them with the High Commission because they brought him not another to read,' and that he 'usually suffered prophaning sports by the youth on the Lord's day;' one, that he had said to him that 'the Sabbath is no longer to be observed than he is reading divine service, and that on any other part of the day men may take

\* MSS. xxviii. 84.

† Cole xxviii. 75; Add. MSS. 15669, 258, 332, 333, 394, 401. He was instituted to the rectory 4th Feb., 1632, on the presentation of Wadham College, Oxford. Newc. ii. 278; see p. 420.

‡ Instituted at Gingrave 9th Oct., 1638, and at Horndon 9th Nov., 1638. I have no further authority for this than

Walker ii. 281, who so far confirmed by the reference to Jackaman's successor, *Infra*. Jackaman died before 9th Oct., 1643. N. ii. 282, 342.

|| Add. MSS. 15670, 34, 270, 306, 316. He recovered the living at the restoration, and died before 7th May, 1679. Newc. ii. 284; see p. 474.

their liberty, and that holy days ought to be kept as well as the Sabbath,' and that 'when the communion table was to be rayled in and set altar-wise, he asking him, why he was so forward to charge the towne in bringing in such an innovation before it was in other parishes, he answered, 'we shall be the first that shall worship;' two, that 'he was very active and strict to observe the late innovations . . . preaching with his surplice, hood, and tippet, without prayer at the end of the sermon;' three, that 'one Mr. Wems preaching there, he would not suffer him to make any prayer after his sermon, but pulled the pulpit dore open twice, whereon the cushion lay so as the minister was in danger to fall down and spoile himselfe;' and three, that 'when the godly ministers preached, then he would usually looke upon them and jeere at them whilest they were in their sermon.' Crosse appealed to the Committee for Plundered Ministers. The case was re-heard before August, 1645, and the sequestration was confirmed.\*

GRINSTED JUXTA ONGAR.—Andrew Harward. Articles were exhibited against him before the Committee for Plundered Ministers January 31, 1645. He was sequestered before May 9, 1646. †

Thomas Punter. ‡

HADSTOCK.—Edward Young. He was also rector of Haidon, and it should appear that he further held the rectory of Anstie, in Hertfordshire. Walker adds to these preferments,

\* Cole MSS. xxviii. 28, 29; Add. MSS. 15669, 270; Lansdowne MSS. 459; *infra*.

† Add. MSS. 15669, 31, 277, 315, 329, 404, 521. 15670, 171; *infra*.

‡ That Punter was sequestered seems to be clear. *Infra*. Cole gives the following from the committee book of the date of 1644: 'Mr. Punter, curate of Haydon and Hadstock, that he is a common ale-house haunter, harbours malignant ministers, refused to take the covenant, negligent in keeping the Parliament fasts, observed illegal innovations,

promised one of his parishioners a sermon at his wedding,' . . . the remainder is unfit for publication. If Cole be right in his identification of Punter, he must have been instituted at Ongar, notwithstanding his conviction before the committee when only a curate, as the date of his admission is 19th June, 1646, and his sequestration probably followed as soon as the fact had reached the ears of the committee. Cole xxviii. 86. He survived the restoration, when he resigned the living. Newc. ii. 289. MSS. extracts from Juxon's register, British Museum.



the archdeaconry of Exeter, a prebend at Exeter, and also a prebend and two canonries at Norwich. Articles were exhibited against him at Trinity College, Cambridge, July 16, 1644. Walker's statement that 'he was turned out for plurality and non-residence,' may well be true, but it only applies to Hadstock; he still retained the rectory of Haidon.\*

HALLINGBURY MAGNA.—Edward Thurman. 'The benefice of *Edward Thurman*, rector of the parish church of Hallingbury, in the county of Essex, is sequestered for that he is a common drunkard, and hath prevented his parishioners from going from their own church to heare sermons, when they had none at home; and hath affirmed *that he would drive away all the Puritans out of his parish*, and enforced his parishioners to come to the rails, and hath wholly deserted his said cure for the space of half a year now last past.' †

HALLINGBURY PARVA.—Fisher. ‡

HALSTED.—See Memorials.

HAM EAST.—William Fairfax. He was also rector of St. Peter's, Cornhill, London. 'The benefices of *William Fairefax*, doctor in divinity, rector, are sequestered, for that he hath refused to deliver the sacrament of the Lord's Supper to such of his parishioners as refused to come up to the rails; and refused to let his parish have a lecturer on the Lord's day, in the afternoon, except he might have fifty pounds given him for the same; and for the space of eight yeares refused to let his parishioners have a lecture on a weeke day, which was appointed, and maintenance for the same given by the will

\* *Infra*. Walker ii. 25, 410; Cole MSS. xxviii. 75; Newc. i. 797; see also *infra*. Young was instituted to the rectory of Hadstock 20th March, 1637, on the presentation of the Bishop of Ely. The date of his institution to Haidon does not appear. Newc. ii. 292, 294. Young survived the restoration, when he was made canon-residentiary at Exeter, in 1660, recovered his archdeaconry, and also his prebend at Norwich, was made

dean of Exeter in 1662, and at the same time obtained the rich living of Up-Leman, in Devon. He died in 1633. Wood, Fasti. i. 281; Walker ii. 27; *infra*.

† The First Century 5. He was instituted 30th Sept., 1629. Died before the restoration. Newc. ii. 296. *Infra*.

‡ Add. MSS. May 13, July 15, Aug. 14, 1647; 15671, see *infra*.

of the dead ; and useth to prophane the Sabbath day by playing at cards, and hath often been drunke in ale-houses and other places, and usually seeketh and haunteth the company of women notoriously suspected of incontineny, and intrudes himselve into their company, and into the company of other women walking alone in the streets in the dark and in the twilight, and tempteth them . . . leading them into dark places and into tavernes . . . and hath expressed great malignity against the Parliament, and charged the Parliament *to be the cause of all the trouble and disturbances in the kingdom*, and hath greatly neglected his cure, and in his absence hath provided scandalous ministers to supply the same.\*

HANNINGFIELD SOUTH.—See Memorials.

HANNINGFIELD WEST.—Edward Aylmer. I give this sequestration on the evidence of the depositions taken against Daniel Falconer, of Aldham. †

HATFIELD BROAD OAK.—See Memorials.

HEDINGHAM SIBLE.—John Jegon. Witneses were examined against him at Halsted, 20th March, 1643, when four deposed on oath, that ‘he was very active in setting up the rayles, endeavouring to compel his people to come up to the same by courtening (sic.) of them; threatening to resign if these factious fellows (were) not punished; to persuade them to go to it he coated (sic.) Matt. xv. 12, 15, and John xv. 29, denying to publish the absolution, whereupon divers left the

\* The First Century, 7. He was of the University of Oxford. Wood, Fast. i. 226. The dates of his institutions do not appear. Newcourt says he was sequestered for his loyalty! i. 526. Walker and Wood say that after his sequestration Fairfax was imprisoned in Ely House, in the Tower, and on ship-board, and that he died in 1659—ii. 161. The lecture which he refused to have filled up was augmented by Jane Nevill, Countess of Westmoreland, in July, 1641. Morant i. 14.

† P. 352, 417. Aylmer was M. A. of Queen’s College, Cambridge. ‘He was created D.D. (at Oxford, 1645), by virtue of the letters from the Chancellor of the University and Prince Rupert. This person, who was grandson to John Aylmer, sometime Bishop of London, being forced from his station by the barbarities of the Presbyterians, took refuge in Oxon, and under the said Prince.’ Wood, Fast. ii. 53. Aylmer was instituted to the rectory 4th Nov., 1630, on the presentation of his father, A. Aylmer, D.D., and died before the restoration. Newc. ii. 310.

towne;’ and that he ‘was negligent in preaching till this Parliament, and when he did, he pressed bowing to the name of Jesus, coating for it Is. xiv. 23, and from thence inferred that the refusers made God foresworne, and delivered other dangerous pointes of doctrine; his curates being most of them also scandalous:’ one, that ‘he often inveighed against godly ministers in private, naming Marshell, Rogers, Brewer, and Sutton;’ three, that ‘ordinarily in his sermons he railed against professors generally, terming them spirit-mongers, puritans, and people of phantastical spirit;’ three, that ‘he delivered in a sermon that God had mercy on Judas, in that he sent him not to hell but to his own place;’ three, who were his servants, that ‘he often swears by his faith and troth;’ two, that he ‘is a prophaner of the Sabbath day, sending his servants usually on errands; and one day left his wife and servants to bag hops when (he) himself went to evening prayer, and threatened to cudgell his man to it, because he argued the unlawfulness of it; and these hops were the same day weighed and carted towards Bury:’ three, that ‘he is an upholder of ale-houses in his parish, reproving in his sermons the officers that would have suppressed them;’ three, that ‘in his sermon he said, he saw little or no difference between the papists and us in matters of religion;’ two, that ‘he blamed the Parliament for raising arms, and the county of Essex for their forward contributions;’ one, that ‘he said that bishops would rise to a greater power than they had before, and then he would plague his parishioners worse than ever;’ two, that ‘about three weeks since he said in his sermon, out of Rom. xiii., that the professors in these times are the chief in making the cumbustion in the kingdom;’ one, that ‘the same day the railes were pulled up he said, it was a pity the Bible was ever translated into English;’ and two, that ‘he did very seldom pray in his familie or read the Scriptures to them.’ Further evidence was taken against Jegon on the 4th of April, when one witness deposed that ‘Mr. Jegon sent for him the last April fast, and employed him the most part of that day and next in copying his depositions;’ another, that ‘last September three years, Mr. Jegon commanded (him) and his brother, who

wrought with him, to bag his hops on the Lord's day, just after dinner, and about sundowne the same day he caused them to be carried to the rode where a carte was to take them up ;' another, that ' Mr. Jegon's sonne said that his father's hops were a bagging at the time they went to church in the afternoon . . . and that the said hops were at Sturbridge faire ;' another, that ' he said 'twas pittie that ever the Bible was translated into English, for now every woman and beggarly fellow thinke themselves able to dispute with reverend divines ;' and another, that, ' passing by Mr. Jegon's stable dore, he heard him sware by God.' The second depositions were evidently taken after Jegon had sent in his written answer to the first. On the 13th of February, 1644, the Committee for Plundered Ministers make this entry in their minute book : ' The committee were informed that articles had been exhibited against John Jegon . . . and that the Earl of Manchester had issued a sequestration, but that on information since given him that Jegon was released by this committee, his lordship withdrew the sequestration ; but this committee did not release, they then had not the power, they only suspended the case. The Earl of Manchester is to be made acquainted with this, and the committee are to send to this committee all their depositions, that justice may be done.' Nine days afterwards the Committee resolved, ' The cause now having been further heard, and report had, the committee order that Jegon should be discharged.' \*

HENNY MAGNA.—Charles Forbenck. ' The benefice of Charles Forbench, parson of Henny, was sequestered because he is a common swearer, oftentimes breaking forth into fearful oathes and imprecations, and very carelesse of his pastoral function, and wholly neglecteth the observing of the monethly fast, setting his men to plou, himselfe also working on these dayes in the fields ; and hath affirmed that the Earle of Strafford was no traitor, and that he was put to death wrongfully by the

\* Cole MSS. xxviii. 8, 9, 20, 21 ;  
Add. MSS. 15669. Jegon was still rector  
in 1650. Infra. Jegon was instituted

13th Oct., 1638. He survived the resto-  
ration, and died before June, 1672. N.  
ii. 324 ; see ante. 160.

Parliament.' The sequestration took place under an order of the House of Commons, 28th October, 1643. \*

HOLLAND MAGNA.—Edward Cherry. 'The benefice of *Edward Cherry*, rector of the parish church of *Much Holland*, in the county of *Essex*, is sequestered for that he usually boweth twelve times toward the east, when he goeth into the chancell; and his sermons, which were rarely more than once a moneth, mostly tend to the upholding and pressing of that and the like superstitious innovations; and hath refused to give the Sacrament to those of his parishioners that would not come up to the railles to receive it; and hath taught, in his sermons, *that baptism washeth away originall sinne, and that all men may be saved if they will and have free will thereunto*; and hath been very often drunk; and, afterwards, *that a man may more lawfully play, game, and drink in an ale-house on the Sunday than on other day*; and hath published a very scandalous libell against the Earle of *Essex*, Earle of *Warwick*, and Earle of *Holland*; and hath affirmed *that he never knew any good the Parliament did, unlesse it were to rob their country and pick their purses*; and hath deserted the said cure for above a year last past, leaving the same wholly unsupplied, and is reputed to have betaken himself to the army raised against the Parliament.' The order for the sequestration bears date October 21, 1643. †

HORKSLEY MAGNA.—Thomas Eyre. He was a pluralist, being also rector of Milend, Colchester. ‡

\* The First Century, 3; Journals of the House of Commons iii. 292. Walker says that after his sequestration Forbench served the small cures of Sandford and Islep, near Oxon, and that 'whilst he was resident in these cures . . . he was imprisoned at Woodstock for reading the Common Prayer'—ii. 242. He was instituted to the rectory 8th Aug., 1634. He was restored to the living in 1660, and died before the 22nd June, 1666. Newc. ii. 327. Newcourt says he was sequestered for his loyalty!

† The First Century, 3. Journ. Ho. Com. iii. 285. He was instituted 13th

Dec., 1633, on the presentation of the Earl of Rivers. He recovered his living at the restoration, and died before Nov., 1678. N. ii. 333. Newcourt and Walker ii. 288, say that he was sequestered for his loyalty! See infra.

‡ P. 161. Add. M. 15670, 103. He was instituted 31st March, 1642, on the presentation of Sir John Lucas, on whose presentation he had been instituted to Milend, on 27th Sept. previously. Walker says he was sequestered at Milend, ii. 237, but he was still there in 1650. Laud. M. 459; see Birch, infra.

HORNCHURCH.—See Rawreth.

HORNDON ON THE HILL.—John Hurt. ‘The benefice of John Hurt, vicar of the parish church of Horndon on the Hill, in the county of Essex, is sequestered for that he is a common frequenter of taverns and ale-houses, and a common drunkard and gamester, a common swearer and curser, and hath been convicted before the justice of peace for six oaths at a time, and then swore by God he did not sweare, and hath a very evill report of uncleanness . . . and hath spoken barely of the Parliament, and expressed malignancy against the same; and taught his parishioners on fast days, in the afternoon, to follow their worldly occasions, and used himselfe then to spend that time in the ale-house.’ \*

HORNDON WEST.—See Gingrave, p. 231.

KELVEDON HATCH.—See Memorials.

KIRBY.—See Memorials.

LAINGDON CUM BASILDON.—William Haywood. He was also rector of St. Giles’ in the Fields, London, canon of the eleventh stall at Westminster, and held the prebend of Chamberlain Wood in the cathedral church of St. Paul’s. He had left his cure and joined the King at Oxford. †

LAMBOURNE.—Lodovick Weemes. He also held a prebend at Westminster, and Walker adds that he was incumbent of Gedney, in Lincolnshire. He was summoned before the House of Lords on the 23rd of March, 1643, but not appearing, the House taking this as a contempt, proceeded in the cause, and heard the proof of the witnesses. It was found that he had neglected his cure, and had said ‘that this Parliament was no Parliament, that most of the best and the wisest lords

\* The First Century, 46. The date of his institution does not appear. Newcourt also says of Hurt, that he was sequestered for his loyalty! ii. 543. Add. MSS. 15670, 95. See p. 409.

† Add. MSS. 15671, 189; Newcourt ii. 357; i. 613; Wood, Fasti. 57. The author of ‘Persecutio Undecima’ says that he was also imprisoned in the Compter,

Ely House, and the ships, 49. He had been one of Laud’s domestic chaplains, and was also chaplain in ordinary to the King. He published some sermons. He recovered his preferments at the restoration, and was buried at Westminster, July 17, 1662. Wood, Ath. Ox. ii. 324; *infra*.

were with the King, and both of the Houses were led by a few fanatical Lords and Commons.' For these misdemeanors the Lords adjudged 'that he should be sequestered from the profits of Lambourne, and from his officiating there during the pleasure of this House.' He was also attached for his contempt. Weemes afterwards appealed to the Committee for Plundered Ministers. The committee resolved (August 12, 1645), 'that the sequestration having been done by the Lords they cannot interfere.'\*

LAINGDON HILLS.—See Memorials.

LANGENHOE.—See Memorials.

ST. LAWRENCE.—Edward Turner. 'The benefice of *Edward Turner*, parson of the parish church of *St. Lawrence*, in the county of *Essex*, is sequestered, for that he is a common swearer and ale-house haunter, and strong to bear strong drink, and useth to sit four or six hours together tipling at taverns, sometimes whole days and nights tipling and drinking, and sometimes drunke, a common practiser of the late illegal innovations, and hath deserted his cure for the space of a yeare now last past.' †

LAVER MAGDALEN.—See Memorials.

LITTLEBURY.—Henry Tucker, vicar. ‡

MAUNDEN.—Samuel Southen. 'The benefice of *Samuel Southen*, vicar of the parish church of *Manudine*, in the county of *Essex*, is sequestered for that he is a common haunter of ale-houses and taverns, and often drunke upon the Lord's day, and is a common provoker of others to drinke excessively, rejoicing when he had made them drunke; and

\* Journal H. of L. vi., see also vii. 759; Journal H. of C. iii. 56—62; Add. MSS. 15669, 200, 263; Newc. i. 925; Walker ii. 91. He died before the restoration. MSS. extracts from Juxon's register, B. M.; Newc. ii. 360; Wood, Fast. ii. 46; infra.

† The First Century, 28. Add. MSS. 15669, Ap. 29, 1645. He was instituted 30th September, 1639, on the pre-

sentation of Charles I. Newc. ii. 373; see p. 429.

‡ Add. MSS. 15671, Oct. 1, 1647; Lansdowne, 459. Walker suggests that Christopher Green, the rector, was also sequestered, but I find no evidence of it, ii. 251. Tucker was instituted 21st April, 1629, on the presentation of William Green. Newc. ii. 394; infra.

is a common swearer and curser, and hath refused to deliver the Sacrament of the Lord's Supper to his parishioners that would not come to the rails to receive it, and useth to bow to the elements in the Sacrament, lifting them up and embracing them, and hath administered the Sacrament of the Lord's Supper in one kind only, and preached in maintenance thereof, and hath been a diligent practiser of the late innovation, and persuader of others thereunto; and hath frequently inveighed against painfull preachers and their hearers, comparing them to *pedlars and ballad singers that have much company, when rich merchants have but few*; and hath persecuted his parishioners even to excommunication, for going to heare sermons at other churches on the Lord's day afternoone, when they had none at home, and hath expressed great malignity against the Parliament, and is vehemently suspected of . . . . and hath been several times presented to the Ecclesiastical Court by the churchwardens and sidesmen for the same.' \*

MAPLESTED MAGNA. Edward Shepard. He also held the living in fee by purchase. Depositions were taken against him at Halsted, March 22, 1643, when two witnesses, who were the parish sextons, swore 'that while the rayles stood he ordinarily prayed at it, with his face to the east, bowing towards it before he came at it;' two, 'that he was not fitted for the ministry,' having a 'very bad utterance,' and being of 'weake memory;' two, that 'he said it was never a merry world since there was so much preaching, for now all hospitality and good fellowship was laid abed:' further saying 'that Mr. Brewer (a very diligent preacher upon all occasions), was a railer, and preached that which was false;' three, that 'catechizing the youth before the Sacrament, he taught there were seven sacraments, as, first, marriage—secondly, churching of women—thirdly, penance—fourthly, burials—fifthly, taking up of lands

\* The First Century, 48. Instituted 6th October, 1630. 'The name is written in records in these various ways, Manuden, Manewdon, Mangden,

Maghedana, Menghedana, Magellana, and is vulgarly called Mallendine.' Mor. ii. 619.



by a clover with a white rod stuck in it ;' three, that he taught that 'souls went to three places, some to heaven, some to hell, and some to a middle place, from which they might be resolved by prayer;' two, that 'when he read the vow and covenant on the Sabbath, as they remember, he took it not then but on a weeke day—he took it with some of his parishioners, with these limitations, 'so far as it was agreeable to the word of God and not contrary to the former protestation and oath of allegiance'—and also 'that on the Sabbath afore, William Laverick offering to take the vow and covenant after the reading of it, and desiring to subscribe his name, he would not suffer it to be done.' Further depositions were taken against him on the 8th of April, when one witness swore, 'that being churchwarden, Mr. Shepard would have him present his parishioners because they went to other churches, which this deponent refused to doe, telling him his people delighted not to heare him, because he made no application of his doctrine, and did not reprove sinners.' Mr. Shepard replied, 'he knew no whoremongers, drunkards, nor such like in his parish, and what should he do rayling in the pulpit;' two, that 'upon Parliament's first taking up arms, Mr. Shepard, divers Sabbaths in pulpit, dissuaded from enlistment, saying he knew not whether Parliament or King were for the truth;' one, 'that being asked why he discouraged enlistment, he said, shall I stand for Parliament when they stand not for me?' and one, that 'he told this deponent in private what the three previous witnesses had deposed to his saying in public.' 'Sixteen women of the parish,' also, 'some of good sort came to the committee to desire a godly minister, affirming Mr. Shepard altogether unfit to be a minister.'\*

MAPLESTEAD PARVA.—John Chamberlain. Depositions were taken against him April 9, 1644, when one witness gave evidence that, 'it was deposed on oath, before coroner's

\* Cole MSS. xxviii. 11, 12, 20, 21, 22; Lansdowne MSS. 459. One of the witnesses was Will. Harrington, of Walasses, for whom see Mor. ii. 279.

Shepherd was instituted 6th July, 1639, on the presentation of Thomas Shepherd. See *infra*.

inquest, that Mr. Chamberlain was in the ale-house from two in the afternoon till half an hour afore day next morning;’ another, that ‘he was a common frequenter of ale-houses in his parish, and six days in one week, and that the very next after the officers had reproved him, when they took him there;’ three, that ‘the officers finding him in an ale-house, and telling him they were sorry to see him in that place, he replied, doe the best you can, and then called the churchwarden knave;’ four, ‘that he was active in the late innovations about the railles;’ three, that ‘because his parishioners refused to pay for his licence he refused to preach, and only read homilies and the later service at the rails, with his face toward the east,’ and that, ‘to his sermon he prayed that the blood of the deputy of Ireland might not be required at their hands;’ two, that ‘he often left his parish a whole Sabbath without a supply;’ one, that ‘in preaching he misinterpreted the Scriptures, saying some part thereof was the very spirit of Samuel, which the witch of Endor raised;’ and one, that ‘he said he would read mass if paid.’\*

MASHBURY.—Robert Gray. †

MATCHING.—Robert Snell. He appears also to have held the vicarage of Mucking, as I find under date 13th July, 1643, an ordinance for ‘sequestering’ that vicarage ‘whereof Robert Snell is vicar.’ ‘The benefice of Robert Snell, vicar of *Maching*, in the county of *Essex*, is sequestered, for that he hath often refused to administer the Sacrament of the Lord’s Supper to such of his parish that refused to come to the railles to receive it, and there being a crucifix in the window, over the altar, he useth to bow towards it, and would not suffer it to be pulled down, notwithstanding the order of Parliament for it; and hath taught his people *that God hath now an altar, and that the table set altar-wise put him in mind of God to worship him the better*; and in administering the Sacrament, called one of his communicants *puppy*, for that, being left-handed, he put

\* Cole MSS. xxviii. p. 25, 26. He was established to the curacy in 1634. Newc. ii. 405; see *infra*.

† Add. MSS. 15671, Sept. 23, 1647. He survived the restoration, when he resigned. N. ii. 409.

forth that hand to receive the bread, and caused the churchwardens to present such as would not come up to the rails to receive there and kneele before them, and hath expressed great malignancy against the Parliament.\*

WEST MERSEA.—See Memorials.

MIDDLETON.—William Frost. Depositions were taken against him on the 5th of January, 1644, when two swore to his ‘having been active in setting up the rails, and forcing his parishioners to come there;’ three, to his ‘having read the Book of Sports, and thereupon the youth said they had liberty to play, and would;’ two, to his ‘being a tipler, and there having seen him so distempered with drink that he could not speak plaine, nor goe right in the street, about two or three years sithence,’ and that ‘in his distemper with drink, he came whooping and hollowing home at unreasonable times in the night, and this was before Michaelmas last;’ two, that ‘in one of his drinking fits at the Crowne, in Sudbury, he offered to forgive a woman divers debts which he pretended she ought (sic.) him, if she would give him a kisse;’ three, that ‘he was dangerously suspected of incontinency, as may appear from the following: . . . ;’ one, that ‘one Susan Ruggle told her that her mistress, Mr. Frost’s wife, fell out with her, threatening to turne her out of dores, but she sayd that if she did turn her out she would make her master (sic.) for ever shewing himselfe in the pulpit;’ two, that ‘upon a suit against him in the High Commission Court, for the crime of . . . , he was forced to find compurgators to sweare for him, who were, are (sic.) most of them either sequestered or run away;’ the evidence of three others is wholly unfit for publication, and one swore to his ‘having uttered treasonable speeches.’ Further depositions were taken against him on the 11th of May following, when one of the worst facts deposed to in January was confirmed by the personal evidence of the female whom it implicated. Additional depositions were also taken against him on the 17th of June following, when one witness deposed ‘to his improprieties;’

\* Jour. H. of Commons iii. 164; The Infituted May 16, 1608; *infra*. First Century, 6; Add. MSS. 15670, 392.

two, that 'preaching on the subject, on the Sabbath for taking the covenant, after many cautions about the danger of breach of vows, (he) so pressed upon us what protestations the King had made for defending the Protestant religion, (that) we were much disheartened from taking it, till Mr. Wall, one of the parish, did persuade us;' one, that 'on the day of Public Thanksgiving, Mr. Frost came to her house, then at Twinsted, . . . . ;' and two, that 'about the time that the King's army went first against the Scots,' he 'read a paper publicly in the church, which was to this effect—that though the Scots pleaded their coming was for the maintenance of the gospel and the liberty of the subject, yet the end of their coming was to take away our estates, and abuse our wives, and other words to that purpose.' And either in July or some time afterwards (for these 'additional depositions' are not dated in the transcript), one witness confirmed the evidence given as to his discouraging his people from taking the covenant; and another the charge of drunkenness at Sudbury, adding, that since that time also he had seen him 'so distempered that he could not go without leading, and that about September last he heard Mr. Frost ask Mrs. Frost, his wife, why she went not to church, and she said to him that he had better stay at home than come home with broken legs, as he did.'\*

MOUNTNESSING.—Humphrey Davies. 'The benefice of Humphrey Dawes (sic.), vicar of the parish church of Mount Nezing, in the county of Essex, is sequestered, for that he hath discouraged his parishioners from assisting the present defensive war, affirming *that they are damned, and are traitors to the King, that have lent money to the Parliament*; and that he hath read the Book of Sports, and encouraged his parishioners to prophane the Sabbath; and hath been often drunke, and came so drunke to church on the Lord's day, as he bad his people sing a chapter in the Hebrews for a psalme, not knowing what he did.' On the minutes of the Committee for Plundered Ministers, under date January 24, 1645, there is entry of a

\* Cole MSS. xxviii. 30, 42—44; Frost died before May, 1661. Newc. ii. Add. MSS. 15669, 30; 15671, 23. 419; see infra.

complaint made by Davies of being charged with a rent that ought to be paid by his successor. The Committee ordered that his grievances should be redressed.\*

MUCKING.—See Matching, p. 242.

MUNDON.—Thomas Staples. ‘The benefice of *Thomas Staple*, vicar of the parish church of *Munden*, in the county of *Essex*, is sequestered, for that he is a common frequenter of taverns and ale-houses, and a great drinker and companion with drunken, debauched, and malignant persons; and upon the 1st of June, in this instant year 1643, being the next day after the fast, invited to his house a riotous company to keepe a day of prophaneness by drinking of healths round about a joyn’d stoole, singing of prophane songs, with hollowing and roaring, and, at the same time, enforcing such as came to him upon other occasions to drinke healths about the stoole with him until they were drunke; and hath taught *that it is not for laymen to meddle with the Word, nor yet to search the Scripture*; and hath oft left his parishioners destitute of preaching on the Lord’s day, even within these twelve moneths, and when he hath been absent from them hath substituted in his room very drunken and debauched curates, and hath professed that if any of his parish that did not like of his course of life should be sicke and send for him to be reconciled to him, hee could not come at him though hee were to save his soule thereby; and hath taught *that children dying without baptisme are all damned, and if any infant that received the sacrament of baptisme should be damned, hee would be damned for him.*’ †

NASING.—See Memorials.

NAVESTOCK.—Samuel Fisher. ‡

NORTON COLD.—See Memorials.

NOTLEY BLACK.—See Memorials.

\* The First Century, 38. Add. MSS. 15670, 45. He was instituted 6th Sept., 1605, on the presentation of John, Lord Petre. Newcourt says that he was sequestered for his loyalty! ii. 430; see infra.

† The First Century, 45. Instituted

13th Dec., 1641, on the presentation of the Duke of Lancaster. Newcourt says he was sequestered for his loyalty! ii. 428; see infra.

‡ Mor. i. 184; Add. MSS. 15670, 443.

OCKENDON SOUTH.—See Memorials.

ONGAR HIGH.—See Memorials.

PANFIELD.—See Memorials.

PARNDON GREAT.—See Memorials.

PATTISWICK.—See Memorials.

PEBMARSH.—See Memorials.

PELDON.—See Memorials.

PENTLOE.—See Memorials.

PURLEIGH.—Laurence Washington. ‘The benefice of *Laurence Washington*, rector of *Purleigh*, in the county of *Essex*, is sequestered, for that he is a common frequenter of ale-houses, not only himselfe sitting daily tippling there, but also encouraging others in that beastly vice, and hath been often drunke, and hath said *that the Parliament have more Papists belonging to them in their armies, than the King had about him or in his army, and that the Parliament’s army did more hurt than the Cavaliers, and that they did none at all; and hath published them to be traitors that lend to or assift the Parliament.*’\*

RADWINTER.—See Memorials.

RAWRETH.—John Browning. The only evidence I have for this sequestration is Walker’s statement. Walker says that he was also sequestered from the vicarage of Hornchurch. The sequestration at Rawreth is partially confirmed by the appearance of the name of Warley in the classis, some months before the death of Browning. †

RAYNE PARVA.—See Memorials.

RETTENDEN.—See Memorials.

RIVENHALL.—See Memorials.

RODING ABBOTS.—See Memorials.

RODING HIGH.—John Duke. ‡

\* The First Century, 4. Instituted 14th March, 1632. Newcourt says he was sequestered for his loyalty! ii. 476; see *infra*.

† Browning, p. 152, 150; Warley; *infra*.

‡ Lansdowne MSS. 459. Duke died before 6th Feb., 1663. Newc. ii. 501. He does not appear to have recovered his living. Lansdowne MSS. 459; see also *infra*.

RODING WHITE.—See Memorials.

ROXWELL.—John South deserted his cure before his sequestration. See Writtle.

RUNWELL.—Simon Lynch. He was also the incumbent of Blackmore. He retained his curacy, and his family also had the fifths of Runwell to his death.\*

SALING MAGNA.—John Lake. Depositions were taken against him at Halfted, March 22, 1643, when three witnesses gave evidence as to ‘his urging the Book of Sports;’ four, to ‘his having refused the Sacrament to those of his parishioners that would not come to the rails, but gave it to a wandering pedlar that railed against Roundheads;’ three, to ‘his being a very common tipler, often drunke, so that sometimes he is not able to go home without leading, and that he hath not forborne tipling on Saturday night till next day it rung to church, and then he went home and preached;’ three, to ‘his being a common swearer;’ and four, to his ‘being notoriously vile in attempting . . . .’ Additional depositions were taken against him also at Halfted, on the 10th of April, 1644, when one witness swore, that ‘about three years since he saw Mr. Lake so drunke at Braintree Ffaire that he could not walk upright in the streets, and one goodwife Bigbone, now deceased, that had been his mayd servant, led him then away;’ another, that he saw him ‘at another time, about three and a half yeares since, so drunk at Braintree, on market day, where he was drinking till nine or ten at night, that he was not able to goe home alone, but this deponent was fayne to lead him, and yet he could not keep him upp, but he had a great many falls by the way, and coming out at the towne’s end, Mr. Lake called at the George for more beere, but he had drunken so much before that he was able to drinke but little of that, and as he was going homewards, he reeling, fell down amongst bufhes and rent his coate, and when this deponent did helpe

\* Add. MSS. 15670, 366; Cole MSS. xxviii. 80; see p. 254. He was instituted to Runwell 17th March, 1629, on the presentation of Simon Lynch. The date

of his successor’s appointment to Blackmore is 15th April, 1664. Newc. ii. 511, 65; see *infra*.

him up agayne, he swore by God he had rent his cassock ;' two, that 'formerly and within this half year, he caused or suffered drunkenness in his house, so as divers have gone from his house in drink, and so disguised as they could not speak or goe right, and that he hath kept company with other drunken company since . . . . ;' two, to 'his being a common swearer ;' one gave evidence that . . . . . ; and six, that 'they have seen no evidence of the reformation or repentance he pretends, and that he is not gifted either for preaching or praying.'\*

SANDFORD PARVA.—Jegon Webfster. †

SANDON.—See Memorials.

SHEERING.—See Memorials.

SHENFIELD.—See Memorials.

SOUTH CHURCH.—See Memorials.

SOUTHMINSTER.—Edward Jeffrey. Walker says that he was also imprisoned. ‡

SPRINGFIELD BOSWELL.—See Memorials.

SPRINGFIELD RICHARD.—Robert Tourney. ¶

STAMBOURNE.—See Memorials.

STAMFORD RIVERS.—See Memorials.

STAMBRIDGE MAGNA.—There was a sequestration here, but I have not been able to discover the name of the rector. §

STANWAY.—Samuel Baldock. He was summoned for contempt for resisting the sequestration. ¶¶

STAPLEFORD TAWNEY.—See Memorials.

\* Cole MSS. xxviii. 14, 15, 55, 56.

† Lansdowne MSS. 459. He was instituted 16th May, 1640. Newc. ii. 516; see *infra*.

‡ Add. MSS. 15671, 30; Walker ii. 57; see *infra*.

¶ Add. MSS., June 3, 1645, 15669, 164, 230, 254; 15670, 215; 15671, 14. He was restored, and died before 25th Aug., 1661. N. ii. 539. If Newcourt be right in identifying him with the Rector of South Farnbridge in 1660.

Tourney was appointed to that living by the Committee, the year after his sequestration at Springfield; see *infra*.

§ Lansdowne MSS. 459; see *infra*.

¶¶ Add. MSS. 15669, 393; 15670, 189, 210, 297. He was instituted 21st Oct., 1630. He had also held the rectory of Greensted, Colchester, up to 1638, when he was chaplain to the Earl of Dorchester. Baldock recovered Stanway at the restoration, and died before 28th May, 1668. Newc. ii. 554, 287.



STEBBING.—See Memorials.

STEEPLE?—Richard Nettles? \*

STISTED.—See Memorials.

STOCK.—See Memorials.

TAKELY.—Thomas Heard. ‘The benefice of *Thomas Heard*, vicar of the parish of *West Tukely* (sic.), in the county of Essex, is sequestered, for that he is a common drunkard and companion of drunkards, and hath been so drunke that he hath tumbled into ditches and mire, and hath been oft drunke since he was complained of in Parliament, and in one of his drunken fits called for a fire to be made, and would he could burne his wife and children in it; and refused to deliver the Sacrament to his parishioners for not kneeling near unto it within his reach; and when the former Parliament broke up, said boastingly, *that he hoped to live to see all the Puritans hanged.*’ †

TAY PARVA.—Erasmus Laud. ‘The benefice of *Erasmus Laud*, rector of the parish church of *Little Tey*, in the county of Essex, is sequestered, for that he is a common drunkard, even on the Lord’s day, thereby disabling himself from officiating his cure, and sitting drinking late on a Saturday night was demanded who should preach on the next day, answered, *Let the Devill preach*, give me another cup of sacke; and is a common swearer, and hath used frequent superstitious cringings to the altar, and seldome preacheth to the parishioners, not above once in five or six weekes, before the Parliament, and divers times through his neglect his church doors have been shut up all day on the Lord’s days and fast days, and at those times set his servants to worke, and did work himself with them.’ ‡

THAXTED.—See Memorials.

\* Lands. MSS. 459; see infra.

† The First Century, p. 49. In Newcourt he appears as Timothy. He was instituted 20th March, 1629, on the presentation of Laud. He is said to have been ‘ejected by the rebels.’ N. ii. 569; infra.

‡ The First Century, 31. Instituted on the presentation of Laud, 2nd May, 1631. N. ii. 574. He was a sufferer in the disturbances of 1642. Mer. Rust. ii. 12. But he received compensation.

THEYDON BOYS.—William Joy. My sole authority for this is Walker's statement that a minister of the name was sequestered somewhere in the county, and the only one I can find in Newcourt is at Theydon.\*

THEYDON GARSONS.—Nicholas Wright. 'The benefice of Nicholas Wright, rector of the parish church of Theydon Garnon, is sequestered, for that he hath not preached above twice or thrice a yeare to his parishioners, and yet hath presented divers of them and put them to great charges in the ecclesiastical courts for going to heare sermons in other churches when they had none at home, and brought also such ministers as they heard so preach into trouble; and hath procured the communion table to be set altar-wise, with steps to it and railes about it, and constantly bowed towards it at his coming in and going out of church, refusing to administer the Sacrament to divers of his parishioners, without any cause other than his own wilfulnesse, and read the Book for Sports on the Lord's day in his said church, and preached to maintain the lawfulness of it, by means whereof the Lord's day hath ever since been much prophaned by foot-ball playing and other ungodly practises; and hath deserted his said cure ever since Palme Sunday last, and betaken himselfe to the army of the cavaliers, and is in actuall war against the Parliament and the kingdome; and hath brought, and continued long under him for his curate, a drunken, lewd, and scandalous person, that hath been indicted and found guilty at the sessions for a common drunkard.' †

THORPE.—Thomas Darnell. 'The benefice of Thomas Darnell, vicar of the church of *Thorpe*, in the county of *Essex*, is sequestered, for that he is an usuall prophaner of the Lord's day by sports and playes, and by making cleane his cow-house and out-houses, and other like servile works, and read the Book of Sports on the Lord's day in the church, with approbation

\* See *infra*; Walker ii. 281; N. ii. 583.

† The First Century, 18. Add. MSS. 15669, March 1, 1644; *ib.* 201, 246, 260. He died before the restoration.

Newc. ii. 58. Some disputes arose between him and his successor about the fifts, which were ultimately settled by the Committee for Plundered Ministers

thereof, and is a common swearer and curser, and a notorious drunkard and ale-house haunter, even upon the fast dayes, and is a common gamester at unlawfull games; and hath been convicted of incontineny and adultery before Doctor Warren and others, justices of peace, and began suites at law in an action of slander for the same, but durst never proceed therein; and hath preached *that he that would not conforme to his Prince in any religion ought to be burnt*, and was a constant practiser of the late innovations, and put such of the parish from the Sacrament of the Lord's Supper as would not come to receive it at the railles; and hath expressed great malignancy against the Parliament.' The sequestration was confirmed September 13, 1645.\*

THORRINGTON.—There would seem to have been a sequestration here. If so it would have been Thomas Fothergill, intituted 17th October, 1643, and the reason seems to have been that he had forsaken his cure. †

TOLLESBURY.—Peter Allent. 'The benefice of Peter Allen (sic.), vicar of the parish church of Tolsbury, in the county of Essex, is sequestered, for that he hath . . . ; and while the railles were standing about the communion table, he refused to administer the Sacrament to such as would not come to them; and hath been very negligent of his cure, absenting himselfe without any care taken for supply thereof a month together, whereby the bodies of the dead have been left unburied severall daies; and hath expressed great malignancy against the Parliament.' There are entries of a dispute between him and his successor on the minutes of the Committee for Plundered Ministers, which was ultimately referred to the County Committee for adjudication. ‡

TOLLESHUNT DARCY.—John Hayle. There is an entry in the minutes of the Committee for Plundered Ministers that

\* The First Century, p. 29. Add. MSS. 15669. Feb. 6, 1644; see also 201, 226, 316, 323. *Infra*.

† Add. MSS. 15669. Feb. 15, April 19, 1644; *infra*.

‡ The First Century. Add. MSS. 15669, 297, 554. He was intituted 27th Nov., 1616. Newc. ii. 612; see *infra*.

John Hayle having deserted the cure, the living is sequestered. This entry is dated May 3, 1645.\*

TOLLESHUNT MAJOR.—See Memorials.

TOTHAM MAGNA.—Ambrose Westrop. ‘The benefice of *Ambrose Westrop*, vicar of the parish church of *Much Totham*, in the countie of *Essex*, is sequestered, for that he doth commonly prophane the ordinance of preaching by mentioning in the pulpit matters . . . . . to stir up his people to laughter; and hath taught in his sermons . . . . . and speaking against such as pleased him not in paying their tithes, in the pulpit he turned towards his brother-in-law, then in the church, and said, *you, brother Blockhead, will pay no tithe bushes neither*; and, being angry with one whose name was *Kent*, he said then in the pulpit, *they say the devill is in Harwich, but I am sure he is in Kent*; and speaking of the parable of those that made excuses for not coming to the marriage, he observed . . . . . and, at another time, told a story in the pulpit of two severall women . . . . . and being a suitor to one Miftris Ellen Pratt, a widow, he did write upon a piece of paper these words: *Bonny Nell, I love thee well*, and did pin it upon his cloake, and wore it up and down a market towne, which woman refusing him, he did for five or six weeks afterwards utter little or nothing else, in the pulpit, but invectives against women; and being suitor to another woman, who failed to come to dinner upon invitation to his house, he immediately roade to her house, and desiring to speake with her, she coming to the doore, he pulled off her head-geere, and rode away with it, and many other like passages fell from him in his preaching, and were proved against him.’ †

ULTING.—William Hull. Depositions were taken against him 15th June, 1644, when one witness swore, that ‘on

\* MSS. 15669; see *infra*.

† The First Century, 50. The omitted passages are offensive in the last degree. He was instituted 29th Nov., 1616.

Newc. ii. 610. He died before 19th Nov., 1646. Journal House of Lords. viii. 571; see *infra*.

Michaelmas day last, Hull came to his house so distempered with beere that he staggered and reeled, so that he was like to fall into the fire, and after he had taken a pipe of tobacco he went . . . . . and fell asleep all the while this deponent was at supper, and so he left him there when he went to bedd, and found him in the house the next morning;’ another, that on ‘the same day he saw Mr. Hull at . . . . going toward the house of the first witness, reeling and staggering in the street;’ another, that ‘about a year and a half since Mr. Hull came to his house much distempered with drinke, and tumbled down when he came into his house, and that he doth too often frequent ale-houses.’ He also deposed that ‘the said Mr. Hull told him when the Parliament officers came to Sir H. Mildemay Monson’s house for his armes, that they were none but a company of rogues and rascalls;’ two, that ‘Mr. Hull doth ordinarily frequent ale-houses;’ that they have ‘seen him divers times distempered with beere;’ that ‘he doth constantly go from Maulden either very late on Saturday night or on Sabbath morning to his own parish of Oulting;’ and one, that he was ‘a common swearer.’ Mr. Hull ‘did openly, before the whole Committee, confess to not taking the covenant.’\*

UPMINSTER.—See Memorials.

WEALD SOUTH.—See Memorials.

WETHERSFIELD.—See Memorials.

WICKFORD.—Cornelius Gray. The following entry is in the minutes of the Committee for Plundered Ministers, under date August 20, 1645: ‘Ordered that the rectory be forthwith sequestered from Cornelius Gray, for that he hath adhered to the forces raised against the Parliament, and was taken and now continues prisoner.’ And on the 23rd of July, 1647, the House of Lords issued an order for institution to that living, from which it appears Gray had died before that date. †

\* Cole MSS. xxviii. 40, 41. He recovered his living before 1650, as he is then returned thus, ‘He doth not neglect his cure, but is not a godly minister.’ Lansdowne MSS. 459. He survived the

restoration, and died before 25th March 1669. Newc. ii. 617; see *infra*.

† Add. MSS. 15669, 294. Journal House of Lords ix. 348. He was instituted 10th Sept., 1635, on the presentation

WICKHAM ST. PAUL'S.—See Memorials.

WILLINGDALE DOE.—Gilbert Watts. There is an entry in the minutes of the Committee for Plundered Ministers, under date August 11, 1647, to the effect that his case was to have a second hearing.\*

WIMBISH.—See Debden, p. 228.

WITHAM.—See Memorials.

WOODHAM FERRERS.—See Memorials.

WRITTLE.—John South. † See Roxwell, p. 247.

YELDAM PARVA.—See Memorials.

of Thomas Arnold. Gray died before 23rd July, 1647. Jour. House of Lords ix. 348. Newcourt gives the succession of rectors in accordance with the MSS. and the Journals, ii. 656. Walker, ii. 329, says that Robert Perceval was sequestered, but he was not instituted until after the death of Gray's successor. MSS. extracts from Juxon's Register. Harl. 6100, 186. B. M. Newc. ii. 656; see *infra*.

\* Add. MSS. 15671, 132. He was of Lincoln College, Oxford. He was one of between forty and fifty persons who were created D.D. at Oxford, in 1642. Wood ii. 30. He died in 1657; having published a translation, into English, of Bacon's 'De Augmentis Scientiarum.'

Lond. 1633. Oxon. 1640; and leaving behind him a translation also of Davila's History of the Civil Wars in France, and other MSS. Wood, Ath. Ox. ii. 213; see *infra*.

† Lansdowne MSS. 459. He was of New College, Oxford, and professor of Greek in that University. He recovered his living at the restoration. In 1666 he became chauntor of Salisbury. He died in August, 1672, and was buried at Writtle. Wood, Fast. ii. 199. The Rev. J. E. Sewell, B.D., the present Warden of New College, Oxford, kindly informs me that he was presented to Writtle by his college in Feb., 1624. He was sequestered after his desertion of his livings. Lansdowne MSS. 459; see *infra*.

APPENDIX TO CHAP. VII. No. 2.

*The First Classis, called Braintree, with the Liberty of  
Havering and Chafford Classis.*

BRAINTREE HUNDRED.	MINISTERS.	ELDERS.
WEST HAM. *	M. Richard Allen,	Robert Smith, Esq. M. John Dickins.
EAST HAM. †	M. Slaughter,	Sir H. Holcroft, Knt. M. Thos. Muskett.
WALTHAMSTOW. ‡	M. Lee,	M. William Miller.
WANSTED. §	M. Humphrey Maidison,	Sir H. Mildmay.

\* Allen, Memorials. Robert Smith, of Upton, created Baronet in 1655. Mor. i. 14.

† Slater? Sir H. Holcroft, of Greenstead. Morant i. 15; Memorials.

‡ Lee. p. 206. His successor was John Wood, of whom the return in 1650 is, that 'he had been put in by the Committee for Plundered Ministers, but he is now questioned for his abilities, and certain articles are exhibited against him to the committee, and he is disliked by the greater part of the inhabitants, who will not come to church to hear him, whereby there is a great distraction in the parish.' Lansdowne MSS. 459. Lyson's Environs i. 708. Thomas Cartwright became Vicar in 1659, and resigned it before 23rd Nov., 1660, for the better living of Barking. Newcourt says that he was Vicar of Waltham in 1649, but see *infra*. In 1686 he was consecrated Bishop of Chester. He was one of the Non-jurors, and fled to France to James II. at the revolution. He died in Dublin, April

15, 1689. Newcourt i. 218. There is a long account of him, Wood Ath. ii. 329, and 1173. Fasti. ii. 98, 103. His successor conformed.

§ Maddison (sic) in Newc. ii. 639, was Rector in 1641. He entered the Protestation in the register and signed it, together with William Brereton, probably Sir William, the Parliamentary General, Henry Herbert, Thomas Mildmay, Henry Mildmay, Richard Boothby, William Boothby, James Cawbell, and thirty others. Lyson's Environs i. 723. Maddison is returned in 1650 as an able godly preacher. Lands. 459. He died before 11th Dec., 1660; when he was succeeded by Thomas Harrison, who conformed. Richard Boothby was of Carew Hall. Mor. i. 31. Sir Henry Mildmay. 141. John Saltmarsh, who died at Ilford, was buried at Wansted, Dec. 15, 1647. Lyson's i. 722. For a full account of this remarkable man, and his remarkable death, Wood, Ath. Ox. ii. 287—289, also Brooks' Lives iii. 30.

BRAINTREE HUNDRED.	MINISTERS.	ELDERS.
HORNCHURCH. *	M. John Hoffman,	T. Witheringe, Esq. Carew H. Mildmay.
ROMFORD. †	M. John Morse,	Joachim Matthews, Esq. M. John Fenninge. M. Wm. Cummins. M. John Dodson.
HAVERING. ‡	M. Nehemiah Dod,	Sir Thos. Cheke, Knt. M. Edw. Pickering. M. Tho. Prestone.
LAYTON.		Sir William Hicks.

\* Hofman. A German that fled into England upon the first taking of Heidelberg. Dr. Henry Sampson's Diary. Ayscough MSS. 446—7, where there is an anecdote of him and Bradshaw. Witheringe is buried in Hornchurch. He died in 1655; and is said in his Epitaph to have been 'Chiefe Postmaster of Greate Britain.' Mor. i. 69. Carew Harvey Mildmay was of Marks. He was the nephew of Sir Gawin Harvey, and the son of William Mildmay, of Springfield Barnes. Mor. i. 68; ii. 9; infra.

† There is the following entry in the parish register of burials, under date 1615, June 5: 'James Morse, son of John Morse, Minister of the Word.' Notes and Queries, Aug. 3, 1862. In Sept., 1646, £50 was allowed for Mosse's better maintenance out of the rectory of West Ham. S. P. O. Dom. Ser. Interregnum CCD. xxxvi. 261. Mosse was buried Jan. 31, 1648. Samuel Autfin was minister in 1648. The return in 1650 is: 'Mr. Pierce, an able preaching minister.' Lansdowne 459. Dec. 11, 1659. Edward Vaughan was minister. His name appears in the register as late as Jan. 12, 1662. N. and Q. ib. Matthews was of Gobions. He was a native of the neighbourhood, and in early life was under clerk to Sir

Thomas Mewtys, clerk of the Privy Council. He married the daughter of Sir Thomas Wolfenholme, Baronet, of Forty Hill, Enfield. He was now a Colonel in the Army. He was member for Malden. He died in 1658. Mor. i. 63. Wood Fasti. ii. 97; see also Lyson's Collections; Add. MSS. 9456, 181.

‡ Havering. See Doddinghurst. Dod probably succeeded John Petchie (N. & Q.) Aug. 30, 1662, but could not have continued there long, as the minister in 1648 was John Wheatley. Infra. A. Mr. Dalton was minister in 1650. 'An able preaching minister.' Lands. MSS. 459. A Mr. Laykill was curate in 1662. He then conformed. Visitation book. Under date of Aug. 12, 1646, I find the following entry in the committee book, Inter. reg. cclxxxvi. 289, 290: '£50 was ordered to be paid out of the rectory of West Ham to such godly and orthodox divine as shall be from time to time settled in the chapel of Havering, annexed to Hornchurch.' Sir Thos. Cheke, pp. 141, 184, 189.

|| Layton; infra. Sir William Hicks, eldest son of Sir Michael Hicks, secretary to Cecil, Lord Burleigh; see p. 72. He was created a baronet July 21, 1619. He



BRAINTREE HUNDRED.	MINISTERS.	ELDERS.
BARKING. *		M. Thos. Lake.
ILFORD PARVA. †		
DAGENHAM. ‡		
WOODFORD.		

CHAFFORD HUNDRED.	MINISTERS.	ELDERS.
CHILDERDITCH. §	M. Dan. Duckfield, Nic. Thresher.	
NORTH OCKENDON ¶	M. Jackson.	
WARLEY M. **	M. Ed. Foord (sic.), Isaac Paine.	Thos. Prentice.

was Lieutenant of the Forest of Waltham, and one of the Deputy Lieutenants of the county. He suffered much in the cause of Charles I. Sir William was seated at Rokholt, and died in Oct., 1680. He is buried in the old chancel of the church. He is frequently mentioned in Pepys' Diary; see also Diary of John Evelyn i. 315, 332, ed. 1850.

\* Barking. Memorials.

† The rector of Ilford Parva was Humphrey Richards, inst. 8th March, 1639. N. ii. 347. He is described in 1650 as an 'able preaching minister.' Lands. MSS. 459. Richards was buried at Ilford Sept. 11, 1654. Notes and Queries, Oct. 11, 1862. At Ilford Magna John Wells was appointed to preach Nov. 10, 1646. S. P. O. Dom. Ser. Inter. cclxxxvi. 334, infra. And Jan. 22, 1647, one Sharpe appeared to a summons before the Committee for Plundered Ministers, but no prosecutor appearing, the case was dismissed. Add. MSS. 15671, 78. The minister of Ilford Parva, at the restoration, was Henry Osbaston. He conformed. Osbaston was instituted to Stapleford Abbots, 13th Nov., 1662.

‡ Dagenham, pp. 205, 228. The successor of Charles True was one Coleman, whose name occurs as late as July 4, 1646. In 1648 John Bowyer (333) appears as minister, p. 205. He is still there in 1650,

'an able, godly preaching minister.' Lands. MSS. 459. The Rev. S. Farmer kindly informs me that Bowyer was buried by the communion table Oct. 15, 1650; and also that he was succeeded by Jonathan Lloyd, who died Nov. 18, 1654. The vicar, at the restoration, was Frederick Tilney, who conformed. N. ii. 203.

|| The rector was William Isaacson, inst. 16th Nov., 1619. The Rev. W. B. Philips obliges me with the information that he was succeeded by his son, Richard Isaacson, who died in Nov., 1653. Isaacson by Zechariah Caudrey, and Caudrey by Will. Master, in Feb., 1660. Isaacson is described, in 1650, as an 'able, painful, godly minister.' Lands. MSS. 459; Lyson's Environs ii. 744. Caudrey was probably one of several sons of Robert Caudrey, of whom see Strype, Aylmer 84—97; Annals i. 262; and the brother of Daniel Caudrey. Continuation, p. 489. Master conformed. N. ii. 600,

§ P. 156 and Memorials.

¶ William Jackson, inst. 26th April, 1629. He is returned, in 1650, as 'a learned divine, constantly performing the cure.' Lands. MSS. 459. His successor seems to have been Edward Herbert, who conformed. N. ii. 447.

\*\* The Rev. Dr. Robinson kindly informs me that Ford became Rector in

CHAFFORD HUNDRED.	MINISTERS.	ELDERS.
CRANHAM. *	M. Robert Watson,	Ralph Jocelin. John Graunt.
STIFFORD. †	M. Latham (sic.),	Js. Silverlocke, Esq. John Sands.
UPMINSTER. ‡		Roger Tanner. Ric. Gooday.
SOUTH WEALD.	M. Nic. Folking- ham (sic.),	M. Thos. Latham.  Rob. Smith. John Skelton. John Wright.
AVETHLEY. § (sic.)		
GRAY THURROCKE. ¶		
RAINHAM. **		

1637, and died July 10, 1659, when he was succeeded by George Weldon, a Fellow of King's. Ford is described in 1650 as an 'able learned minister.' Lands. 459. Weldon conformed. N. ii. 641.

\* Memorials.

† Daniel Latham (sic) was instituted 7th May, 1645. N. ii, 561. He is returned in 1650 as a very able and constant preaching minister. Lands. MSS. 459. The Rev. W. Palin kindly informs me that Latham ceased to be Rector early in 1653, when he was succeeded by Jeremiah Potkin, who conformed at the reformation. Silverlocke is thus described in the tablet, erected to the memory of his wife Anne:— 'Marmore non opus est illi, sua facta loquuntur | Si desit tumulus, nomine notus erit | Nil restat nobis faciendum namque sepulchrum | Durans dum vixit condidit ipse sibi.' Lyson's Collections. Add. MSS. 9458. There are also several inscriptions to the memory of the Lathams in these Collections.

‡ Memorials.

|| Memorials. Latham was probably the son of Thomas Latham, of Stifford.

Morant i. 97. Wright was of the Moat House, which was then called Brook Hall. He was possessed of both the Ropers. Mor. i. 121.

§ The vicar was William Ayscough, admitted 6th Aug., 1641, on the presentation of Juxon. In Nov., 1646, £15 was ordered to be paid for the 'increase of the maintenance of the minister out of the rectorial tithes of East Tilbury, which had recently been sequestered from Daniel Deligne,' the lay impropiator. S.P.O. Dom. Ser. Int. cclxxxvi. 249. In 1650, Ayscough is returned 'as a preaching minister.' Lands. MSS. 459. He seems to have been succeeded by John Stone, who conformed.

¶ The vicar, in 1650, was Daniel Jones, who is returned as 'negligent of his cure and of a bad life.' Lands. MSS. 459.

\*\* The vicar was Thomas Ridsen, according to Newcourt ii. 481, but the Lands. MSS. speaks of him as 'an able, preaching minister, he constantly performs the cure,' and adds 'no vicar.' Ridsen conformed, and was rewarded with the rectory of All-Hallow', Bread Street, on the ejection of Lazarus Secman. N. i. 246.

CHAFFORD HUNDRED.  
 WARLEY PARVA. \*  
 WENNINGTON. †  
 WEST THURROCK. †

MINISTERS.

ELDERS.

*The Second Classis, called Barstable Classis.*

BARSTABLE HUNDRED.  
 GINGRAVE. ||

MINISTERS.

ELDERS.

BURSTED MAGNA. § M. Sam. Bridge,

Lieut.-Col. Farre.  
 M. Lagdon.  
 Fra. Brogg.  
 Samuel Wayt.  
 M. Smeath.  
 Edw. Humphrey.  
 Rob. Nicolson.  
 William Hall, sen.  
 Walter Merrick.  
 John Ridley.

SHENVILL (sic). ¶

\* Memorials.

† John Ellborough, Ridsen's predecessor at Rainham, 22nd Jan., 1642. In 1642 he is returned as an 'able minister, preaching constantly.' Lands. MSS. 459. He seems to have been succeeded by Will. Asque, who conformed. N. ii. 651.

‡ Thomas Swinnerton, inst. 27th Oct., 1643. In May, 1646, there is an order for '£40 to be paid out of Dagenham, sequestered from John Fanshawe, for the maintenance of Swinnerton. S.P.O. Dom. Ser. Int. cclxxxvi. 53; Fanshawe, Mor. i. 10. In 1650 he is returned as 'a godly preaching minister.' Lands. MSS. 459.

|| P. 231. Richard Babbington, 9th Oct., 1643. N. ii. 282. The return made of him in 1650, is by order from the Committee for Plundered Ministers, 'an able, godly preaching minister.' Lands. MSS. 459. John Willis was admitted here by the Commissioners for approbation of Public Preachers, Aug. 12, 1656, and in Sept. also to that of

West Hornden. N. ib. Willis conformed. Farre held the manor of West House, Great Burghsted; and Buckwyns, Butsbury; and Abbot's Hall, Standford le Hope. Mor. i. 197. There is published of his 'A Speech spoken to the Earl of Warwick, in behalf of the whole county of Essex.' Lond., 8vo., 1642.

§ Bridge, infra. Inst. 5th Jan., 1641. He was of Emmanuel Coll., Cambridge, where he matriculated July 9, 1627. Baker MSS. Notes to Calamy. In 1650 he is returned 'as an able and faithful minister.' Lands. MSS., 459. He died before 21st Feb., 1661. MSS. Ext. from Juxon's Register, Harl. B.M. Calamy erroneously names him among the ejected ministers. Account 307. Wayt, probably one of the Gaines family. Mor. i. 107. In the next generation Sir W. Humphreys, Knt., purchased the manor of Malmaynes, Barking. Mor. i. 4. Sir Philip Hall, of Upton, was sheriff of Essex, in 1727. Mor. i. 63.

¶ Memorials.

BARNSTABLE HUNDRED.	MINISTERS.	ELDERS.
WEST HORNDON.*		
HORNDON SUPER MONTEM.†	M. Moyse,	Tho. Caldwell.
		John Ashen.
HUTTON.‡		Tho. Amatt.
		Rich. Petchie.
		Rich. Amatt.
LAYNDON HILL.	Ben. Wennington,	M. Reeve.
EAST HORNDON. §	M. Edmund Cliffe,	Henry Green.
		Geo. Walton, Esq.
BURSTED PARVA. ¶		
BURES GIFFORD.**	M. Clark.	

\* P. 238. Rich. Car(di)nal, 9th Oct., 1643. One of the Bromley family? pp. 56, 124. He is returned in 1650, as 'a godly, able minister.' Lands. MSS. 459. John Willis succeeded 23rd Sept., 1656. Newc. identifies him with Willis, of Gingrave, but the law against pluralists would surely have been observed by the Commissioners who inducted him.

† P. 238. The return in 1650 is 'William Adams, an able preaching minister, is vicar.' Lands. MSS. 459. John Davis probably succeeded, and Simon Gale; Davis Gale conformed. N. ii. 343. A Daniel Caldwell died 1634, possessed of Thomas Higbed's (34) messuage. Mor. i. 219.

‡ Infra. 6th Feb., 1646, 'ordered that Dr. Aylett, or his lawful deputy, are hereby authorised and required to give institution and induction to Walter Tayler, clerk, M.A., to the rectory of Hutton, county of Essex, void by the death of the late incumbent . . . said Mr. Tayler taking the national league and covenant, and producing his presentation thereunto, under the great seal of England.' Jour. H. of Lords viii. 711. Tayler was still at Hutton in 1650. 'An able and godly minister.' Lands. MSS. 459. He seems to have been succeeded by Richard Goltie,

who conformed. MSS. addition to one of the copies of the 'Classis' in the British Museum. Newcourt ii. 344.

|| P. 239. Wennington was previously of Great Bursted, where he preceded Sam. Bridge. A Henry Crewe had been recommended to the Assembly as Pindar's successor, but he was not accepted. Add. MSS. 15670. Wennington did not remain there long, as in the Lands. MSS. 459, the parish is returned as having 'no minister, and that Mr. Pindar has returned.'

§ Cliffe was still here in 1648, when his name is given as Edward. Infra. He is returned in 1650 'as a preaching minister.' Lands. MSS. 459. His successor seems to have been John Browne, who conformed. N. ii. 341. Walton was one of the old Essex family of that name. Mor. i. 346.

¶ P. 220. The minister in 1650 was John Pease, 'an able, godly preaching minister.' Lands. MSS. 459. It would seem that Pease conformed at the restoration. Newc. ii. 118.

\*\* Edward Clark succeeded to the rectory on the death of Henry Palmer, who was buried, the Rev. W. W. Tireman informs me, March 26, 1640. He also obliges me with copies of the register of

BRAINTREE HUNDRED.

MINISTERS.

ELDERS.

MUCKING. \*

CHURRINGHAM. †

RAMSDEN BELL. ‡

BASSEDON. ¶

SOUTH BENFLEET. §

BRODPHAM. ¶

STANDFORD LE HOPE. \*\*

DUNTON WAYLETT. ††

John Webb.

John Collins.

the baptisms of two of Clark's children. Clark is returned in 1650 as 'an able, preaching minister.' Lands. MSS. 459. He conformed, and was re-instituted 'ad corroborandum titulum.' MSS. Extracts from Juxon's register, Harl. MSS. 6100, p. 186. See also S.P.O. Dom. Ser. Charles II. lxxxii. 99. This explains the entry in Newcourt ii. 102, from which it would appear that there were two Edward Clarkes, rectors of Bures Gifford in succession.

\* P. 245. The vicar was Thos. Ellen, who is returned in the Lands. MSS. as Thomas Allen, 'an able, godly minister.' He conformed at the restoration, resigned Mucking, and became rector of Little Waltham. See *infra*.

† P. 228. The rector was Jonathan Hoyle. Add. MSS. 15669. Hoyle is returned, in 1650, as 'a godly minister.' Lands. 459. I am kindly informed, on the authority of the parish registers, by the Rev. S. S. Greatheed, that 'he was succeeded on the 25th March, 1658, by Samuel Jones, who held the rectory for less than twelve months, as he was buried Feb. 14, 1659. The next rector was John Cacot.' Cacot conformed.

‡ P. 158.

¶ P. 238. James Moore was rector in July, 1647. Add. MSS. 15671, 159. He was still there in 1650, 'an able and laborious preacher,' at which date one

Gale preached at 'Bassildon,' by his appointment. Lands. MSS. 459.

§ The return in 1650 is 'Robert Sparkes, an able minister, approved of by the parishioners.' Henry Greenwood became vicar in Feb., 1660. He died before Feb., 1662. His successor conformed.

¶ pp. 100, 158. Hewitt was succeeded by Will. Hawkesbey, who conformed. N. ii. 107.

\*\* Probably John Richardson. Inst. 11th Feb., 1628. N. ii. 549. In 1650, Caleb Wood, 'an able preaching minister, but is reputed a constant frequenter of ale-houses.' Lands. 459. Thos. Aleyn, who also held the living of Chadwell, became rector in 1660. He conformed. N. ii. 549, 125.

†† P. 230. April 12, 1645. One James. Add. MSS. 15669. He was succeeded by William How. Lands. MSS. 459. How by Edward Larkin, a fellow of King's College, Cambridge, who removed to the rectory of Limpfield, in Surrey, his native parish, in 1665. Larkin is spoken of by Wood, Ath. Ox. ii. 471, and was the author of 'Speculum Patrum,' Lond., 1650. He was succeeded by John Holroyd, who was also a fellow of King's. Cole MSS. xv. 162. Holroyd was succeeded by Chris. Chalfont, who conformed. N. ii. 231.

BRAINTREE HUNDRED.

MINISTERS.

ELOERS.

THUNDERSLEY.\*

DOWNHAM. †

DODDINGHURST. ‡

EAST TILBURY. ||

FOBBING. §

NORTH BENFLETE. ¶

ORSETT.\*\*

\* Jeffrey Prestney. Inst. 2nd May, 1646. N. ii. 587; J. H. of Lords viii. 291. The return in 1660 is, 'no settled minister since Midsummer last.' Lands. MSS. 459. William Rogers was the minister at the restoration. He conformed. N. ib.

† Thomas Redrich. Instituted 1st Sept., 1637. 'An able, godly minister.' Lands. MSS. 459. He conformed. N. ii. 221.

‡ Nehemiah Dodd, p. 256. Inst. 11th June, 1646. N. ii. 223. He removed to Havering about 1648. The Rev. W. Marbey kindly informs me that the name of his successor was Hicks. Hicks was succeeded by Nehemiah Rogers, p. 156. Francis Denham, who succeeded, conformed. Newc.

|| James Huddlestone, 17th Oct., 1630. In 1650 he is returned 'as an able, godly, preaching minister.' Lands. MSS. 459. Samuel Cattleton became vicar in June, 1661. N. ii. 597. He conformed. MS. Visitation Book of the Archdeaconry.

§ P. 230. Johnson's successor was Rich. Searle, May 13, 1645. By the 20th of January following, Searle was dead. On the petition of the parishioners Joseph Pease was appointed in March. Pease dying before April 25, 1646, Francis Scott was appointed at that date to the vacancy. Add. MSS. 15669, 15670, 12, 91, 147, 176, 177. Scott was there in 1648, *infra*. He is returned in 1650 as 'an able preacher.'

The Rev. W. S. Thomson informs me that Scott was buried at Fobbing, Nov. 23, 1653. His successor I have not been able to ascertain. John Pell became rector in June, 1661.

¶ Geo. Bosvile or Boswell. Inst. 20th Oct., 1644. Newc. identifies him with Boswell, of Rivenhall, which living was sequestered from him. See Memorials; N. ii. 47, 495. He is returned, in 1650, as 'a preacher of good name and reputation.' Lands. 459, 28th Sept., 1654. Francis Baylye succeeded. N. ii. 47. He conformed.

\*\* The rector was Matthias Styles, p. 208. He was presented to the living by Charles I. in 1640. Newcourt ii. 454. Stiles was of Exeter College, Oxford, where he took the degree of Doctor in Divinity in 1638. Wood, Fasti. Ox. i. 276. He had been chaplain to Sir Isaac Wake, ambassador to Venice, in 1624. In 1630 he was presented by Charles I. to the rectory of St. George, Botolph's Lane, London. Newcourt i. 354. He was also about that time preacher at St. Gregory, by St. Paul's, where he was maintained by the parish. Newcourt i. 359. His name appears in conjunction with that of Calamy, Maden, Janeway, Marshall, and Samuel Joyner, as recommending 'a petition of W. C(astell), of Courtenhall, Northampton, concerning the propagation of the gospel in America.' London: printed in the year 1641. He resigned his living of St. George about

BRAINTREE HUNDRED.

MINISTERS.

ELDERS.

THURROCK PARVA. \*

VANNAGE. †

WEST TILBURY. ‡

WICKFORD CUM GUILDABLES. ||

1642. Newcourt repeats Wood's doubt as to whether he ever sat in the Assembly of Divines, but Neal distinctly states that he took the Protestation, and gave constant attendance—ii. 40. He was still rector of Orsett in 1650, where he is described as 'an able, godly minister.' Lands. MSS. 459. He died 10th Aug., 1652. The Rev. J. Blomfield has kindly obliged me with the following inscription on his tomb at Orsett: Dormitorium D.D. Matthiae Styles | S. Theol. Professoris Procuratoris Acadae. | Oxon Subrectoris Exon Collegii | Sacellani Reg. necnon D. Illustr. | Isaaco Wake Apud Ven. Archi. Legato | Qui | Post duodecennalem animarum curam | Exantlatus Apud Orsettanum Ecclesiam | In Com. Essex obdormit somno gloriae | Reunionis anhelans jam Caronidem | *παναγηυρις* | Unus e 1000 bus. veteri stylo Theologus Ecclesiae *σπουλος* praestantissimus.

<p>{ Ob. 10 Aug. 1652. An Aetat 62. }</p>	<p>{ Fidelia Relicta Moerens Posuit. }</p>
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Styles is one of Walker's sufferers. He mentions him twice over—ii. 177, 357. The above notices show that every word of the long account which Walker gives of his sufferings, on the authority, as he says, of Dr. Northleigh, grandson of Dr. Styles, is simply false. The statements in Persecutio Undecima (45) are about as trustworthy as those of Walker. John

Michaelson became rector in Aug., 1660. He conformed.

\* The rector, in 1650, was Nicholas Grey, 'no preaching minister.' Lands. MSS. 459. He was succeeded by Abraham Garnon, who died before August, 1661. Charles Cullen conformed. N. ii. 590.

† Vang. Geo. Mawle, 2nd Dec., 1639. He is returned, in 1650, as 'an able, godly minister.' Lands. MSS. 459. He seems to have conformed. Newcourt ii. 612.

‡ John Fordham, 11th March, 1645. Jour. H. of Lords viii. 207. 'An able, godly preaching minister.' Lands. MSS. 459. He seems to have conformed. N. ii. 598.

|| P. 253. 'The Geldables extend into the neighbouring parishes of Rawreth, Runwell, and South Hanningfield. . . . Geldable signifies liable to pay tax or tribute.' Mor. i. 255, Aug. 30, 1645. The living was sequestered to Thos. Lake, minister of the Word. Add. MSS. 15669, 294. On the 27th of Sept. following it was sequestered to 'John Banning, minister of the Word.' Add. MSS. ib. 377. July 23, 1647. Nicholas Bound was ordered to be instituted, Gray being now dead. Journals House of Lords ix. 348. Robert Percival (p. 254) was instituted 26th March, 1661, on the death of Bound. Percival conformed. Newc. ii. 656.

*The Third Classis, called Chelmsford Classis.*

CHELMSFORD HUNDRED.	MINISTERS.	ELDERS.
LEEZ PARVA.*	M. Clark,	The Rt. Honorable Earl of Warwick.
WALTHAM PARVA. †	M. Harrison,	Roger Poole. James Weald.
WALTHAM MAGNA. ‡	M. Ham,	Sir Richard Everard, Knt. M. John Sortell. (sic.) John Goodere. Elias Pledger.
BROMFIELD.	M. Burr,	John Attwood, Esq. ¶ Tho. Puttimer. M. Bullen.

\* *Infra*. Newcourt erroneously gives the date of John Clark's resignation as June, 1646. His successor was Ambrose Wethered, who was presented to the living by the Earl of Warwick, the Earl of Manchester, Edmund Calamy, and Obadiah Sedgwick. N. ii. 388. Wethered was succeeded by John Benson. Memorials.

† Memorials. Poole was a descendant of the benefactor of the parish of the same name. Mor. ii. 94.

‡ *Infra*. The Rev. J. Dyer kindly informs me that Henry Ham succeeded John Harrison. Memorials. In 1650 he is reported thus: 'He constantly dischargeth the cure—an able, godly minister.' It is added: 'Blacke Chapel, three miles distant—Mr. J. Jackson, an able, godly minister. Little Chapel—now discontinued and converted to other uses.' Lands. MSS. 459. Blacke and Little (y) Chapels. Mor. ii. 89. Thos. Cox became rector in March, 1653. He conformed. N. ii. 633. Sir Richard Everard was also a baronet. He was nephew to Sir Thos. Barrington. He

was one of the committee for Essex. He was sheriff in 1644, and member for the county in 1654 and 1656. He died Aug. 29, 1694, at the age of seventy, and was buried in the church here. Mor. ii. 85; Noble, House of Cromwell ii. 58. The Sorrell family were the then lessees of the parsonage, and had also the parsonage of Stebbing. John married Mary, the daughter of Thomas Aylett, of Coggeshall. Mor. ii. 85.

|| Thomas Burr succeeded Geo. Parnell, ante. p. 99, the 20th March, 1620. N. ii. 96. He is returned in 1650 as 'an able preaching minister.' Lands. MSS. 459. He died before Nov., 1661. His successor, William Alchorne, conformed. During part of Burr's ministry one of his hearers was the famous Patrick Young, 'Homo ad literaturae omnis duntaxat graece beneficium natus.' Young was the fifth son of Sir Peter, tutor and privy councillor to James I. He was born at Seaton Lothian in 1584. He took the degree of M.A., at St. Andrews, and went from thence to Oxford. He had been librarian to James I.; treasurer of St.



CHELMSFORD HUNDRED.

MINISTERS.

ELDERS.

SPRINGFIELD. \*

CHELMSFORD. †

WIDFORD. ‡

WRITTLE. ||

BOREHAM. §

M. Guy, M. Shetlewood.

M. Rathbone, J. Woolner.

Ja. Taverner.

M. Veasie, M. Peter Whitecomb.

Paul's, and also rector of Hayes, Middlesex. N. i. 107. He published, (1) *Verſio et notae in Clementis Epistolium ad Romanas*, Ox. 1633, which Dr. Fell afterwards reprinted, Ox. 1669. (2) *Catena Graecorum Patrum in Lib. Job*. London, 1637. (3) About 1628, an Alexandrian copy of the whole Bible in a Greek MSS. was sent by Cyril, Patriarch of Constantinople, to Charles I., containing the lxx version of the O. T., and also the text of the N., together with Clement's Epp. to the Corr. Young undertook to prepare the MSS. for publication. For this purpose he made valuable use of other MSS., particularly one in University College Library, entitled '*Oſtateuchus*,' two Greek MSS. translations into Arabic in the Bodleian, and an ancient MS. formerly in the Cotton Collection. The Assembly of Divines greatly encouraged him in this undertaking, and an ordinance was passed by the Parliament, in 1645, to print the work when completed at the public expense. It does not appear that Young ever went further with it than c. xv. of Numbers. Brian Walton afterwards published Young's Annotations in his *Polyglot Bible*, vol. vi. (4) In 1638, he published an '*Expositio in Cant. Canticorum*,' written by Gilbert Foliot, bishop of London in the time of Henry II. (5) In conjunction with J. B. Cotelerius, and Gotfr. Vendeſius, Young translated Clement's Epistles to the Corinthians. This was published in London, 1683, 8vo.

(6) He was also united with John Selden and Richard James in the preparation of the '*Marmora Arundelliana*,' published in 1629. Wood, *Fasti*. i. 170. Bell, *Life of Sam. Butler*, prefixed to his poems, i. 12. Lond., Parker, 1855. Young was a presbyterian. He died Sept. 7, 1652, and was buried in the chancel of the church here. *Morant* ii. 78. There is a life of Young, by Dr. Thos. Smith. Wood, *Fast*. i. 170; *Newc*. i. 107.

¶ John Attwood was the son-in-law of Patrick Young. He was lessee of the parsonage house, glebe, and great tithes of the parish. *Mor*. ii. 78.

\* Memorials.

† Memorials.

‡ George Guy, who was presented to the rectory in 1637. In 1650 he is returned as 'an able and godly preaching minister.' *Lands. MSS.* 459. Guy conformed.

|| Writtle, p. 254. Abel, or as his name appears, *infra*, Ariel Rathband, probably one of the family of William. In 1650 the return is '*M. Abel Wrathbone* (sic.), an able preaching minister, is vicar, by sequestration from Dr. South.' *Lands. MSS.* 459. The Taverners now held the manor of Buckwyns. *Mor*. ii. 39.

§ Henry Vesey, inst. 14th Nov., 1643. 24th Oct., 1648, the vicarage being void by death, Thomas Attwood Rotherham was appointed. J. H. of Lords, v. 563. He was still there in 1650, 'a very godly and orthodox divine.'

CHELMSFORD HUNDRED.	MINISTERS.	ELDERS.
INGATESTONE. *	M. Willis,	M. Jont Foard.
WEST HAVINGFIELD. †	M. Wrenew,	Wm. Goldingham, Esq.
RETTENDEN. ‡	M. Sutcliffe,	Abraham Luckin.
	vicar,	
BADDOW PARVA.		M. Leavit.
		M. Malden.
BADDOW MAGNA. §	M. Ragg,	M. Purcell.
		M. Holborow.
		M. H. Mildmay.
STOCK ET BUTSBURY. ¶		Tho. Calfe.
SOUTH HANNINGFIELD. **	M. Seath North.	
MOUNTNEAZING. ††		
DANBURY. ‡‡		M. Wright.
SANDON.	M. Smith.	Benjamin Griggs.
RUNWELL. § §		
WOODHAM FERRIS. ¶ ¶		M. Francis.

Lands. MSS. 459. Memorials, infra. In the next generation, Peter Whitcomb, a Turkey merchant, became the purchaser of the manor of Great Broxted. Mor. ii. 139.

\* Memorials.

† P. 234. Ranew? Memorials. In 1650, 'Samuel Hileman, an able, godly preacher.' Lands. MSS. 459. The next entry in Newcourt is, Jo. Mafterson, 7th Dec., 1661, 'per mort ult rect.' This refers to Aylmer. ii. 310.

‡ Memorials.

|| 21st March, 1647. John Arwaker, was appointed to the vicarage. J. H. of Lords. John Wilson was minister in 1648. In 1650 the return is 'no minister there, but the parishioners can get some of the neighbouring ministers.' Lands. MSS. 459. See Memorials.

§ Infra, Memorials. John Purcell, of Baddow Hall, son-in-law to Sir Thomas Moulham, Kt. Mor. ii. 18. Henry, the eldest son and heir of Sir Henry Mildmay, of Graces. Mor. ii. 25.

¶ Stock. Memorials. Butsbury, p. 220. Nov. 29, 1645. The living of Butsbury was sequestered to Henry Bartlett. Add. MSS. 15669, 508. The return in 1650 is 'Paul Negus, upon petition . . . by some in the liberty. An insufficient preacher.' Lands. MSS. 459.

\*\* Memorials.

†† P. 244. The return in 1650 is 'Mr. Sandelands, he officiates the cure.' Lands. MSS. 459. One Peele died vicar before May, 1661. Will. Norris, his successor, conformed.

‡‡ Memorials.

||| Samuel Smith. Memorials.

§§ P. 247. The minister seems to have been Matthew Longe. Add. MSS. 15670, 366. The return in 1650, is 'Mr. Oakley, by sequestration from Mr. S. Lynce; he is a godly preaching minister.' Lands. MSS. 459. Thomas Silliard was admitted 9th Sept., 1660, 'per mort Lynch.' Silliard conformed. N. ii. 511.

¶¶ Memorials.

## CHELMSFORD HUNDRED.

BLAKEMORE. \*

ROXWELL. †

EAST HANNINGFIELD. ‡

MARGET ING. ¶

CHIGNALL ST. JAMES. §

CHIGNAL SMEALEY. ¶¶

FRYARNIT (sic.) \*\*

LEEZ MAGNA. ††

## MINISTERS.

## ELDERS.

M. Whitstone.

Tho. Reynolds.

Robert Sharpe.

Simon Joceline.

Thos. Harall.

\* P. 247. The return in 1650 is 'Simon Lynce. He was sequestered from Runwell for his scandalous life.' Lands. MSS. 459. Lynch died before Sept., 1660. N. p. 266. N. ii. 65.

† P. 247. From information kindly furnished me by the Rev. J. Hearne, I find that Augustine Hill was minister here in 1643—1644. The return in 1650 is 'John Reeve, an able, orthodox divine.' Lands. MSS. 459. The Youngs were once a considerable family in this chapelry. Mor. ii. 75. One of them, R. Young, was a popular writer of valuable tracts, which are well worth reprinting. A number of these were republished during the author's lifetime, under the title of 'The Christian Library.' Lond., 1655.

‡ The rector was John Torey, inst. 24th Feb., 1645. In 1648 the rector was James Torey. *Infra*. He is returned in 1650 as 'an able preaching minister.' Lands. 459. Torey seems to have conformed. N. ii. 307.

¶ William Rogers, 26th March, 1641. *Infra*. In 1650 the return of him is, 'he came in without consent of Parliament or parish. He is a constant preacher, but ill-affected to the present government.' Lands. MSS. 459. He wrote a poetical preface to Samuel Purchas' 'Theatre of Flying Insects,' 1657. Rogers was succeeded by a Mr. Eley.

MSS. Add. to the Classis, B.M. His successor seems to have been Will. Hoard or Hoare, who conformed. N. ii. 406.

§ John Fenwick, inst. 16th Jan., 1638. Walker says that he was sequestered, ii. 422, but he was here in 1650, when he is returned as 'an able preaching minister.' Lands. MSS. 459. Articles were exhibited against him. Cole says 'Conformity was the great fault in Mr. Fenwick, as appears from the depositions.' MSS. Add. to Walker, p. 78. There is no evidence of his sequestration. He appears to have been succeeded by Robert Fuller. See Tillingham, *infra*. Fuller died before Sept., 1661. His successor conformed. N. ii. 138.

¶¶ John Manning, inst. 1617. Still there in 1650. 'An able preaching minister.' Lands. MSS. 459. He seems to have conformed. N. ii. 139.

\*\* P. 231. March 22, 1645. The living was sequestered to William Beard. Add. MSS. 15669. He seems to have been removed shortly, as Samuel Smith was rector in 1648. In 1650 Smith is returned as 'an able preaching minister.' Lands. MSS. 459. John Peake became rector in 1657. He conformed. Newcourt ii. 278.

†† Jeffrey Watts, inst. 14th Dec., 1619. In 1650 he is returned as 'an able and godly preaching minister.'

CHELMSFORD HUNDRED.

MINISTERS.

ELDERS.

MOULSHAM.

*The Fourth Classis, called Rotchford Classis.*

PARISHES.	MINISTERS.	ELDERS.
WAKERING PARVA. *	M. Packhurst.	
SOUTH SHOBURY. †		Will. Britteredg. John Cannon.
SOUTH CHURCH. ‡	M. Church,	Sam. Freborne, Esq. William Barrow.
PRITTLEWELL.	M. Peck,	John Sharp. Rich. Legg. Sam. Freborne.
SUTTON. §	M. Purcas,	Jno. Boyce. Kenelme Harvie.

Lands. MSS. 459. He died before Jan., 1662. His successor conformed. N. ii. 386. Walker says that he was sequestered at Clavering, and hints that he was so also here, which is all the more remarkable since he mentions the sequestration of Cornelius, at Clavering. There is no incumbent of that name in Newcourt's list of the vicars there. N. ii. 395, 218; Mor. ii. 95. Watts wrote, 'A Scribe, Pharisee, Hypocrite, and his letter answered; Separates Churched, Dippers Sprinkled, or a Vindication of the Church and Universities of England, &c.' Lond., 1657, 4to. This was in answer to a letter of John Wels, of Little Waltham. He died before Jan., 1662. Walter Adamson, his successor, conformed. N. ii. 386.

\* The vicar was James Marshall, adm. 3rd May, 1611. In 1650 he is returned as 'an able preaching minister.' Lands. MSS. 459. Was Packhurst his curate? The vicar at the restoration was John Fuller. He conformed. N. ii. 621.

† Josias Church, 2nd July, 1610. 27th Aug., 1647; 'ordered that institu-

tion shall be given to John Parkhurst.' Jour. H. of Lords ix. 408, p. 652. He was still rector in 1650. Lands. MSS. 459. Parkhurst was succeeded by one Smith. MSS. Add. to Classis, B. M. Samuel Keeble, *infra*, succeeded in 1654. He conformed. N. ii. 531. Britteridge was of Sutton Hall. Mor. ii. 292.

‡ Church. *Infra*, Memorials.

|| Peck. Memorials. Mr. King kindly informs me that there are two wives of Freborne's buried in Prittlewell Church.

§ Sam. Purchas, p. 267, inst. 30th Sept., 1629. N. ii. 561. He was the son of the well-known author of the same name. His father was vicar of Eastwood; a native either of Dunmow or of Thaxted, to which living he was presented by James I. in 1604. He was also rector of St. Martin, Ludgate. N. ii. 241, i. 415. The work by which his father is best known is the 'Pilgrimage,' of which there are three editions, 1613, 1614, 1626, all in folio. He also wrote 'Microcosmos; or, the

PARISHES.	MINISTERS.	ELDERS.
ASSINGDON.	M. Gibson.*	John Greene. Phil. Boyce. Geo. Gilson.
ROTCHFORD.	M. Beard, †	Thomas Sharpe. Edward Emmerson. John Brand. Henry Berryman.
HAWKEWELL. †	M. Oresby,	Tho. Hubbard.
SOUTH FAMBRIDGE.	M. Hopkins.	

Historie of Man : relating the Wonders of his Generation, Vanities in his Degeneration, Necessity of his Regeneration,' 12mo., 1629: 'full of the tenderest autobiography imaginable.' This Samuel was himself an author. He published 'A Theatre of Political Flying Insects, wherein especially the nature, the work, and the manner of right ordering of the bee is discovered and described, together with Discourses Historical and Observations Physical concerning them; and, in a second part, are annexed Meditations and Observations, Theological and Moral, in Three Centuries upon that subject, by Samuel Purchas, M.A., and pastor at Sutton, in Essex.' Lond., 1657, 4to. To this volume there are several prefatory recommendations prefixed, some in prose and some in poetry, written mostly by neighbouring ministers. He was presented to the rectory by Thomas Hobson, who was of Sutton Hall. Mor. ii. 291. In 1650 he is returned as 'an able, godly minister.' Lands. MSS. 459. The successor of Purchas seems to have been Rich. Rochell, who conformed in 1662.

\* John Gibson, inst. 3rd Feb., 1644, *infra*. The Rev. S. Nottidge kindly informs me that he was buried, April 7, 1649. He was succeeded by Sam. Keeble, who was afterwards of South Shobury, p. 268. In 1650, Keeble is re-

turned as 'an honest and faithful preacher.' Lands. MSS. 459. His successor was John Fisher. Memorials.

† Nicholas Beard, who was presented to the rectory, on the resignation of Edmund Calamy, by Robert, Earl of Warwick. N. ii. 497, p. 652. In 1650 he is returned as 'a godly minister.' Lands. MSS. 459.

‡ Thomas Oresby, *infra*. Inst. 7th Dec., 1643. N. ii. 320. The return, in 1650, is 'Thos. Orphy (sic.), an able preacher.' Lands. MSS. 459. He had been a hearer of John Cotton, at Boston, when he preached much of what afterwards appeared in his 'Exposition of John,' which was edited by Chr. Scott. Oresby wrote a preface to that volume, which was published in 1655, at which date he was still at Hawkswell. He seems to have been succeeded by Josias Church. Memorials.

|| P. 230. The living had been sequestered to one Jackson, the cousin of Richard Smith, Prothonotary of the Poultry Comptor. Jackson died Aug. 29, 1645. Peck; Desid. Cur. ii. 530. John Hopkins was appointed Sept. 4, 1645. He was dismissed for neglecting the cure, June, 1646, and Robert Tourney appointed. Add. MSS. 15669, 307, 310; 15670, 212, 271. In 1650, the return is, 'J. Tourney, an able preaching

PARISHES.	MINISTERS.	ELDERS.
CANEWDON. *	M. Forward.	
RAYLEIGH. †	M. Caley,	Ric. Radyard. John Marshall. John Stillman.
LEIGHS. ‡	M. Augar,	John Bundock. Richard Haddock. Richard Pulley, gent. Thomas Harrison.
HADLEY.	M. Wells,	Jonathan Wyer.
RAWRETH. §	M. Warley,	William Rawlins. Thomas Marshall. Alexander Gowers.
BARLING. ¶		

minister.' Lands. MSS. 459. Robert Tourney became the rector in Jan., 1660, 'per mort Vicars.' He conformed. Newcourt, ii. 254, identifies him with the sequestered of Springfield Richards, p. 248.

\* P. 220. May 10, 1645. Add. MSS. 15669. Forward must have voided almost immediately. The return, in 1650, is '(James) Norris, a godly divine, is vicar.' Lands. MSS. 459. He wrote two poetical epistles, the one in Latin, and the other in English, prefixed to Purchas's History of Bees, 1656—p. 269. Jonathan Deveraux (*infra*) seems to have succeeded. He conformed. N. ii. 121.

† Memorials.

‡ Augar; Memorials. There are two persons of the name of Bundock buried at Leighs, either of whom may have been the elder. John Bundock, 'maryner,' who died 14th July, 1659, aet. 77, or John Bundocke, of St. Catherine's, near the Tower, who died 28th Aug., 1660, aged 58. Haddock was the grandfather of the distinguished admiral, Sir Richard Haddock, and one of a family which had been seated at Leigh ever since the reign of Edward III. Pulley was a solicitor, who was much

employed in the county sequestrations, and was probably the father of Richard Pulley. For this information I am indebted to Mr. King, who has published a memoir of the Haddock family, in the Appendix to Dunkin's History of Kent.

|| William Wells, who was presented to the rectory by Robert, Earl of Warwick, in 1639. N. ii. 291. The return in 1650 is, 'Mr. Devorax, of him they hope the best, he having been settled but a little while.' See N.\* Samuel Bull seems to have succeeded. He conformed.

§ P. 246. 14th Nov., 1648. It was ordered that 'John Man, M.A., be appointed, void by death.' J. H. of Lords x. 588, p. 652. The Rev. J. C. White kindly informs me that 'Browning died some months before the institution of Man, and that Man was of Emmanuel College, Cambridge.' Man is returned in 1650, as 'a godly and painful minister.' Lands. MSS. 459. He was still there at the restoration, when he conformed N. ii. 489.

¶ P. 219. The return in 1650 is, 'John Negus, a hopeful young man, he is not yet fully settled.' Lands. MSS. 459.

PARISHES.	MINISTERS.	ELDERS
EASTWOOD. *		
FOULNESS. †		
HOCKLEIGH. ‡		
NORTH SHOBURY.		
PAGLESHAM. §		
STAMBRIDGE MAGNA. ¶		
SHOPLAND. **		
WAKERING MAGNA. ††		

*The Fifth Classis, called Denzie Classis.*

DENZIE HUNDRED.	MINISTERS.	ELDERS.
MALDON TOWNE. ††	M. Israel Hewet,	Isaac Allen, Esq. Tho. Harris, Esq. Tho. Plum, gent.

\* P. 268. Sam. Purchas left his cure to his brother about 1613. Wood, Fast. i. 200; N. i. 415. In 1650, Thomas Purkiss, 'an able divine, only the jury affirmed him scandalous for 'tippling.' Lands. MSS. 459. Memorials.

† P. 230. Dove had not given up possession Aug. 16, 1645. Add. MSS. 15669, 403. In 1650, 'Mr. Goodwin, approved by the parishioners.' Lands. MSS. 459. Richard Goddiffe conformed. N. ii. 274.

‡ In 1650, the return is 'John Bolneft, not by presentation from the Committee. He is a very idle, lewd, and drunken man.' Lands. MSS. 459. Memorials.

|| Gabriel Price? inf. 20th Feb., 1640. N. ii. In 1650, 'William Hawksby, reputed a godly man.' Lands. MSS. 459; see p. 261, Memorials.

§ John Hansley, inf. 2nd Oct., 1641. In 1650, he is returned as 'an able, godly preaching minister.' Lands. 459. Walker is in error also about him, ii. 49. His prebend of Holborn pro-

bably was sequestered, but not the living of Pagletham certainly. N. i. 158. He was also the rector of St. Christopher's, London, but that living he resigned before Jan., 1643. N. i. 324. He conformed in 1662, and was rewarded with the archdeaconry of Colchester. N. i. 93.

¶ P. 248. The return in 1650 is, 'Griffith Wood, an honest, painful minister, by sequestration.' Lands. MSS. 459. Robert Stirrell was the rector at the restoration. He conformed. N. ii. 542.

\*\* Probably William Williams, p. 219. The return in 1650 is, 'no settled minister, but Mr. Joy officiates the cure.' Lands. MSS. 459.

†† Memorials.

‡‡ Hewit, inst. 4th April, 1620, p. 654. The return in 1650 is, 'All Saints, with St. Peter's joynd to it. No minister yet settled, but the patron intends to present Mr. Horrocke, a godly and able minister.' Lands. MSS. 459. Memorials.

DENZIE HUNDRED.	MINISTERS.	ELDERS.
MALDON TOWNE ( <i>continued</i> )		Edmund Whitefoot, gent. John Stevens, gent. John Surtosories, gent. Tho. Langdale, gent. Isaac Robient, gent. M. William Baker. Edward Bigg.
WOODHAM WATER.*		
PURLEIGH.†	M. John Andrews,	Samuel Eve. William Pond.

\* Edmund Castle. By order of the House of Lords, 12th Oct., 1647, on the presentation of Charles Fitch, who held the manor, 12th Oct., 1647. Journals ix. 477. This distinguished man was a native of Hatley, Cambridgeshire, where he was born in 1606. He was of Emmanuel College. He had resigned the vicarage of Hatfield Peverel, in 1638. He spent a considerable fortune on his famous 'Lexicon Heptaglotum,' and also a considerable sum on the 'Polyglot,' published by Brian Walton, his literary contributions to which were also of great value. Walton makes no mention of his pecuniary services, and even of his literary aid he says much less than they deserve. In 1650 Castle is returned as 'a godly and able minister.' Lands. MSS. 459. In 1660, he published a thin 4to. pamphlet, 'Sol Angliæ Oriens Auspiciis Carol ii. regum Gloriosissimi.' He conformed in 1662. In 1666 he was made King's chaplain, and professor of Arabic at Cambridge, and in 1668 he obtained a prebend at Canterbury. He resigned Woodham in 1670, when it should seem he became rector of Higham Gobions Beds. He died and was buried at Higham in 1685, æt 79. N. ii. 685, 318; Wood, Fast. ii. 48; Biog. Brit. Kippis iii. 310; Mor. ii. 134.

† P. 246. Andrews was shortly succeeded by John Rogers, second son of Nehemiah, p. 156. He was born at Messing, about 1625. He entered the ministry at 19. He came here from St. Neot's, Hants. He is returned in 1650 simply as holding the sequestration. Lands. MSS. 459. In 1651, we find him in Ireland, and minister of an Independent church in the Cathedral at Dublin. Thence he returned to London, became lecturer at St. Thomas the Apostle, and abandoning Independency, declared for the Fifth Monarchy. He was a violent opponent of Cromwell and his government, and was imprisoned for sedition, from July, 1644, to Jan., 1657, first at Lambeth, then at Windsor, and finally in the Isle of Wight. Soon after his return he was detected in treasonable correspondence, but was not molested until Feb., 1658, when he was committed to the Tower, whence he was released in April. At the restoration he had abandoned theology and taken up with medicine. He was made M.D. at Utrecht, in 1662, and at Oxford, in 1664, at which last date he was practising in Bermondsey. Rogers died 22nd July, 1720. Wood, Ath. ii. 594; Fast. ii. 159; Chester, Life of Rogers, 282, 289. John Head was rector at the restoration. He conformed. N. ii. 476.



DENZIE HUNDRED.	MINISTERS.	ELDERS.
MUNDON.*	M. Isaac Senty,	Tho. Sorrell.
ASHELDHAM. †	M. William Gutry.	
BURNHAM. ‡	M. Anth. Sams,	William Stacey.
ST. LAURENCE. ¶	M. John Walker,	Jeremy Evered.
		John Death.
TILLAIGHAM (sic.) §		James Noble.
BRADWELL. ¶	M. John Sherman,	John White.

\* P. 245. The return in 1650 is, 'James Carey, by sequestration from Thomas Staple.' Lands. MSS. 459.

† 'William Guthrey, an able minister, by sequestration.' Lands. MSS. 459. Memorials.

‡ Inf. 23rd July, 1639. In 1648 he was at Rainham, which I suspect to be a misprint for Burnham. Infra. He was still there in 1650. Lands. MSS. 459. Robert Wickes was one of his successors. Nat. Hewitson succeeded in January, 1660, and conformed. N. ii. 114.

¶ P. 239. April 29, 1645. The Committee ordered that the living, which had been sequestered from Turner to John Brayne, should be sequestered to John Walker. Add. MSS. 15669. The return in 1650 is, 'the incumbent lately dead.'

§ The vicar in 1650 was Robert Fuller (p.267), 'an able, godly minister.' Lands. MSS. 459. He seems to have been succeeded by John Taverner, who conformed. N. ii. 599.

¶ P. 220. J. Mare. Sherman was appointed to the sequestration in 1644. In

1650 he is returned as 'by sequestration, an able minister.' At the restoration he had some difficulty in retaining his living, as John Kawley was actually instituted in May, 1662, and John More in the February following, on the death of Kawley. N. ii. 85. Sherman nevertheless died rector in 1666. The Rev. J. Warner obliges me with the inscription on a tablet erected to his memory:—  
M. S. | Siste viator, | Urnam inspicere  
capacem | Dominum claudit domumq.  
| Johannes Sherman, S. T. P., | Hujus  
Parochiæ fidus Pastor, | Annos 22, con-  
tinuo residens Rector, | Vitricum matrem  
uxorem & dam. 11 liberos, | Huc prae-  
missos | Queis accessere binæ mox filiae |  
(Praeter sepultum Cantabrigiæ filium  
primogenitum, | 'et cognominem,') |  
Tandem insecutus est | Et ad caros cineres  
civis doctus reversus | Hic jacet placide |  
Olim palustri marina hac vescebatur aura  
| Nunc antem vere veicitur Aetherea. |  
Obiit 13 Nov. Dom. 1666, | An Aet. 50.  
| Tres ex tertio ventre superfites liberi |  
Ad exemplar parentis discant mori, | Abi  
viator | Et si potis es dinumera. | Uxor  
posuit relicta quondem tertia, | Rebecca  
Sherman |

Nomina	{ Henricus } { Priscilla }	} Paynter	{ Ursula } { Priscilla } { Elizabetha }	{ Jana } { Anna Maria } { Marianna }	{ Georgius } { Samuel } { Bezaleel }	} Sherman
Sepultoru	{ Johannes } { Elizabeth }	} Sherman	{ Anna } { Maria }	{ Thomas }	{ Henrietta }	

Edmund Sherman appears as minister also in 1648. Memorials. He was probably the assistant of John Sherman. White, Morant ii. 375.

DENZIE HUNDRED.	MINISTERS.	ELOERS.
WOODHAM ORTIMER (sic.)*	M. Nathaniel Harrison,	John Versey.
STOE (sic.) MARIE. †	M. James Malden.	
MAYLAND. ‡	M. Wm. Buckley,	John Heydon, gent.
SOUTHMINSTER.		John Winterflood. Henry Fairechild. William Skelton.
STEEPLE. §		
ALDTHORNE. ¶		
COLD NORTON. **		
CRIXEY. ††		

\* Nathaniel Hewitson, presented by Sir — Harris, in 1640. In 1650, 'an able minister.' Lands. MSS. 459. He conformed in 1662, and was rewarded with the living of Burnham. p 273.

† Probably the same whom Newc. ii. 564, calls James Waldew. He must have very shortly resigned the rectory, as 15th Feb., 1648, there was an 'order' for the institution of Nicholas Chewney to the rectory, which is said to be void 'by cession of last incumbent.' Jour. H. of Lords x. 44. In 1650, the return is 'John Wright, by what right they know not.' Lands. MSS. 459. At the re-rotation James Malden (not Waldew, as Newcourt once more has it), was again rector. He died before Aug. 1662. Ext. MSS. Juxon's register, Harl. MSS. 6100, p. 186. It is singular that the name of John Wright also should appear a second time in Sept. 10, 1670. N. ib. Both Calamy and Palmer say that Malden was ejected, but the extract above quoted distinctly gives the institution of John Greswold, 28th Aug., 1662, as 'per mortem naturalem Jacobi Malden.'

‡ 16th Dec., 1639. He was still there in 1650, 'an able man.' Lands. MSS. 459. His successor seems to have been Henry Robinson, who conformed.

|| P. 248. May 24, 1647. The living, which had been sequestered to one

Nicholetts, who had now left the place, was sequestered to the use of Nehemiah Holmes. Add. MSS. 15671, 30, see *infra*. In 1650 he is returned as 'an able minister.' Lands. MSS. 459; see Matching, *infra*

§ P. 249. Five parishioners were summoned before the Committee, Nov. 15, 1645, for abusing Lemuel Tuke in his officiating the cure. Add. MSS. 15669, 409. In 1650 the return is, 'Mr. William Goodrich enjoyeth it. Mr. Nettles is incumbent.' Lands. MSS. 459. Richard Lee, who succeeded 26th Nov., 1660, 'per mort Nettles,' conformed.

¶ William Danes (sic.), 2nd Oct., 1644. In 1650 the return is, 'William Davyes (sic.)' Lands. MSS. 459. Danes is a clerical error. Davyes' successor was Thos. Hawkes, and his, Chamber Griffith, who conformed. N. ii. 10.

\*\* In 1650, Mr. J. Malden, (note †?) 'a godly man, by sequestration.' Lands. MSS. 459. Memorials.

†† The rector was Richard Parker, 10th Nov., 1641. He was still here in 1650. Lands. MSS. 459. He was succeeded by Edmund Collett, and he by Richard Lee (note §), who also held the living of Steeple, and conformed. N. ii. 201.

DENZIE HUNDRED.

MINISTERS.

ELDERS.

DENGY. \*

LACHINGDON C. LAWLING. †

NORTH FAMBRIDGE. ‡

*The Sixth Classis, called Ongar Classis.*

ONGAR HUNDRED.

MINISTERS.

ELDERS.

HIGH LAVER. ||

M. Thos. King,

Sir Wm. Masham, Bart.  
William Masham, Esq.

Robert King, sen.

Tho. Barrington.

Barnaby King.

MAGDALEN LAVER. M. Ph. Saunders. §

LITTLE LAVER. ¶

William Collins.

Peter Foster.

\* The rector was Augustine Hill, inf. 31st March, 1630. He was still here in 1650 (Lands. MSS. 459), and was succeeded on his death before 11th Jan., 1661, by Nehemiah Long, who conformed at the restoration. In the depositions taken against John Jarvis, of Grinstead, and North Fambridge, it is said that the parishioners at Grinstead 'desire to have Mr. Nehemiah Long to be their minister, who is well known to Mr. Harlackenden.' Cole MSS. xxviii. 67. Long afterwards became rector of Steeple also. Newc. ii. 212, 560.

† P. 205. The successor of Howlett was Martin Alderson, who had been incumbent of Dunmow Parva. He is called Martin Alders in the Lands. MSS. 459, and described as 'an able minister.' Alderson conformed in 1662, and died before Nov. 1680, still rector of Lachingdon. N. ii. 355.

‡ P. 224. The incumbent, probably Samuel Jilden, who was referred to the parishioners for their approbation, Sept.

24, 1647. Add. MSS. 15671, 224. 24th Oct., 1648, there was an order made by the Lords that the living, which was void by death, should be given to Thomas Hilliard. Jour. H. of Lords, x. 363. In 1650 the return is, 'Mr. J. Hyliard, an honest preacher.' Lands. MSS. 459.

|| King was still there in 1650, 'an honourable preacher of the truth.' Lands. MSS. 459. Memorials. William Masham was the eldest son of Sir William. He married Elizabeth, the daughter of Sir John Trevor, Knt. He was the father of Sir Francis, the friend of John Locke. Locke died here, 28th Oct., 1704, and his remains were buried in this churchyard. Morant ii. 141.

§ Memorials.

¶ John Oliver, inf. 26th June, 1637. In 1650, the report is, 'J. O. returned by two of his parishioners, said to be insufficient, but others assert the contrary.' The committee agree with the first. Lands. MSS. 459; Collins, Mor. ii. 143.

ONGAR HUNDRED.	MINISTERS.	ELDERS.
NORTH WEALD.*	M. Simon Lince,	Tho. Archer, gent. Tho. Bennet, gent.
MORTON. †	M. Sam. Head (sic.)	Henry Shippie. Robert Paveley.
ABBAS RODING. ‡	M. John Wood.	
BELCHAMP RODING.		Jno. Rust.
FIFIELD. §	M. Constantine,	Rbt. Ashfield, gent. John Ting.
BOBBINGWORTH. ¶	M. John Poole,	Robt. Browne, Esq.

\* Lynch, p. 157. He was succeeded by Nathaniel Eyre, 28th Aug., 1660. Eyre conformed. Bennett, a relation of Lord Ossulston, who married the eldest daughter of Sir Denner Strutt, of Warley Hall. Morant, ii. 115.

† Samuel Hoard, p. 155.

‡ Memorials.

|| The rector was John Siday. He was admitted here 15th Aug., 1642, on the presentation of William Siday, of whom see Mor. ii. 220; N. ii. 361, 503. He is returned in 1650 as 'an able, godly preaching minister.' Lands. MSS. 459. Siday conformed.

§ This was Constantine Jessop. He was appointed to the incumbency by an order of the House of Commons, Nov. 3, 1643. Jessop left in August, 1647. Add. MSS. 16671, 78. Jessop was succeeded by Edmund Bruer. He was succeeded by Henry Havers (Memorials) and Havers by Anthony Walker, as I am kindly informed by the Rev. H. Gibson, in 1650. The Parliamentary return in that year is, 'Mr. Walker. Mr. Havers supplies the cure till Michaelmas next, by appointment of Mr. Walker.' Lands. MSS. 459. Wood, Ath. ii. 269, whose whole account of Jessop is singularly confused, says, that he succeeded John Owen at Coggeshall, and also that he was some time minister of St. Nicholas, Bristol; but it is clear from the above that he is

mistaken in saying that he afterwards became rector of Fyfield, in Essex, 'where I find him in 1660.' Besides which, he was at Wimborne, in Dorset, as early as Sept. 1654, and he there died in April, 1658. Jessop's preface to a 'Modest Vindication of the Doctrine of Conditions in the Covenant of Grace,' by John Graile, minister of the Gospel at Tidworth, in the county of Wilts. (London, 1655, 4to.) Below the Marchioness of Exeter's tomb, in the church at Wimborne, on a black marble tablet on the wall is this inscription: 'Here wayteth, in expectation of a glorious resurrection, the body of Constant Jessop, some time pastor of this place, who, after he had lived 53 years, exchanged this mortal life for an immortal one on the 16th day of April, 1658. Constans et fidelis consequitur præmium.' Hutchins, Hist. of Dorsetsh. ii. 546. Besides the preface above quoted, Jessop also published 'The Angel of the Church of Ephesus,' on Revelations ii. 1. London, 1644, 4to. 1660.

¶ John Poole, 'a constant preaching minister, and well approved by the parishioners.' Lands. MSS. 459. Nicholas Searle seems to have conformed. N. ii. 266. Browne, of Blake Hall, Mor. ii. 149. Poole, of Bobbingworth Hall. Mor. ii. 149.

ONGAR HUNDRED.	MINISTERS.	ELDERS.
BOBBINGWORTH ( <i>continued</i> )		John Poole. Stephen Summer. Samuel Calford. Tho. Savill.
SHELLEY. *		
CHIPPING ONGAR. †	M. Hen. Havers,	Robert Young, Esq. Jacob Archer, Esq. William Wolvit, Esq. James Darnell, gent. Tho. Everer, gent. Richard Bancks, gent.
GRINSTED. ‡		
HIGH ONGAR.	M. Jno. Lavender,	Zech. Bell, gent. Ric. Petchie.
NORTON MANDEVILLE.	M. Whiston, §	Isaac Dacres, gent. Hen. Prior.
STANDON. ¶		John Rippingale.
KELVEDON. **	M. Geo. Browne, (sic.)	Anthony Luther, Esq. Henry Cramp. Samson Sheffield, Esq. Richard Doe, Esq.
NAVESTOCK. ††		
STAMFORD RIVERS. ††	M. Mat. Ellestone,	Wm. Attwood, Esq. Tho. Cranefield, gent. John Man, gent.

\* P. 157. Memorials.

† Memorials.

‡ P. 232. In 1650 the return is, 'M. Nathan Lacy, a constant preacher, and well approved by the Parliament.' Lands. MSS. 459. Nathan Lacy was confirmed in the rectory 25th Feb., 1661, on the sequestration of Thomas Punter. He conformed. N. ii. 209.

|| Memorials.

§ In 1650, he is returned as 'an able, godly minister.' Lands. MSS. 459.

¶ Ant. Sawbridge? Inst. 8th Aug. 1633. He was still there in 1650. Lands. MSS. 459. Ed. Ottway, 22nd Aug. 1660, conformed.

\*\* Hatch. George Bound, by ap-

pointment of Committee for Plundered Ministers, M. Withers, the incumbent, being since dead, Oct. 25, 1645. Add. MSS. 15669, 388. From information kindly sent me by the Rev. J. Bannister, it appears that Bound succeeded Nathaniel Bettes. He was still at Kelvedon in 1650, 'a noble, godly preaching minister.' Lands. MSS. 459. His successor was Charles Cullen, who conformed in 1662. N. ii. 352. Luther was of Miles. He was buried in the church here. Morant i. 186. See Memorials.

†† Memorials.

‡‡ Memorials. Attwood was of Littlebury and Rockenhoe. Mor. i. 155.

ONGAR HUNDRED.	MINISTERS.	ELDERS.
STAPLEFORD TAWNEY.*	M. Edward Bentall,	Fra. Stonard, Esq. Tho. How, gent. Jo. Springham. Tho. Blomefield.
THEYDON GAMON.†	M. Jo. Feribie,	Dn. Dunn, Esq. Major Robert Beard. Tho. Rogers.
THEYDON BOYS. ‡		William Moyne. Geo. Holloway.
LAMBOURNE.	M. Gamaliel Carre,	Wm. Nicholls, gent. Wm. Waylett, gent. Hugh Haselland.
CHIGWELL. §	M. Peter Watkinson,	Tho. Hollis, gent. William Browne, gent.
LOWTON ¶	M. Rich. Willis,	Capt. Robert Davies. Hen. Osborne, gent.

*The Seventh Classis, called Harlow and Waltham Classis.*

HARLOW HUNDRED.	MINISTERS.	ELDERS.
HATFIELD BROAD- OAKE.	M. Jo. Warren,**	Sir Tho. Barrington, Kt. and Baronet.

\* Benthall was of Stapleford Abbot in 1648. Memorials.

† Memorials. Dunn, son of Sir Daniel Dunne, of Garnish Hall. Mor. i. 158.

‡ P. 250. The return in 1650 is, 'no minister, the tenant not having appointed one for many years.' Lands. MSS. 459. The tenant was the impropiator, Edward Elrington, of Birch Hall. Mor. i. 163.

|| P. 238. Carr, appointed by order of the House of Commons, 22nd April, 1643. Jour. iii. 56, p. 564. In 1650, the return is, 'Gamaliel Carr, by my instructions, an able, godly minister.' Lands. MSS. 459. Samuel Nash seems

to have been a successor. He is returned as 'defunct' at the archdeacon's visitation, 22nd Oct., 1662. Visitation Book.

§ P. 220. Peter Watkinson, by order of the House of Commons, 12th July, 1643. Journals iii. 163. The return in 1650 is, 'no settled ministers, the vicarage is supplied by such as they can provide.' Lands. MSS. 459.

¶ Presented to the rectory by Daniel Thelwell, and others, and admitted 30th Aug., 1638. 'A godly and painful preacher.' Lands. MSS. 459. Willis was succeeded by Edward Wyrley, who conformed in 1662. N. ii. 396.

\*\* Memorials.

HARLOW HUNDRED.	MINISTERS.	ELDERS.
HATFIELD BROADOAKE ( <i>continued</i> )		William Man, gent. Henry Wibert. Ric. Rogers.
HALLINGBURY MAGNA*	M. William Hales,	Daniel Fuller, gent. Robert Heath.
HALLINGBURY PARVA.†	M. Jo. Wilson,	Robert Tayler, gent. Geo. King, gent.
SHERING. ‡	M. John Yardley,	Daniel Cramphorne.
MATCHING.		William Sampson.
LATTEN. §	M. Tho. Deane,	W. Stacie, of Randell's. Dan. Hutson.
NETSWELL. ¶	M. Tho. Cramphorne,	Sir Wm. Martin, Kt. Jo. Banister, gent.
PARNDON MAG.**	M. Jeremy Dike,	William Beard. William Hatts.
PARNDON PARVA. ††		Nic. Chester.

\* P. 233. Hales succeeded Osbalfton, who was appointed to Thurman's sequestration. Add. MSS. 15669, 230. He was still there in 1650, 'an able, godly preaching minister.' Lands. MSS. 459. Newcourt gives the date of Hales' admission as June, 1654. This was probably the date of the death of Thurman, when Hales was duly presented by the patron. Hales conformed. N. ii. 296.

† P. 233. By appointment of the committee, before May 13, 1647. Add. MSS 15671, 19. 'An able preaching minister.' Lands. MSS. 459. In the next generation? Monkbury belonged to the Rev. Robert Tayler, who died about 1719. Mor. ii. 516.

‡ Memorials.

|| P. 242. John Allen was the minister, by order of the House of Commons, 13th July, 1643. Journals iii. 164. The return in 1650 is, 'Nathaniel Long, a godly, able, painful preaching minister.' Lands. MSS. 459. N. ii.

411, has the name of Nehemiah Holmes, but without any date of admittance or avoidance.

§ Admitted rector 18th May, 1632. N. ii. 367. 'Thos. Dunn (sic), an able and godly preacher.' Lands. MSS. 459. Dunn conformed in 1662.

¶ Admitted 8th May, 1640. N. ii. 435. 'A godly preaching minister.' Lands. MSS. 459. See p. 157. Cramphorne conformed in 1662. N. ib. Sir W. Martin was then lord of the manor. He died in 1679, and was buried in this church. Mor. i. 490. Banister was probably one of the Great Easton family. Mor. i. 432, 433.

\*\* Memorials.

†† The return in 1650 is, 'William Houghton, an able preaching minister.' The institution of Henry Wolton, 26th Oct., 1660, is given in Juxon's register, as 'ad rectoriam ecclesiae parochialis de Parnedon parva jam legitime vac.' Harleian MSS. 6100, p 186.

HARLOW HUNDRED.	MINISTERS.	ELDERS.
ROYDON. *		Oliver Harvey. Samuel Stracey.
HARLOW. †	M. Edw. Spranger,	Capt. Robt. Tomson. Capt. John Savill. Samuel Campaes, gent. Robert Reeve, gent.
WALTHAM HUNDRED.	MINISTERS.	ELDERS.
WALTHAM ABBEY. ‡	M. Price,	Edward Golding, gent. John Altcock, gent. Tho. Winpeare, gent.
EPPING.	M. H. Wilkinson,	Lord Grey, of Werk. William Bennet. Ric. Hunt.
CHINCKFORD. §	M. Sam. Toxey,	M. Gunneric. M. Wallenger.

\* The vicar probably was Breckett Smith. N. ii. 509. The return in 1650 is 'Brocket (sic) Smith, he preacheth constantly, but is returned to the jurors to be of scandalous life, but he hath produced good testimonials.' Lands. MSS. 459. Smith seems to have conformed in 1662.

† Admitted 30th April, 1617, see p. 653. 'An able, godly preaching minister.' Lands. MSS. 459. Spranger conformed in 1662. Robert Reeve, of Hubert's Hall. Mor. ii. 484.

‡ The Rev. James Francis informs me that there are no traces of Price in the register. If Newc. be correct in assigning 1640 as the date at which Thos. Fuller became the incumbent, he must have left for a time, but he soon returned, as in 1650 the entry in the Lands. MSS. 459, is, 'Mr. Fuller, an able, godly preaching minister.' Fuller, of course, conformed in 1662. He was the well-known

writer of that name. There were published by the late Mr. Pickering, 'Memorials of Thos. Fuller, D.D., by the Rev. A. F. Russell.'

|| Memorials. Lord Grey was of Epping Bury. He was the eldest son of Sir Ralph Grey, of Chillingham, in Northumberland, created a baronet 15th June, 1619; and 11th Feb., 1623, Baron Grey, of Werke, in the county of Northumberland. He purchased Epping Bury of the Earl of Winchelsea, in 1635. Morant ii. 146.

§ P. 223. Toxey, afterwards of Leyton? Memorials. The minister in 1650 was 'Dr. Byrome, by order of the Parliament.' Lands. MSS. 459. In 1655 Robert Plume became the minister; and, in 1657, Plume was succeeded by Thomas Witham, afterwards of Burbrook. Lyson's Environs i. 657. There was a Thomas Wallenger, of Warley Hall, at this date. Morant i. 113.



WALTHAM HUNDRED.	MINISTERS.	ELDERS.
NASING. *	M. Jo. Harper,	William Capp, gent. John Ruggles, gent.

*The Eighth Classis, called Dunmowe and Freshwell Classis.*

DUNMOWE HUNDRED.	MINISTERS.	ELDERS.
BARNESTONE. †	M. Beadle,	M. Collard.
BROXTED. ‡	M. Chadwick,	John Searle, gent.
CHICKNEY.		William Cotton, gent.
DUNMOWE MAG. §		Robt. Milburne, gent. Robt. Calthorpe, gent. William Swallow.
DUNMOWE PARVA. ¶	M. Alderson,	Andrew Finch, gent.
CANEFIELD MAG.**	M. Hearne,	Edw. Hadsley, Esq.
CANEFIELD PARVA. ††	M. Nowell,	Jo. Judd, gent.
EASTER ALTA. ††		Capt. Edw. Stileman. Philemon Brewer.

\* Memorials.

† Beadle, Memorials. Collard left a bequest to the poor of the parish of Barnston. He was of the Albanes. Mor. ii. 450.

‡ Chawreth. Chadwick presented to the rectory in 1615. 'A very able and godly minister.' Lands. MSS. 459. John Chadwick was succeeded by John Cary, who resigned before March, 1660, and Cary by Robert Poole, who seems to have conformed. Newcourt ii. 127.

|| Memorials.

§ Memorials.

¶ Martin Alderson, afterwards of Lachingdon. N. ii. 231, p. 274. In the S. P. O. MSS. Int. cclxxxvi. p. 312, there is an order for £50 to be paid out of the tithes of Little Dunmow to the minister of the parish church of Dunmowe, under date June 3, 1646. The return in 1650 is, 'Mr. William Skingle, a godly

preaching minister.' Lands. MSS. 459. Skingle seems to have conformed. N. ib.

\*\* P. 240. Jeremiah Horne, by appointment of the Committee for Plundered Ministers, May 22, 1645. Add. MSS. 15669, 165. Francis Bridge was minister in 1648. He is returned in 1650 as 'an able divine.' Lands. MSS. 459. Bridge died before Jan., 1662, when he was succeeded by Robert Hasserton, who conformed in that year. N. ii. 123.

†† Samuel Nowell, *infra*. The Rev. C. L. Smith obliges me with an extract from the parish register, which shows that Noell (*sic.*) was buried April 2, 1649. The return in 1650 is, 'John Glascock, an able preacher.' Lands. MSS. 459. Glascock died before 11th Oct., 1661, when he was succeeded by John Peachie, who conformed in 1662. N. ii. 124.

‡‡ Memorials.

DUNMOWE HUNDRED.		MINISTERS.	ELDERS.
EASTER BONA. *			Jo. Rolf. J. Lack.
EASON MAG. †	M. Cleyton,		M. Jo. Mead.
EASON PARVA. ‡			Francis Bowles.
LINSELL.			John Salmon, jun.
MASHBURY. §	M. Bates,		M. Walter Luckin.
RODING ALBA. ¶	M. Collins,		Jo. Sumpner.
„ ALTA.	M. Sherwood, **		Dan. Marshall.
„ BARNISH. ††			
„ AYTHORP. ‡‡			

\* The vicar was John Lichfield, who was presented to the living by Robert, Earl of Warwick; Edward, Earl of Manchester; and Edmund Calamy, in 1645. N. ii. 234. He is returned in 1650 as 'a very godly and able minister.' Lands. MSS. 459. Lichfield conformed.

† P. 230. Memorials. Mead, of Duton Hill. Mor. ii. 434.

‡ The rector was John Dockley, presented by William, Lord Maynard, in 1639. N. ii. 138. He is returned in 1650, as 'an able preaching minister.' Lands. MSS. 459. Dockley conformed in 1662, and was succeeded on his death, 17th Aug., 1663, by Thomas Kenn, who was afterwards Bishop of Bath and Wells. N. ii. 238. 'Life of Bishop Kenn, by a Layman.' London, 1854, 2 vols. 8vo.

|| Elisha Pratt, infra, inst. 3rd Aug., 1635. In 1650, 'a very able, honest preaching minister' Tho. Constable succeeded. Memorials.

§ P. 242. Henry Bates. Add. MSS. 15671. Sept. 23, 1647, see infra. The return in 1650 is, 'Mr. Henry Bates, not approved of by the parishioners . . . how Mr. Bates came in is not to be discovered.' Lands. MSS. 459. Walker says, Abraham Pinchback was

presented to the living in 1654, ii. 251. Soon after the restoration, William Alchorne was the rector. He conformed, ii. 248. The Luckins were an old Mashbury family.

¶ Memorials.

\*\* P. 246. In the Committee Book, under date Sept. 18, 1646, it is ordered that 'Joseph Sherwood, having relinquished the rectory, it is now sequestered to the use of Francis Hills.' Add. MSS. 15670, 434. Hill was still there in 1650. Lands. MSS. 459. Hill conformed. N. ii. 501. The Rev. E. Maxwell obliges me with several extracts from the parish registers, among them one relating to the marriage of Francis Hill to Elizabeth Savile, at St. Peter's, Cornhill, London, Dec. 15, 1646, and another recording the burial of Hill at High Rooding, April 3, 1694.

†† The incumbent was Wm. Meade, who came here in 1637. In 1650 he is returned as 'not an able nor a preaching minister.' Lands. MSS. 459. He seems to have conformed in 1662. N. ib.

‡‡ The rector seems to have been Richard Argol, who is returned in 1650 as 'an able divine.' Lands. MSS. 459, compare Newc. ii. 505. Argol conformed in 1662.

DUNMOWE HUNDRED.	MINISTERS.	ELDERS.
„ MARGARET.*		Daniel Algor.
„ PLUMBEA. †		William Alger.
SHELLOW BOWELS. ‡		William Purchas.
THAXTED.		Edward Mead.
		Simon Horndon.
TILTIE. §		Jo. Guyver, gent.
		Nath. Norris.

WILLINGDALE DOE. ¶ M. Powell,  
WILLINGDALE SPAIN.\*\* M. Nicholas,

FRESHWELL HUNDRED.	MINISTERS.	ELDERS.
ASHDON. ††		John Bowtell.
BARDFIELD MAG. ‡‡		Sir Martin Lumley, Bart.

\* The rector was John Stable, who was admitted 17th Dec., 1635. N. ii. 506. He is returned in the Lands. MSS. as 'an able preacher.' John was succeeded in 1660 by Thomas Stable, who conformed.

† Thomas Brand. He was here in 1635. See 'Annesley's Life and Funeral Sermon of the Rev. Mr. T. Brand.' London, 1694. This Brand was the son of the rector of Leaden Roding. In 1650 the return is, 'Mr. Thomas Brand, a preaching minister.' Lands. MSS. 459. Brand died before July, 1660, when he was succeeded by John Jackson, who conformed.

‡ The rector possibly may have been Thomas Keene. John Reeve was rector in 1650, 'an able preaching minister.' Lands. MSS. 459. Reeve conformed. N. ii. 522.

|| Memorials.

§ The incumbent may have been Henry Cook. N. ii. 600. In 1650, the return is, 'supplied for the most part by Lord Maynard's chaplain.' Lands. MSS. 459.

¶ P. 254. John Powell? Memorials.

\*\* Anthony Nicholas, who was pre-

sented to the rectory by Charles I., in 1642. He seems to have conformed. N. ii. 670. He is only mentioned by name in 1650. The Rev. W. R. Parker obliges me with several extracts from the parish registers relating to Nicholas, but there is no record there of his death.

†† Samuel Johnson was rector. Johnson was admitted 1st July, 1640. In the MSS. addition to the Classis, he is called Dr. Johnson. In 1650, he is returned as 'an able divine.' Lands. MSS. 459. Johnson died in 1658. Cole MSS. xxx. 93. His successor was Christopher Fleete, who conformed.

‡‡ P. 284. John Packenham was still rector. In 1650 the return is, 'Mr. John Packingham (sic) does not officiate himself, but hath put in Mr. John Morde, to whom he hath made a lease of it for twenty years, eleven of it to come.' Lands. MSS. 459. Morde, therefore, was the officiating minister at this date. He was succeeded by Samuel Hall. See Bardfield Saling, infra. Sir M. Lumley, of Bardfield Hall, born 1604, High Sheriff, 1639, created a Baronet, 1640. Succeeded to the representation of the county on the elevation of Lord Rich to the peerage. Mor. ii. 520. Parl. Hist. ii. 607.

FRESHWELL HUNDRED.	MINISTERS.	ELDERS.
BARDFIELD MAG ( <i>continued</i> ).		James Hart, gent.
BUMPSTED HELION. *		Ric. Wright.
BARDFIELD PARVA. †	M. Lunne.	M. Tho. Wall.
„ SALING. ‡		M. Joseph Hall.
HEMPSTED.		M. Joseph Stiles.
HADSTOCK. §	M. Wallis,	
RADWINTER. ¶	M. Veale,	Ric. Duerdon.
SAMFORD MAG. **	M. Newton.	
„ PARVA. ††	M. Pennington.	

*The Ninth Classis, called Clavering and Uttlesford Classis.*

CLAVERING HUNDRED.	MINISTERS.	ELDERS.
BEARDEN. ††		
CLAVERING.	M. John Moore,	Edward Humphrey.
		John Chapman, gent.
		Capt. Hatch.

\* The vicar was Theodore Cowle? who was admitted 15th Jan., 1635. N. ii. 110. The return in 1650 is, 'Mr. Theodore Cole (sic), an able divine.' Lands. MSS. 459. Cowle conformed. N. ib.

† Thomas Lund, admitted to the rectory 13th Sept., 1616. N. ii. 31. In 1650, the return is, 'Mr. Thomas Lunn (sic), an able preaching minister.' Lands. MSS. 459. Lund seems to have conformed in 1662. Wall was of Little Bardfield Hall. Mor. ii. 523.

‡ Possibly Samuel Hall, who was here in 1650, when he is returned as 'an able preacher.' Lands. MSS. 459. He removed to Bardfield Magna, where he seems to have conformed, p.

|| Memorials.

§ See p. 232. Mr. Thomas Wallis, 'an able preaching minister.' Lands. MSS. 459. Walker says that Martin Simpson obtained the living in 1654, ii. 411. Adiel Baynard succeeded 23rd

Jan., 1662, on the cession of Young. Baynard conformed. N. ii. 292.

¶ Voyle. Memorials.

\*\* Samuel Newton. Memorials.

†† P. 248. 'Mr. Israel Pennington, a preaching minister, put in by Parliament.' Lands. MSS. 459. John Wale seems to have succeeded. The entry of his successor, Edward Webster, is 'per res. Wale.' Webster conformed. Newc. ii. 516.

‡‡ The curate was John Waite. N. ii. 55. In 1650, he is returned as 'an able divine.' Lands MSS. 459. Berden was the native place of Joseph Mede, of whom Fuller says, 'for things past he was a perfect historian, for things present a judicious novilant, and for things to come a prudential (not to say prophetic) conjecturer.' Worthies, 335, ed. 1662. Mede was born, 1586, and died 1638. Brooks Lives, ii. 429.

||| Moore, Memorials. Hatch was of Geddings. Mor. ii. 613.

CLAVERING HUNDRED.

FARNHAM. \*  
LANGLEY.  
MAUNDEN. †  
OUGELEY. ‡

MINISTERS.

M. Giles Archer.

ELDERS.

UTTLESFORD HUNDRED.

ARXDEN. ||

BIRCHANGER. §

CHESTER PARVA. ¶ M. John Houghton,

CHISSELL MAG. \*\*

,, PARVA. †† M. James Willett, Tho. Aylloffe, Esq.

MINISTERS.

M. Rich. Cutts.

John Norris.

William Read, gent.

ELDERS.

\* Admitted to the rectory 27th April, 1644. N. ii. 256. 'An able preaching minister.' Lands. MSS. 459. Archer conformed. N. ib. The predecessor of Giles Archer was William Sedgwick. Memorials.

† P. 239. The incumbent was Nathaniel Rawlins. Additional MSS. 15670, p. 290, June 13, 1646. The return in 1650 is, 'Mr. Paul Clement is hired.' Lands. MSS. 459. James Hellam succeeded afterwards. He resigned before 6th April, 1663. N. ii. 403.

‡ Possibly Richard Smith, adm. 30th March (N. ii. 614), 1630. Memorials.

|| P. 219. Memorials. Cutts was of Wood Hall, brother of Sir Henry Cutts. Morant ii. 589.

§ The then rector was William Parsons, who had been presented by Winchester College, Oxford, 1641. N. ii. 63. Wood says of him, under date Aug. 2, 1658: 'He had been a great sufferer by the Presbyterians, and had been kept in jail at Cambridge 19 weeks for his loyalty to Charles I. . . afterwards returning to his small living in Birchanger, in Essex, did usually read the

Common Prayer there in the times of usurpation . . . After his Majesty's reformation, he became prebendary of Chichester, rector of Lambourne, and vicar of Great Dunmow, in Essex. At the last of which places, he dying of an apoplexy, was buried there 11th July, 1671, aged 72 years.' Fast. ii. 132. Mor. ii. 575. In 1650 the return is, 'William Parsons, a preaching minister,' Lands. MSS. 459.

¶ Admitted Feb. 25, 1616, on the presentation of Eliza Houghton, widow. N. ii. 134. He was still there in 1650. Lands. MSS. 459. His successor, John Petchell, resigned before 11th Dec., 1661, when John Warren became rector. Warren conformed.

\*\* P. 224. The return in 1650 is, 'no settled minister, the fault being in the sequestered, who had received the profits some years.' Lands. MSS. 459. John Ney succeeded in 1661. He conformed. N. ii. 150.

†† Willett. Memorials. Aylloffe was the son of Sir William Aylloffe. He held the manor of Nether Chishill at this date. Mor. ii. 608.

UTTLESFORD HUNDRED.	MINISTERS.	ELDERS.
DEBDEN. *	M. Glover,	Tho. Hammon, gent.
ELMDON. †	M. William Prynne,	Saml. Chapman, gent.
ELSENHAM. ‡	M. George Wilson,	Tho. Stock, gent.
HENHAM.		
HEYDON. §		
LITTLEBURY. ¶	M. Henry Prime,	Tho. Raymond, gent. Jo. Corbet, gent.
NEWPORT. **		Jo. Bigg, gent. Tho. Martin, gent.
QUENDON. ††		
RICKLING. ‡‡		
STANSTED MOUNTFITCHET.		Timothy Middleton. William Vincent.
TAKELEY. § §	M. Samuel Story.	

\* P. 228. Glover. Memorials.

† Prynne, *infra*. Admitted 26th April, 1645. N. ii. 242. He is returned in 1650 as 'an able divine.' Lands. MSS. 459. Prynne's successor was John Bradgate, of whom the Rev. J. Barr obliges me with an extract from the parish register relating to a collection made by him Sept. 1655 or 1658, he is not certain which. The admission of Samuel Fuller, 8th Aug., 1663, is given as 'per cess. Bradgate.' N. ii. 242.

‡ P. 155. June 17, 1646, £60 was awarded from the sequestration of Mr. Talkarne, at Bumpsted Helion, to Mr. Wilson, minister of Elsenham. S. P. O. Dom. Ser. Interr. cclxxxvi. 65. John Tallakarne was of Olmsted Hall. He is buried in the chancel at Bumsted. Mor. ii. 533. John Curtis, afterwards of Takely and of Thaxted, seems to have been vicar at the restoration. He conformed. N. ii. 246.

|| Adiel Baynard, inst. 1st Aug., 1644. He was still here in 1650, 'a preaching minister.' Lands. MSS. 459. See p. 284. Memorials.

§ P. 232. Young was still rector in 1650, when he is returned as 'an able preacher.' Lands. MSS. 459. Stephen Chapwell succeeded in 1652. He appears to have conformed. N. ii. 294.

¶ P. 239. The return in 1650 is, 'no settled minister.' Lands. MSS. 459.

\*\* The return in 1650 is, 'no incumbent.' Lands. MSS. 459.

†† The return in 1650 is, 'Mr. John Denifer, a preaching minister.' Lands. MSS. 459. See Memorials.

‡‡ The vicarage was now vacant, as the return in 1650 is, 'no settled minister, nor hath been these seven years.' Lands. MSS. 459.

|| || Memorials. Middleton was the second son of Sir Thomas Middleton, Knt. The elder was seated at Bendfield Bury. Mor. ii. 578.

§ § P. 249. June 17, 1646. There was an order for £50 to be paid out of Wimbish for the maintenance of the minister. MSS. S. P. O. Dom. Ser. Interr. cclxxxvi. 98, cclxxxvii. 511. July 30, 1646. The old sequestrators prayed to be released, and new ones were ap-

UTTLESFORD HUNDRED.	MINISTERS.	ELDERS.
WALDEN. *	M. Bentfield,	Jno. Thorowgood, gent. Frs. Williamson, gent. M. Burrowes.
WELDEN LOFTS. †		Richard Reynolds.
WENDEN AMBO. ‡		William Mawie.
WICKHAM BONNET.		Capt. Morrell. Tho. Young.
WIDDINGTON. §		Ric. Woodley, gent.
WIMBISH. ¶	M. Rowland Green-	Nat. Wright, gent.
CHRISHALL. **	wood,	
STRETHALL. ††		

*The Tenth Classis, called Hinckford Classis.*

HINCKFORD HUNDRED.	MINISTERS.	ELDERS.
BUMSTEAD. ††	M. J. Borodale.	Kalph (sic) Hill. Sam. Bell.

pointed. Add. MSS. 15670, 321. The return in 1650 is, 'Mr. S. Rich, an able preaching minister.' Lands. MSS. 459. John Curtis was admitted 1st July, 1661, 'per mort ult. incumb.,' which, I presume, refers to Heard, p. 249. He conformed.

\* The vicar probably Nic. Graye. N. ii. 627. In 1650, 'Mr. John Bentfield, an able divine.' Lands. MSS. 459.

† Wendon. Probably John Mountford, 13th Jan., 1641. N. ii. 648. The return in 1650 is, 'Mr. Bartholomew Mountford, an able preacher.' Lands. MSS. 459. Bartholomew conformed.

‡ Great and Little Wendon were united about 1650. N. ii. 650. In 1650, 'Mr. John Warren (p. 278?), at Wendon Parva.' Lands. MSS. 459.

|| Theophilus Aylmer, presented by Charles I. in 1627. N. ii. 660. The return in 1650 is, 'Mr. Tho. (né) Aylmer.' Lands. MSS. 459. Aylmer conformed.

§ Nicholas Searle, 15th Dec., 1637. See Bobbingworth, p. 276. He is returned in 1650 as, 'an able preaching

minister.' Lands. MSS. 459. He survived the reftoration, and conformed. Woodley was of Swains. Mor. ii. 567.

¶ P. 254. Greenwood was vicar. Admitted 9th May, 1634. He was succeeded in Nov., 1657, by Edm. Heywood, who conformed. N. ii. 674.

\*\* The vicar in 1640 was Thomas King. N. ii. 196, p. 275. The return in 1650 is, 'Mr. John Griffin, an able preacher.' Lands. MSS. 459. In 1657 John Debnam was admitted, 1st May. He conformed.

†† 'Mr. John Hammond, for twelve years last past, a preaching minister.' Lands. MSS. 459. He was admitted 26th May, 1638. Hammond conformed. N. ii. 565.

‡‡ Steeple Bumstead. Stephen Marshall preached at the funeral of Borodale. Memorials John Wilson was minister in 1648. The return in 1650 is, 'the last incumbent is lately dead.' Lands. MSS. 459. Geo. Hyer was admitted 22nd Sept., 1662. N. ii. 112.

HINCKFORD HUNDRED.	MINISTERS.	ELDERS.
STAMBOURNE. *	M. J. Parnell,	Stephen Hints.
BRIDE-BROOKE. †	M. J. Gent.	Geo. Pike, Esq. Martin Sparrow.
FOXEARH. ‡		Jo. Isaac, gent.
PENTLOE.		Tho. Sandall.
OVINGTON. §		Sam. Pepps, gent.
BELCHAMP WALTER. ¶		Oliver Raymon (sic), Esq.
ST. PAUL. **		Tho. Dyer, gent.
OTEN. ††		William Givers, gent.

\* Memorials.

† Walker says there was a sequestration here, ii. 199, but it is another of his misstatements. John Gent, who was inf. 12th May, 1632, continued rector until 1651, when he was succeeded by John (? Tho.) Thompson, who was rector till his death, when Tho. Witham, p. 280, succeeded, June, 1661. For the dates I am indebted to the present rector. Gent is returned in 1650, 'as an able, godly preaching minister.' Lands. MSS. 459. Witham conformed. N. ii. 63. Pike was of Bathorne. Mor. ii. 344.

‡ John Firmin, admitted 8th June, 1638. He was still there in 1650, 'a godly preaching minister.' Lands. MSS. 459. In 1656, Firmin was succeeded by Thomas Kempe, who conformed. N. ii. 275.

|| Memorials.

§ Peter Southill, 7th Feb., 1634. N. ii. 457. In 1650 the return is, 'Peter St. Hill (sic.), an able, godly preaching minister.' Lands. MSS. 459. Southill was succeeded, in 1655, by John Thomas, who conformed, ib. Pepys, one of the Pool family, Yeldham. Morant ii. 301, 302, 303, 618.

¶ The vicar, probably, was John Wright. In 1650 the return is, 'John

Firmin, clerk, an able and godly minister.' Lands. MSS. 459. Firmin's name does not occur in N. ii. 45. Between 1584 and 1678, he has only the following two names, without any dates of admission or avoidance: Will. Smithies, John Wright. There was a William Smithies at Rayne in 1648, Memorials, and at Stanway in 1650. Mor. ii. 330, Infra. Oliver Raymond. Mor. ii. 330.

\*\* Robert Fisher. Depositions were taken against Fisher 10th May, 1644, when three witnesses deposed to his 'having been active in enforcing the rails;' three, to his 'being a common swearer;' three, to his 'suffering the profaning of the Sabbath without reproof;' and three, to his 'reading the King's proclamations very loudly and distinctly, but the ordinances of the Parliament only partly, and with a low voice;' several to his 'defending the conduct of the King, and urging his cause;' and two, that he 'suffered divers malignants to preach for him;' to which was added, that 'he usually kept company with profane men.' Cole MSS. xxviii. 34, 35, 36. But he was not disturbed in his living. See infra. The return in 1650 is, 'an able, godly preacher.' Lands. MSS. 459.

†† Memorials.



HINCKFORD HUNDRED.	MINISTERS.	ELDERS.
REGWELL. *		Tho. Chaplin.
LISTON. †		Peter Allifton.
		Tho. Clopton.
TILBURY. ‡	↙ M. William Clarke,	Tho. Purcas.
BORELEY.		
ASHENALS ESSE. §		
STURANNY. ¶		
TOPFIELD. **	M. Jo. Overed,	Christopher Earle, Esq.
		M. Samuel Smith.
		Robert Warmtford.
STEBBING. ††	M. Ainsworth,	John Sorrell.
		John Andrewes.
		Arthur Bramfton, Esq.

\* Memorials. Chaplin was of Paynes. Mor. ii. 342.

† James Lumley, presented by Thomas Clopton in 1635. He was still here in 1650, 'an able and godly preaching minister.' Lands. MSS, 459. He was succeeded in 1660 by Daniel Nicols, who conformed. N. ii. 392. Clopton was of Liston Hall. Mor. ii. 321.

‡ Juxt Clare. Newc. has John Clarke, 10th March, 1645. In 1648, John Parnell signs himself a minister of Tilbury. N. p. 653. In 1650 the return is, 'John Clarke, an able, godly preaching minister.' Lands. MSS. 459. Ralph Garnons succeeded, 30th May, 1654. He conformed. N. ii. 595.

|| P. 220. The entry in 1650 is, 'John Deeks serves the cure.' Lands. MSS. 459. William Playne was admitted rector in 1660. He conformed.

§ William Jones, 1616. The entry in 1650 is, 'Mr. Jas. Skinner serves the cure, by consent of Mr. Jones.' Lands. MSS. 459. Depositions were taken against Jones, 10th April, 1644, when five witnesses gave evidence to his 'having

lately had three cures to serve at once: Ashen, Barfield, and Brantham, in Suffolk;' three, to his being 'non-resident at Ashen for six or seven years last past, not having preached there above three or four Lord's daies in a year, and hath employed malignant curates in his place till lately;' two, to his 'having urged the Book of Sports;' two, that 'being desired by the churchwarden to publish and administer the Vow and Covenant, he said he durst not for fear of praemunire, and so it was not taken in the parish;' and three, that he made 'a notorious convicted drunkard his tenant in the parsonage house, to vex the Parliament.' Cole MSS. xxviii. 26, 27. The MSS. additions to the Classis has the name of Mr. Simmonds. John Mayes succeeded in Nov., 1661, and conformed. N. ii. 19.

¶ Sturmere? Nicholas Gent, presented by Charles I., 1645. In 1650 he is returned as 'a preaching minister.' Lands. MSS. 459. Gent appears to have conformed. N. ii. 566.

\*\* Memorials. Earle, infra.

†† Memorials.

HINCKFORD HUNDRED.	MINISTERS.	ELDERS.
HUNNINGHAM CASTLE.*	M. Brewer,	M. Bradshaw. John Parmiter, sen. Geo. Taylor.
HUNNINGHAM SIBLE. †		
YELDHAM MAGNA. ‡	M. Rich. Mosely,	Sidrach Smith. Sam. Plum, gent. John Simons, gent.
YELDHAM PARVA.		
FINCHINGFIELD. §	M. Stephen Marshall, M. Letmale,	Sir Rob. Kemp, Knt. Jno. Meade, Esq. Capt. John Pue. Richard Harrington. ¶

*The Eleventh Classis, called the East Classis of Hinckford.*

HINCKFORD HUNDRED.	MINISTERS.	ELDERS.
BOCKING.	Dr. Gawden,**	Roger Wentworth, Esq. M. Handes. J. Reeve. William Skinner.
BRAINTREE. ††	M. Samuel Collins,	Adrian Mott.

\* Memorials.

† John Jegon, see p. 234. He conformed.

‡ Presented by Sam. Plomb, 1629, 'an orthodox and able minister.' Lands. MSS. 459. Mosely conformed. John Symonds, of the Pool. Morant ii. 303, see also the same page for the family of Plomb.

|| Memorials.

§ Memorials. Sir Robert was of Spaine's Hall, Knt., 1641. Mor. ii. 364. Meade, of Nortofts, p. 209, 210.

¶ Harrington, see Mor. ii. 369.

\*\* Gauden, p. 195. Wentworth was of Bocking Hall. Morant ii. 283. Reeve was of High Garrett. Morant ii. 386. Skinner, possibly the son of Mr. Skinner who bequeathed 'two crofts,

called Waitlands, for the use of the poor for ever.' Morant ii. 383

†† Collins, p. 150. Mott was a benefactor to the poor of this parish, for 'upon the 4th March, 1638, he brought into the vestry £100, which he paid to the minister and to the rest of the vestry, desiring that it might be laid out in land so soon as conveniently it might, and in the meantime to be improved to the best advantage, the profit thereof to be disposed of on the 5th of November yearly, as his father did direct in his charity. But this charity never had the desired effect, for the donor lived to see a great part of the money lost by those to whom it was lent.' Morant ii. 398. The minister was Samuel Collins, and the father of Adrian Mott was Mark Mott,

HINCKFORD HUNDRED.	MINISTERS.	ELDERS.
BRAINTREE ( <i>continued</i> )		Robert Aylet. Richard Scot. Giles Moseley, senior. Edw. Cordall, gent. William Porter.
FELSTED. *		
WETHERSFIELD. †	M. Daniel Rogers, Daniel Ward,	M. Binceks. Jo. Allen. Jo. Bird. Jo. Walford. Marin (sic.) Carter. Henry Algar.
SHALFORD. ‡	M. Hills,	
STISTED.		
RAINE. §		
PANFIELD. ¶		
ALPHAMSTON. **		
BULMER. ††		John Eden, Esq.
BALLINGDON AND BRANDON.		John Ingham.
GESTINGTHORPE. ††		
HEYNEY.		

formerly of Wethersfield, who bequeathed a house and field for the use of the poor. Morant, *ib.* John, probably a son of this Robert Aylet, in 1707, bequeathed the remaining moiety of a house and land in Bocking for the use of the poor of Braintree. Morant ii. 398. The Scots were an old and numerous Essex family. Morant ii. *index*. See Memorials.

\* Memorials.

† Rogers, p. 147.

‡ Hills, Memorials. A Martin Carter in the next generation at Saling, a nephew of John Symonds, of the Pool Yeldham. This Carter had the manor of Nicholls, in this parish. Mor. ii. 375.

|| Memorials. The Algars were a numerous and wealthy county family at this date. See Mor. ii. *Index*.

§ Memorials.

¶ Memorials.

\*\* Memorials.

†† The minister was John Chamberlayne, who had been instituted on the death of Thomas Donnell, by an order of the House of Lords, under date 16th Dec., 1646. Journals viii. 615, see p. 654. He was still there in 1650, 'an able preaching minister.' Lands. MSS. 459. He was succeeded by Thomas Bernard, who conformed. N. ii. 106. Eden was of Kitchins. Morant ii. 313.

‡‡ In 1650 the return is, 'Mr. Will. Beaman is presented to the rectory.' Lands. MSS. 459. See Memorials.

|| | P. 236. At Henny Magna the minister was Samuel Sutton, who was instituted by an order of the House of Commons, under date 28th Oct., 1643. Jour. iii. 292. The return in 1650 is, 'Stephen Payne preacheth well, but is scandalous.' Lands. MSS. 459. The MS. additions to the Classis have the name

HINCKFORD HUNDRED.	MINISTERS.	ELDERS.
LAMMARSH. *		
MILTON. †		
MAPLESTED MAG. ‡		
MAPLESTED PARVA. ¶		Dean Tindale, Esq.
PEBMARSH. §	M. T. Burroughs, Tho. Cock, Esq.	
WICKHAM ST. PAUL'S. ¶¶	M. Deersley, Richard White.	
TWINSTED. **		
GOSFIELD. ††		
HALSTED. †††		

*The Twelfth Classis, called Lexden Classis.*

LEXDEN HUNDRED.	MINISTERS.	ELDERS.
STANWAY. ¶¶¶		John Alefounder.

of Manning. See also p. 267? If this relates to Henny Magna, he was probably a successor of Payne. The minister at the reformation seems to have conformed. N. ii. 326. For Henny Parva, see Memorials.

\* The minister was Samuel Siday. N. ii. 361. In 1650 the return is, 'Sam. Sidday, he performs the cure himself, assisted by Mr. Martin, a truly orthodox divine.' Land. MSS. 459. Siday conformed.

† Middleton, p. 243. The minister who succeeded Frost, p. 243, was Francis Gisborough, appointed by the Committee for Plundered Ministers. Add. MSS. 15669, 311. Gisborough soon removed. On Sept. 22, 1647, the Committee referred George Osborne to the Assembly of Divines for this church. Add. MSS. 15671, 223. The return in 1650 is, 'Mr. John Preston.' Lands. MSS. 459. Hurdis Smith, 7th May, 1661, was admitted 'per mort Frost.' It is not improbable that there was an ejection here.

‡ P. 240. The return in 1650 is, 'Edward Shepperd, by purchase, to him and his heirs. William Hicks officiates,

an able and godly minister.' Lands. MSS. 459.

¶ P. 241. The return in 1650 is, 'Christopher Welsh preacheth twice every Lord's day.' Lands. MSS. 459; Tyndale, p. 5.

§ Burroughs, Memorials. Cook was afterwards Colonel of the Militia, and, in 1654, one of the knights for the County. Mor. ii. 263.

¶¶ P. 657. Memorials. White, of the family of the benefactresses of the poor in this parish. Morant ii. 276.

\*\* Memorials.

†† P. 231. The minister was probably a Mr. Norton, who was referred to the Assembly of Divines by the Committee, for Gosfield, Aug. 18, 1645. Add. MSS. 15669, 270. The return in 1650 is, 'William Smithies, an able preaching and godly minister.' Lands. MSS. 459; Belchamp Walter, 288; and Raine, Memorials. Thomas Wardener succeeded, though at what date I cannot ascertain. The Rev. S. W. Dowell informs me that Wardener died vicar, and was buried April 5, 1669. See Memorials.

††† Memorials.

¶¶¶ Memorials.

LEXDEN HUNDRED.	MINISTERS.	ELDERS.
STANWAY ( <i>continued</i> )		Hen. Fenn.
DEDHAM. *	M. Matthew Newcomen,	Robert Salmon.
	M. George Smith,	Rob. Webb.
		Clement Fenn.
		Bezaliel Auger (sic).
FORDHAM. †		David Polly.
HUCKSLEY (sic). ‡	M. Nath. Bugg.	
BOXSTED.	M. J. Hubbard,	M. Jo. Maidstone, sen.
		Jo. Barker.
		Jo. Adkinson.
		Jo. Messing.
LANGHAM. §	M. Farrar.	Nicholas Wall, gent.
BIRCH. ¶	M. Jo. Ludgate (sic.),	Hezekial Haynes, gent.
WORMINGFORD. **	M. Turner,	Gs. Barnardistone, Esq.
DONILAND. ††		M. Tonstall.
		M. Jo. Smith.
BOREHAM EASTHORPE. ††		Edw. Philipps.

\* Newcomen, ante, and Memorials; Smith, see Memorials; Anger, Memorials.

† Memorials.

‡ P. 237. Horkley Mag. Bugg was still here in 1650. Lands. MSS. 459. See Birch.

|| Hubbard, see Memorials. Maidstone was of Pond House. Mor. 241.

§ John Farrar, p. 110, 10th Sept., 1607, 'per resig. Tho.' p. 123. His successor was Thomas Seaborne, who was here in 1650. Lands. MSS. 459. Seaborne appears to have conformed.

¶ Birch Magna, p. 219. The Rev. W. Harrison kindly informs me that 'Ludgate' became rector in 1643, but that there are no traces of his avoidance in the parish register. He was still there in 1650. Lands. MSS. 459. Walker ii. 199, says that John Davies was rector in 1654. Collingwood recovered his living at the restoration, and died in 1666. The

Rev. W. Harrison also informs me that Nath. Bugg (note ‡) was curate here in 1664. Newc. Haynes was of the Hill? Mor. ii. 183.

\*\* 26th Dec., 1646, there is an order for the institution of John White. Jour. H. of Lords, viii. 630. White was there in 1650. Lands. MSS. 459. Was Turner White's curate? White died before Jan., 1662. His successor conformed. N. ii. 686.

†† See Memorials. Tunstall was possibly Henry, the son of Sir John Tunstall, and the patron who presented Richard Tompson to the rectory in 1638. Mor. ii. 186.; N. ii. 215. Smith was possessed of lands here. Mor. ii. 215.

‡‡ P. 230. John White was referred to the Assembly of Divines for the vacancy, Aug. 25, 1646, by the Committee for Plundered Ministers. Add. MSS. 15670, 381. The MS. additions to the Classis give M. Rand. The return for

LEXDEN HUNDRED.	MINISTERS.	ELDERS.
BOREHAM EASTHORPE ( <i>continued</i> )		Tho. Michelfield.
WIVENHOE.*		
INWORTH. †	M. Wharton,	
COGGESHALL. ‡		Robert Crane, gent. William Tanner.
COPFORD.	M. Robert Tomson,	
EARLES COLNE. §	M. Ralph Joscelin, R. Harlackenden, Esq. Edw. Clarke, Esq.	
CHAPPELL.	M. Timothy Rogers, ¶	William Laurence.

1650 is, 'Mr. Oaky.' The admission of Joh. Beal, 16th April, 1669, is entered as 'per mort Johnson.' ii. 239.

\* The return in 1650 is, 'noe minister.' Lands. MSS. 459.

† Ralph Wharton, p. 155. See Memorials.

‡ See Memorials; Crane p. 149.

|| See Memorials.

§ *Infra*. Admitted 11th March, 1640, on the presentation of Richard Harlackenden. The return in 1650 is simply, 'Mr. Ralph Josselin,' (sic.) Lands. MSS. 459. Some particulars relating to R. J., extracted from his diary by W. Cole, 1676: 'Ralph Joscelin, born at Chalke End, his father's patrimony, Jan. 26, 1616, two years after which, his father and mother removed to Bishop's Stortford. In 1622 he was a pensioner in Jesus, Cambridge, his father at that time living at Bumpstead. In 1636 he took his degree of B.A., and became usher to Mr. Neale, of Dean, in Beds. In 1639 he preached his first sermon at Wormington, in Northamptonshire. The same year he left Mr. Neale, and became curate to Mr. Giffard, of Olney, in Bucks. In the Dec. of that year also, he was ordained priest by the Bishop of Peterborough. There were several ordained with him; they bowed to the altar, he would not. In 1640 he went to Cranham and kept school at

Upminster, where he married Jane Constable, by whom he had about ten children. In the same year he removed to Earls Colne. He was chaplin to Col. William Harlackenden's regiment. In 1646, when Harlackenden was sheriff, he preached the assize sermon at Chelmsford. He has also published a sermon preached before the Lord Mayor of London. I suppose he lies buried in the church.' Cole MSS. x. 35. Cole also says, from his diary, 'he complied with the Bartholomew Act, though very uneasy in conscience. He often mentions his seeking the Lord at Lady Honeywood's, at Markeshall, where he was much respected, as he was also at the Priory House, in his own parish.' He published a sermon preached at the funeral of Mrs. Smythes Harlackenden, wife to William Harlackenden, Esq., June 28, 1651. Sm. 8vo. 1652. A descendant of one Bufton, of Coggeshall, has in his possession, among other interesting MSS. of a similar character, some notes of a funeral sermon for Mr. Porter, preached by Joscelin, Nov. 17, 1669, at Coggeshall. I have seen the MSS. in the custody of my friend, Mr. Dale. Rich. Harlackenden, 339.

¶ *Infra*. He is still there in 1650. Lands. MSS. 459. Timothy Rogers is supposed to have been a great grandson of the Protomartyr, p. 27. He was the

LEXDEN HUNDRED.	MINISTERS.	ELDERS.
CHAPPELL ( <i>continued</i> )		Paul Rayner.
ALDHAM. *	M. Gamaliel Carr,	John Sayer, Esq.
FEERING.	M. Jo. Okeley, †	Tho. Browning.
MARSHALL (sic). †		Sir T. Honeywood, Kt.
		John Smith.
PATYFRICK.		M. Ric. Wiseman.
TAY MAG. §		William Stebbing.
MESSING. ¶		John Haseler.
		Edward Johnson.
WHITE COLNE. **		
BERGHOLT. ††		
COLNE WAKE. ††		
COLNE-ENGAIN.		

son of the Rev. Vincent Rogers, of Stratford Bow, and brother of Nehemiah, p. 156. We first hear of him as minister at Steeple, where I have not yet been able to trace him. He there published 'The Roman Catharist,' London, 1621, having previously published, as it should appear, 'The Righteous Man's Evidence for Heaven,' the twelfth edition of which came forth in 1637. According to Mor. ii. 208, he came to Chapel in 1623. It is said that he was vicar of Sudbury in 1636, but if he was, he must have returned to Chapel after a 'few years at the longest.' Rogers also published 'Good News from Heaven;' 'A Faithful Friend, true to the Soul;' and 'The Christian's Jewel of Faith.' I have not been able to ascertain the date of his death. Chester's Life of Jno. Rogers, Lond., 1861, pp. 275-6. Samuel Rogers, the son of Timothy, was admitted vicar of Tay Magna, 27th Jan., 1637, on the presentation of his uncle Nehemiah. N. ii. 573. This was probably during his father's residence at Sudbury. Laurence, Mor. ii. 204.

\* P. 217. Carr was the successor of Falconer, p. 217. In 1650 the return is,

'Mr. John Wilson,' who seems to have conformed. N. ii. 6. Sayer was of Bourchier's Hall. 'During the Commonwealth he was a very busy committee-man.' Mor. ii. 200.

† Memorials.

‡ Markeshall. Memorials.

|| Potteswick. Memorials.

§ Memorials. Stebbing was of Bacons. Mor. ii. 206.

¶ John Preston, 3rd May, 1642, 'per cess. Rogers.' N. ii. 417. He was still here in 1650. Lands. MSS. 459. Preston's successor, Sida Smith, conformed. N. ib. Walker says Smith was sequestered, ii. 353.

\*\* Memorials.

†† Memorials.

‡‡ Edward Layfield, admitted 9th June, 1640, on the presentation of Robert Jacob. He is still there in 1650, when he is returned as, 'disaffected.' Lands. MSS. 459. Layfield conformed. N. ii. 191.

||| Tho. Brackley, p. 656, 19th March, 1628. N. ii. 188. In 1650 he is still there. Lands. MSS. 459. The Rev. Dr. Greenwood kindly informs me that he died Feb. 15, 1652. Memorials.

LEXDEN HUNDRED.	MINISTERS.	ELDERS.
MOUNT BURES.*		
MARKE TAY. †		

*The Thirteenth Classis, called Tendering Classis.*

TENDERING HUNDRED.	MINISTERS.	ELDERS.
WRABNESS. ‡	M. William Pibble,	Tho. Edgar.
LAYFORD.	M. Jno. Edes,	Geo. Francis.
ARDLEY.	M. Nath. Carr, §	John Lorking. Bezaleel Gale.
MISTLEY AND MAN- NINGTREE. ¶	M. Tho. Garnes,	Robert Taylor. Robert Lofkin.
BROMLEY MAG.**	M. Tho. Slaughter,	Sir Tho. Bowes, Kt.
BENTLEY PERVA. ††	M. Anth. Whiting,	
HOLLAND MAG. ‡‡	M. Edw. Darnell,	John Alderton.

\* John Simpson, admitted 18th Dec., 1616. N. ii. He was still there in 1650. Lands. MSS. 459.

† Henry Golding, 16th Nov., 1633. N. ii. 575. In 1650, 'Mr. John Neville.' Lands. MSS. 459; Memorials.

‡ 23rd Dec., 1608. N. ii. 687. The return in 1650 is, 'no minister.' Lands. MSS. 459. The next incumbent appears to have been Isaac Read, who conformed.

|| Lawford. Edes, p. 156. Memorials.

§ P. 219. Carr was previously rector of Langenhoe. Add. MSS. 15669. The next vicar that appears, is John Doughty. The successor of John Doughty was Stephen Brewer, who was admitted 5th Dec., 1662. Gael, of Bonds. Mor. ii. 432.

¶ 1st Dec., 1647. An order for the institution of John Witham, 'void by the resignation of the last incumbent.' Jour. H. of Lords, ix. 550. Garnes must now have left. In 1650, Witham is still here. Lands. MSS. 459. He conformed. N. ii. 422.

\*\* Tho. Salter, admitted 5th Aug., 1629, on the presentation of Thomas Bowes. N. ii. 98. Salter was still there in 1650. His successor was Robert Peartree (infra), who died before 1661. Peartree was succeeded by Richard Bowes, who conformed. Sir Tho. Bowes, p. 169.

†† The date of his admission does not appear, neither does that of his voidance. The Rev. H. R. S. Smith obliges me with an entry in Whiting's handwriting in the parish register. It occurs after the record of the burials of his predecessors, John Willis, and two others: 'En sequimar omnes; | . Omnium versatur urna | serius et ocus.' Job. xxx. 23. AAW. His successor was Henry Stenmar. N. ii. 52, p. 470. In the Lands. MSS. 459, Stenmar is returned as 'Mr. Henry Stymear.' He conformed.

‡‡ P. 237. 21st Oct., 1643. An order for the sequestration of the living to Anthony Laphthorne. Jour. H. of Com. viii. 285. Darnell was still here in 1650. Lands. MSS. 459.



*Parishes*

LEWIS HUNDRED.

MINISTERS.

ELDERS.

THORRINGTON. *	M. Jo. Reade,	Jeremy Gale.
OKELY MAG. †	M. Robert Cole,	Ciprian Bridge.
OKELY PARVA. ‡	M. Jo. Malden,	John Cuckoe.
BRADFIELD.	M. Hen. Seamer,	Sir Harbottle Grimstone, Bart.
RAMSEY. §		Sam. Carrington.
HARWICH. ¶		Rich. Hawking, gent.
DOVERCOURT. ¶		Tho. Crispe.

\* P. 251. Appointed by committee, Feb. 15, 1644. Add. MSS. 15669, see also under date April 19, 1645. In 1650 the return is, 'Mr. Robert Peartree.' (P. 296.) Lands. MSS. 459. Thos. Tirwhitt was admitted 23rd Nov., 1661, 'per mort. ult. rect.' Tirwhitt conformed.

† Memorials. Bridge, next note.

‡ It appears from the parish register that he was there in 1634. Admitted 16th March, 1641, on the presentation of Eliza, Countess Rivers. N. ii. 446. He was still there in 1650. Lands. MSS. 459. There is an entry of the death of Alice, his wife, in the parish registers, under date March 4, 1639. Malden was married again in 1644, to Sarah, widow of Thomas Bridge, alderman of Harwich. This Thomas, and Cyprian Bridge, were probably related. Traces of Malden occur in the register as late as 1656. He was succeeded by Adam Reeve. N. ii. 446. There are no traces of Adam Reeve in the register, but there is an entry on March 16, 1659, of the baptism of Elizabeth, the daughter of Richard Reeve. How Reeve voided, or when, does not appear. He was succeeded by Daniel Bell, or, as the name is written in the registers, Pell. Bell conformed, and was buried at Little Oakeley, March 5, 1677-8. For this and much of the previous part of the present note,

I am indebted to the kindness of the Rev. Geo. Burmeister.

|| Henry Stemmar, admitted 18th Dec., 1633, on the presentation of Anna, Countess Dorset. He was still here in 1648. P. 468; see p. 296. Lands. MSS. 459. Newcourt's entry of John Wytham, 2nd Dec., 1647, infituit. per Dn. Aylett, must be a mistake. In 1650 the return is John Higgins. Wytham succeeded John Higgins, and conformed.

§ Richard Tayler, admitted 24th Dec., 1638, on the presentation of Charles I. He was still there in 1650. Lands. MSS. 459. Tayler's successor was Abraham Everit, who conformed. Carrington, probably of South House. Mor. i. 496.

¶ P. 229. On the 19th Oct., 1643, 'a letter' was read 'from the Mayor of Harwich, complaining against Wood, their lecturer. The men that brought up the letter were called in and delivered petitions subscribed with many hands, and it was ordered that the examination of all the matters contained in these petitions be referred to the Committee for Plundered Ministers, who are forthwith to send for the said Mr. Wood, and for the witnesses, and to examine thoroughly the businesses objected against him, and to report it to the House. Ordered, that the clerk shall note of all such members as recommend any man to a

LONDON HUNDRED.	MINISTERS.	ELDERS.
WICKES. *		Tho. Veasie, gent.
BENTLEY MAG. †		M. Burnaby.
BROMELEY PARVA. †		James Cardinal.
WEELEY.		Amos Fisher.
CLACTON MAG. §		M. Rous.
CLACTON PARVA. ¶		Philip Daniell.
THORPE. **		Geo. Nicholl.
ARLFORD. ††		
BEAMONT. ††		
BICKLESEY (sic.)		
ELMSTED. §§		

living by way of sequestration or otherwise.' Jour. H. of C. iii. 281. From Add. MSS. 15669, 218, it appears that John Warren, 'a plundered minister,' was subsequently appointed to the place of Wood. Memorials, June 16, 1646. Alexander Clark was 'recommended to the church and parish of Dovercourt cum Harwich, to have them upon trial.' Add. MSS. 15670, 259. Clark, therefore, was probably the minister at this date. In 1650 the return is, 'Mr. Tho. Tookey is vicar.' Lands. MSS. 459. Tookey was possibly one of the several ministers in the family of Job Tookie, the ejected of Great Yarmouth. Palmer iii. 20.

\* Probably Anthony Fenton, who seems to have conformed. N. ii. 657. Veasie was of Wickes Hall? M. i. 468.

† Memorials. Burnaby was one of a great number who signed the protestation in 1641. He also appears as churchwarden in 1647. Parish registers and other documents which I was courteously allowed to consult by the Rev. J. Crofts.

‡ Memorials. Cardinal, of Braham Hall, p. 56, 124. Mor. i. 440.

|| James Parkinson, 4th April, 1607. N. ii. 667; Memorials.

§ Joseph Long, 24th Nov., 1609.

¶ He was still here in 1650. Walker says he was sequestered here, ii. 292. See Memorials. Long conformed. N. ii. 154.

¶ Henry Wayte, admitted 13th Aug., 1642. N. ii. 155. Waite (sic.) was still here in 1650. Lands. MSS. 459. His successor was one Carter, who dying before March, 1660, was succeeded by Francis Flewellin, who conformed.

\*\* P. 250. Thomas Colson, appointed by the Committee, Sept. 13, 1645. Add. MSS. 15671, 36. In 1650 the return is, 'Mr. Tho. Harrild is vicar.' Lands. MSS. 459. Robert Ridgeway became vicar afterwards, who conformed. N. ii. 586.

†† Ailesford, Allesford, Alresford. John Lock, admitted 15th Jan., 1645. N. ii. 5. Lock's successor, Tho. Martin, (25th March, 1661). He conformed. N. ib.

‡‡ Possibly Bull, p. 270? Isaac Terling was admitted rector 20th Aug., 1662. N. ii. 41.

||| Brightlingsea. See Memorials.

§§ Roger Warfield, admitted 3rd Feb., 1642. N. ii. 245. He was still there in 1650. Lands. MSS. 459. The next entry in Newcourt is Tho. Martin, 29th Nov., 1662. Walker alleges a seques-

~~LONDON~~ HUNDRED.

MINISTERS.

ELDERS.

FRATING. \*  
FRINTON. †  
HOLLAND PARVA. ‡  
KIRBY. ||  
MESSEY (sic.) §  
ST. OSYTH. ¶  
TENDRING. \*\*  
WALTON. ††

*The Fourteenth Classis, called Thurstable, Witham, and Colchester Classis.*

THURSTABLE HUNDRED.

MINISTERS.

ELDERS.

WICKHAM. †† M. Enoch Gray, Josiah Wilking, gent.  
Robert Plum, gent.

tration here of 'a very worthy man,' adding that 'he has not been able to recover his name.' The above shows this to be another of his mistakes. ii. 236.

\* Possibly Ant. Cage, admitted 6th Feb., 1627. The return in 1650 is, 'Mr. Geo. Rush, elected by the whole parish.' Lands. MSS. 459. Augustus Underwood became rector in Dec., 1658. He conformed. N. ii. 276.

† Henry Grimston, admitted 7th Dec., 1639, on the presentation of Sir Harbottle Grimston. N. ii. 279. The return in 1650 is, 'Mr. James Reynolds.' Theophilus Peirse, who afterwards succeeded Edward Castle at Woodham Water, p. 271, became rector in 1659. He conformed, and died possessed of both livings, before May, 1691. N. ii. 279, 685.

‡ The return in 1650 is, 'there is neither parsonage nor vicarage. Mr. Jenkinson, formerly sequestered from Panfield.' Lands. MSS. 459. Memorials.

|| Memorials, infra. John Herne, admitted 23rd March, 1645. The return in 1650 is, 'Mr. John Herne.'

Lands. MSS. 459. Herne conformed. N. ii. 353.

§ Mose. Matthew Durden, admitted 8th Jan., 1644. Durden was succeeded by Tho. Cranston, who seems to have conformed. N. ii. 425.

¶ Nehemiah Rogers? p. 156? He was still here in 1650. Lands. MSS. 459.

\*\* Israel Hewit. He was still here in 1650. Lands. MSS. 459. He conformed. N. ii. 577.

†† Isaac Starling, admitted 3rd March, 1641, on the presentation of Eliz., Countess Rivers. The return in 1650 is, 'Mr. Stephen Pipple is vicar.' Lands. MSS. 459. Newcourt has no mention of Pipple, but mentions John Radman and John Herne, after Starling. Herne conformed. See note ||

‡‡ Bishops. Admitted 19th Sept., 1644. N. ii. 659. He was here Jan. 11, 1643. See 'The Summe of a Conference held at Terling.' Lond., 1644. He was still there in 1650. Lands. MSS. 459. Tho. Browning, 25th Jan., 1660, conformed. N. ib. Memorials.

THURSTABLE HUNDRED.	MINISTERS.	ELDERS.
GOLDHANGER. *		
HEIGHTRIDGE. †		
LANGFORD. ‡		
TOLLESBURY. ¶		
TOTHAM MAG. §		
TOTHAM PARVA. ¶		
TOULSHUNT KNIGHTS. **		
„ MAJOR. ††		
„ DARCY. ††		

\* P. 231. Sept. 8, 1645. There is an entry in the Committee Book under this date: 'John Whiting (infra), who has had this living sequestered to him before, now has the chapelry of Little Totham sequestered to him also.' Add. MSS. 15669, 316. See Lexden, infra. In June, 1647, the cure appears to have been vacant, as the sequestrators are ordered to see to it. Add. MSS. 15671, 49. In 1650 the return is, 'Mr. Edward How, by order from Committee of Plundered Ministers.' Lands. MSS. 459.

† Possibly Robert Paley, p. 156, 160. The return in 1650 is, 'Mr. Richard Reddrich.' Lands. MSS. 459. Jo. Lasly succeeded on his death in Feb., 1661. N. ii. 329. Lasly conformed.

‡ John Reddrich, admitted 6th Sept., 1637. Reddrich resigned before 29th Nov., 1662. No circumstances are mentioned. N. ii. 363.

¶ P. 251. In Nov., 1645, Thomas Gouge was the incumbent, as he is ordered to show cause why he neglects the cure, at that date. Notice is also taken that the parishioners petition for Mr. Gilbert, who is ordered to supply the cure accordingly, until Gouge complies with the order. Add. MSS. 15669, 501. 10th Jan., 1645-6, Gouge having left, Thomas Gilbert, a godly and orthodox divine, is appointed to the vacancy. Add. MSS. 15669, 550. In 1650 the return

is, 'Mr. Thomas Gilbert, scandalous.' Lands. MSS. 459. Gilbert seems to have been succeeded by John Perry, who conformed. N. ii. 602.

§ P. 252. 19th Nov., 1646. 'Ordered that Dr. Aylett shall institute and induct Edward Reddrich, clerk, M.A., to the vicarage of Totham Magna, Essex, void by the death of Ambrose Westropp, clerk, the late incumbent; the said Mr. Reddrich producing his presentation thereunto, under the hand and seal of William Aylett, his patron.' Jour. H. of Lords, viii. 571. In 1650 the return is, 'no minister.' Lands. MSS. 459.

¶ See Goldhanger, p. 231. The return in 1650 is, 'no minister.' Lands. MSS. 459.

\*\* Nic. Gill. The return in 1650 is, 'Nathaniel Gyll.' Lands. MSS. 459. Thomas Fuller appears in N. ii. 607, without any date. He seems to have died before 26th May, 1662, when he was succeeded by Sam. Croxall, who conformed. See next note.

†† 1st May, 1647. 'Order for the institution of Ralph Battell to the vicarage.' Jour. H. of Lords, ix. 173. See next note. The return in 1650 was, 'Mr. Nicholas Gyll, scandalous.' Lands. MSS. 459, p.

‡‡ P. 251. May 3, 1645. Thomas Payne was appointed to the cure by the Committee for Plundered Ministers.

WINISTREY HUNDRED.	MINISTERS.	ELDERS.
LAYER MARNEY. *	M. Joseph Downing,	
WIGBOROUGH MAG. †		
PELDEN. ‡		
ABERTON.		
LAYER DE LA HAY. §		
WEST MERSEA. ¶		Strange Chapman, gent.
EAST MERSEA. **		Robert Pouné, gent.
FINGRINGHOE. ††		
LANGENHOE. †††		
LAER BRETON.		

WITHAM HUNDRED.	MINISTERS.	ELDERS.
WITHAM. §§	M. Richard Rowles,	William Allen.
		Robert Gerard.
		Jeremy Skingle.

Add. MSS. 15669. The return in 1650 is, 'Mr. Battell.' Lands. MSS. 459. See previous note. Newcourt has 'Broomhall' next after him, Tho. (sic.) Hale, and then Joh. Ramsey, 22nd Feb., 1660, 'per cess. Broomhall.' If Hale was still living, Broomhall was ejected. The next entry is 'Nic. Ashwell, 21st June, 1662, per cess. Ramsey.' This also is suggestive. Ashwell conformed. N. ii. 605, 606.

\* Newcourt has 'John Downing, 25th Feb., 1628.' His next entry is 'Sampson,' and from his next, it appears that Sampson conformed.

† John Tindall, admitted 16th Feb., 1645. The next entry in Newcourt is 'Rob. Bland.' Bland conformed. At Wigborough Parva the rector was Robert Stirrell, admitted 22nd March, 1641. The next entry in Newcourt is 'John Coe.' Coe conformed.

‡ Memorials. Francis Ong. *Infra*. Add. MSS. 15669, March 11, 1664, Sept. 4, 1644, May 20, 1645, pp. 116, 238; 15670, 321, at all.

|| P. 145. Robert Potter, 22nd Jan., 1646. Potter conformed.

§ John Awdley was curate in 1640. The return in 1653 is, 'Mr. Thomas Awdley is forced upon them by the Honourable Awdley.' Lands. MSS. 459. Thomas Parker became the curate 3rd July, 1662. Parker conformed. N. ii. 377.

¶ See Memorials.

\*\* Israel Edwards, who was admitted 2nd Aug., 1615, having been admitted rector of Great Bentley on the 21st of April previously. Edwards conformed. N. ii. 50, 414.

†† See Memorials.

‡‡ See Memorials.

|||| Edward Theedam, admitted 3rd Nov. 1632. The return in 1650 is, 'Edward Thudman,' (sic.) Lands. MSS. 459. Theedam seems to have conformed. N. ii. 276. Walker says he was sequestered. He says the same thing of one Kympton here, ii. 377, 288.

§§ Memorials. *Infra*. Gerard was of Powers Hall, Mor. ii. 108, and Freborne of Batisfords, Mor. ii. 110.

WITHAM HUNDRED.	MINISTERS.	ELDERS.
WITHAM ( <i>continued</i> )		Jo. Freborne.
RIVENHALL. *		M. Jeremy Aylett, sen.
BLACK NOTLEY. †		
BRAXTED MAG. ‡		
BRAXTED PARVA.		
BRADWELL. §		
COGSHALL PERV.		
CRESSING.		
FAIRESTEAD. ¶		
FELBORNE. **		
HATFIELD PEVERELL. ††		
KELDON.		
ESTERFORD. ‡‡		
TERLING.		
ULTING. §§		
WHITE NOTLEY. ¶¶		

COLCHESTER.	MINISTERS.	ELDERS
THE TOWNE. ***	M. Harmer.	

\* Memorials. Aylet was of Doreward's Hall. Mor. ii. 148.

† Memorials.

‡ Memorials.

|| Possibly Robert White, admitted 15th Oct., 1630. The return in 1650 is, 'Mr. White was presented, but he hath left it about three years, and Mr. Roberts provides for the supply of the cure.' Lands. MSS. 459. Thomas Roberts also held the manor of Little Brackstead, and was patron of the living. Mor. ii. 144.

§ Memorials.

¶ Joshua Blower, admitted 7th Dec., 1643. The return in 1650 is, 'John (sic) Blower, an able, godly preaching minister.' Lands. MSS. 459. Blower appears to have conformed. N. ii. 249.

\*\* Faulkbourne, Memorials.

†† Probably vacant. N. ii. 318, 249. The return in 1650 is, 'without a settled

minister this two years, and supplied at present by Mr. Clarke, of much bad odour, a disaffected minister.' Lands. MSS. 459.

‡‡ Memorials.

||| Memorials.

§§ Possibly William Hill, see p. 252.

¶¶ Probably Anthony Bickerstaffe. N. ii. 442. The return in 1650 is, 'Mr. George Barre, an able, godly minister.' Lands. MSS. 459. Barre was succeeded by John Stowe, who conformed. N. ii. 442.

\*\*\* Robert Harmer, *infra*. He was of St. John's, Cambridge. He was nominated 9th Oct., 1639. Assembly Book. There is a tablet to the memory of Abigail, his wife, who died June 14, 1642, in All Saint's Church. He was succeeded by Will. Archer. Assembly Book, Mor. Col. x. 100.

COLCHESTER.

MINISTERS.

ELDERS.

LEONARD'S PARISH. \* M. Alexander Piggott, Robert Talcot, gent.

MARIES PARISH. † Harbottle Grimstone, Esq.  
John Cox, gent.

LEXDEN PARISH. M. Js. Wyessdale, ‡ Doctor Glisson. ||  
William Barnes.

\* Piggott, *infra* Memorials. A Robert Talcot was bailiff in 1612, 1616, 1623, 1631, and a Robert Talcot was mayor in 1640, and died during his mayoralty. Mor. MSS. Col. M. This was his son?

† Probably William Boisard, of whom Morant, without giving his authority, says, 'put into the room of John Stephens, in 1644, by the Parliament's commissioners.' Col. 109. He was still here in 1650, Lands. MSS. 459, and in 1657, at which date he also held Trinity. Mor. MSS., Col. Mus. 275. John Smith was vicar at the reformation. He conformed. N. ii. 175. He was the author of (1) *The Christian Religion's Appeal from the groundless prejudices of the Sceptic to the Bar of Common Reason*; in four books, Lond., 1675, fol. (2) *A Narrative about the Popish Plot*, 1679. (3) *A Narrative that no faith is to be given to the Papists; relating to the Trial and Speech of William, Viscount Stafford*. Lond., 1681. (4) *The Doctrine of the Church of England concerning the Lord's day, or Sunday Sabbath vindicated*. Lond., 1690, 8vo. (5) *On Universal Redemption*. Part 1, Lond., 1701, 8vo. (6) *Account of a Conference between him and Thomas Kirby, on Baptism*. Lond., 1671, 8vo. John Cox, alderman, who died Nov. 5, 1649, and is buried in the chancel of St. Peter's. Mor. Col. App. 20.

‡ P. 225. In the Committee Book there is an entry, under date Jan. 12,

1645, 'Mr. Wyersdale, a plundered minister, one of those for whom the Committee is especially to provide, is therefore appointed to the sequestration of Lexden.' Add. MSS. 15669, p. 160; see also *ib.* p. 196, 15670, p. 161, and 15671, p. 179. Mor. Hist. Col. 133, gives Gabriel as his christian name, and alleges as his authority 'Committee's or Sequestration's Book.' Gabriel was the name of the Wyersdale who was minister in 1648. *Infra*. In 1650 the minister was John Whiting. See Goldhanger, p. 300. In the parish register, No. 3, there is the following entry relating to Whiting, Nov. 14, 1650, 'the parishioners of Lexden having made choice of John Whiting for their parish register, I have this day given him his oath for the faithfull execution of that office. Tho. Pecke, maior (of Colchester).' Morant, on the authority of the 'Rate,' gives George Downe as minister in 1657, but, according to Newcourt, Whiting was succeeded by John Nettles, 18th Dec., 1657, 'per commissarios.' Nettles conformed. Memorials.

|| Of Glisson, Wood gives the following account: 'This learned gentleman, who was M.A. of Gonvill and Cain's College, Cambridge, was second son of William Glisson, of Rompifham, in Dorsetshire, was afterwards doctor of physic, the King's public professor of that faculty in the said University, candidate of the College of Physicians at London, an. 1634, fellow the year after, anatomy

COLCHESTER.	MINISTERS.	ELDERS.
JAMES PARISH. *		Jo. Jocelin, Esq.
		Jo. Godscale, Esq.
		Anchony Smith.
NICHOLAS PARISH. †		Francis Burrowes.
BUTOLPH'S PARISH. ‡		Jeremy Daniell.
ALL SAINTS.		

reader in the said Coll., 1639, practised physic at Colchester during the time of the rebellion, where he was present when the generous royalists of Kent were besieged, 1648, and after. In 1655 he was chosen one of the elects of the said Coll., and afterwards was president thereof for several years. This worthy doctor, to whose learned lucubrations and deep disquisitions in physic not only Great Britain but remote kingdoms owe a particular respect and veneration, died much lamented, in the parish of St. Bride, alias St. Bridget, in London, in Oct. or November, 1677.' Wood, Fast. i. 238; Mor. Col. 67, 110.

\* John White, admitted 6th Oct., 1642. In the Committee Book, under date June 3, 1646, there is an entry of an order to the effect that, the parishioners of Grinsted having petitioned that John White might have the living, he being rector of the neighbouring parish of St. James, the living should be sequestered to him, and also that the parishes of St. James and Grinsted should be united. Add. MSS. 15670, 194. The return in 1650 is, 'the house burnt down in the late siege. Noe minister.' Lands. MSS. 459. White was shortly succeeded by Robert Tuller, *infra*, and he by Thos. Burton, who resigned before 13th Sept., 1661. Newc. ii. 149. Godschall family. Mor. Colchester, 123.

† Possibly Theophilus Roberts, admitted 30th April, 1609. See p. 159. Burrowes was bailiff in 1627. Mor. MSS. Col. Museum.

‡ Memorials. *Infra*. Daniel was one of the benefactors of this parish, by his will dated Oct. 26, 1695. Mor. Col. 165. He died 16th Nov., 1696, aet 61. There is a Purbeck gravestone to his memory in St. Peter's Church.

|| I cannot ascertain the name of the rector at this date. In 1650, the minister was Tho. Buxton. Lands. MSS. 459. Edward Hickeringly became the minister 21st Oct., 1662. He was first a pensioner of St. John's Coll., Cambridge; then, in 1650, junior Bach-fell of Gonvil and Caius; soon after a lieutenant in the English army in Scotland; then a captain in Gen. Fleetwood's regiment, when he was Swedish ambassador in England for Carolus Gustavus. He lies buried in All Saints' Church, where there is a gravestone to his memory. One sentence of the inscription was chisselled out, it is said, by Bishop Compton. The sentence is as follows, 'tam Marti quam Mercurio clarus quippe qui terra mari q. Militavit non sine gloria, Ingenii q. vires scriptis multiplice argumento insignitis demonstravit; sacris tandem ordinibus initiatus, (the sentence then concludes) hujusce Parochiæ 46 annos rector.' He died Nov. 30, 1708, aet 78. He was the author of (1) Jamaica Revived. Lond., 1661, 8vo., 2nd ed. (2) The Naked Truth? Lond., 1680, fol. (3) The Naked Truth, p. ii. Lond., 1681, fol. (4) The Naked Truth, p. iii. Lond., 1681, fol. (5) The Naked Truth, p. iv. Lond., 1682, fol. (6) A Dialogue between Timothy and Titus about the



COLCHESTER.  
 GILES. \*  
 MAGDALEN. †  
 TRINITY. ‡  
 RUMBALLS. ||  
 MARTINS. §  
 PETER'S. ¶  
 MILE END. \*\*  
 GREENSTREET. ††  
 BEERE-DURD (sic). †††

MINISTERS.

ELDERS.

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The return of the Classes of Essex according to directions of

Articles and some of the Canons of the Church of England. Lond., 1689.  
 (7) The Black Nonconformist discovered in more Naked Truth. Lond., 1682, fol.  
 (8) The Ceremony Monger, his character. Lond., 1689, 4to. Wood Ath. ii. 867; Mor., Col. App. 22. News from Doctor's Commons, or a true relation of Mr. Hickeringill's appearance there, Jan. 8, 1681, upon a citation for marrying people without banns or a license. Lond., fol. News from Colchester concerning E. H., in a letter to an Honest Whig at London. Fol., 1681. Scandalum Magnatum, or the great trial at Chelmsford Assizes, held March 6, betwixt Henry, Bishop of London, and E. H., ed. 2, 1682, fol. The most humble Confession and Recantation of E. H. publicly made, read, signed, and sealed in the Common Hall of Doctor's Commons, London, on Fryday, the 2nd day of June, 1684. Fol. 1684.

\* P. 224. The return in 1650 is, 'the church ruined . . . vacant.' Lands. MSS. 459.

† P. 226. About 1650, Henry Bar-

ington was rector, and master of the Hospital. Extracts from the Lambeth MSS. Morant Papers, Colchester Museum. The return in the Lands. MSS. 459, is, 'church decayed, and made an habitation for poor people. A cure of souls. Noe minister.'

‡ P. 227. The minister in 1650 was William Boisard. See St. Mary, p. 303. Lands. MSS. 459.

|| The return in 1650 is, 'an antient sequestration, vacant.' Lands. MSS. 459.

§ The return in 1650 is, 'church decayed. Noe house nor glebe. Noe tithes. An antient sequestration, vacant.' Lands. MSS. 459.

¶ Memorials.

\*\* The rector was Thomas Eyre, p. 237.

†† Greenstead. See James, p. 304. John Jacobs was the minister in 1650. Lands. MSS. 459. Jacobs was succeeded by Paul Duckett, who conformed.

††† The return in 1650 is, 'a donation, Mr. Thomas Buxton.' Lands. MSS. 459. See St. Botolph. Memorials, p.

Parliament, by the standing Committee at Chelmsford, in the county of Essex, March 3, 1646.

THO. HONEYWOOD,  
A. LUTHER,  
WILLIAM COLLARD. \*

J. BARNARDISTON, †  
ISAAC ALEYN, ‡

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January 21, 1647.

At the Committee of Lords and Commons appointed for the judging of scandal, and approving the classes of the counties of England.

It is ordered by the said Committee, that the ministers and elders within named shall be fourteen classes, in the county of Essex, according to the several limits expressed, and shall make one province.

WARWICK.

WILLIAM MASHAM.

MARTIN LUMLEY.

LAURENCE WHITAKER. ||

WILLIAM PUREFREY. §

GILBERT GERARD. ¶

MANCHESTER.

NATH. BARNARDISTON.\*\*

FRANCIS ROUSE. ††

NATH. BACON.' ‡‡

\* Of Albanes Beemston. He died in April, 1668, aged 88. Mor. ii. 450.

† Son of Sir Nathaniel Barnardiston.

‡ Of Garnet's Hall, Margaret Roding. Mor. ii. 473.

|| One of the members for Okehampton.

§ One of the members for Warwick.

¶ Baronet, one of the members for Middlesex.

\*\* Knight, one of the members for Suffolk. He was buried Aug. 26, 1653, and his funeral sermon was preached by Sam. Fairclough. It was published

under the title of the 'Saint's Worthiness,' Lond., 1653, 4to. About the same time there was also published 'Suffolk's Tears; or, Elegies on that renowned knight, Sir Nathaniel Barnardiston,' 4to.

†† One of the members for Truro, translator of the Psalms into English metre, speaker of the 'Little Parliament,' afterwards one of Cromwell's lords. Carlyle, Cromwell iii. 263

‡‡ One of the members for the University of Cambridge.

## CHAPTER VIII.

1647—1662.

THE supremacy of the Presbyterians proved to be only not as inimical to religious liberty as that of the Prelatists had been. In December, 1647, the London ministers published a ‘Testimony to the Truth of Jesus Christ, and to our Solemn League and Covenant, as also against the Errors, Heresies and Blasphemies of these times, and the toleration of them: to which is added a Catalogue of the said Errors.’ This document was subscribed by fifty-eight of the most eminent pastors in London, of whom seventeen were of the Assembly of Divines. Among the errors thus protested against is that of toleration, which they denounce in the strongest terms, declaring that they account it ‘unlawful and pernicious.’ This elicited similar ‘Testimonies’ from many of the county ministers. That which was issued in Essex, was published under the title of ‘A Testimony of the Ministers in the Province of Essex to the Truth of Jesus Christ and to the Solemn League and Covenant: as also against the Heresies and Blasphemies of these times, and the toleration of them; sent up to the Ministers within the province of London, subscribers of the first Testimony.’\* It was signed by one hundred and twenty-seven ministers. After some prefatory observations, they say: ‘We, therefore, whose names are hereunto subscribed, doe hereby declare and testify to yourselves, and to all our brethren, the ministers and members of this and all other churches of Christ: I. That the confession of faith, directorie for worship and humble advice for church government, presented by the

\* Printed for Tho. Underhill, at the Bible, in Wood Street, MDLVIII. Neal ii. 260; Rushworth iii. 644.

Assembly of Divines to the honourable Parliament, are (as we conceive) so agreeable to the word of God, that we cannot but exceedingly blesse the name of our God for His presence with that Assembly, professing our hearty concurrence therein, and cheerfull readinesse to submit thereto; resolving likewise to continue humble suitors to the Throne of Grace, that our gracious God, in His due time, would stirre up the Parliament to establiſh the foresaid confession of faith and advice for church government with their civil sanction, as they have already the directory for worship: 2. That we look upon our Solemn League and Covenant as a most choice blessing from God to those churches and kingdomes so happily united therein, earnestly entreating the Lord to give us grace that we and all His people may continue faithful therein, and not to charge upon us, but of His abundant mercy to pardon, wherein we ourselves or the kingdom, have in any way therefrom hitherto receded: 3. That however we judge it most agreeable to Christianity, that tender consciences of *dissenting brethren* be tenderly dealt withall, yet we dare not carry in our bosoms such steeley consciences and rockie hearts as not to mourne in our souls; that after these strong engagements and such a solemn day of publike humiliation for suffering the growing and spreading of errors and heresies, yet, instead thereof (under colour of liberty of conscience), the same still are boldly and publicly vented and maintained, as much, if not more, than ever before, to the great dishonour of the great and dreadful name of Almighty God, the subversion of His most holy truth, the contempt of the publique worship, ordinances and ministerie of Jesus Christ, the perdition of unstable soules, the grief and scandall of friends to religion, and the great reproach of our church and kingdom; the which, however, some may perhaps count wisdom to continue it, yet for our parts we do solemnlie and sincerelie professe, as in the presence of Almighty God, the searcher and judge of all hearts, that from our soules we do utterly detest and abhor, as all former cursed doctrines of *Poperie*, *Arminianisme*, and *Socinianisme*, so likewise, the damnable errors and blasphemies of these present

evill times, whether of *Anti-scripturists*, *Famulists*, *Antinomians*, *Anti-Trinitarians*, *Arians*, *Anabaptists*, or whatsoever else is found contrary to sound doctrine, and the power of godlinesse.’

The wretched civil war was now approaching its unhappy crisis. Charles was a prisoner. A desperate attempt was made by the defeated Royalists to recover their lost position. In June, 1648, a considerable body, under the command of Lord Goring, having previously seized the Parliamentary Committee then sitting at Chelmsford, had thrown themselves into Colchester, where they sustained a siege which lasted till the August following. The sufferings of the inhabitants towards the close of the siege were extreme; ‘they had scarce one cat or dog left uneaten in the town, some horses they had yet alive, but not many, and as for bread, there was not corn left for one day’s provision, and they made all kind of corn the town did afford, as malt, barley, oats, wheat, rye, pease, and all they could recover, into bread for eight weeks together.’ The town surrendered on the 27th of August, and on the next day Sir Charles Lucas and Sir George Lisle, two of the Royalist commanders, were executed as traitors.\*

By the end of the year the crisis had arrived. Grave dissensions arose between the army and the Parliament, which

\* Mor. Col. 57, 73. ‘The remonstrance and declaration of the Knights, Esquires, Gentlemen and Freeholders of Colchester, now in arms for the King and Kingdom.’ Printed in the year 1648, 4to. ‘England’s Complaint: with a Vindication of those Worthys now in Colchester. By Lionel Gatward, B.D., the true but sequestered rector of Dinnington (Suffolk).’ Lond. 1648, 4to. ‘Colchester’s Teares, affecting and afflicting City and Country, dropping from the sad face of a new war, threatening to bury in her own ashes that wofull town.’ Lond., 1648, 4to. ‘Mercurius Progmaticus.’ No. 14, June 27—July 4, 1648. ‘A Letter from the Leaguer before Colchester.’ London, 1648, 4to. There are other letters of

the leaguers in the ‘Moderate Intelligencer,’ No. 162, July 3; 173, July 14; 176, July 26; and in the ‘Perfect Diurnal,’ No. 260, July 26. ‘A letter sent to the Honorable William Lenthall, with several letters from the Lord Norwich, Lord Capel, Sir Charles Lucas, and their agreement for the delivery of the town of Colchester. The Petition of the Mayor and Aldermen of the Town: and the General’s Answer, with the Results of the Council of War.’ Lond. 1648, 4to. ‘A Diary of the Siege of Colchester by the Forces under the Command of His Excellency the Lord General Fairfax, from Tuesday, June 13, to Aug. 22, 1648.’ A Folio Broadside. Rushworth vii.

resulted in the imprisonment of forty-seven members of the House of Commons, and the exclusion of ninety-eight. Among the imprisoned were Sir John Clotworthy, and Harbottle Grimstone; and among the secluded was Sir Martin Lumley.\* This was in December, and on the 28th of that month, an act was introduced to the House of Commons for 'erecting of a high court of justice for the trying and judging of Charles Stuart, king of England.' Among the members of that court were Sir Edward Bainton, Sir John Barrington, Sir John Bouchier, Richard Deane, Thomas Lord Grey, William Heveningham, Sir Thomas Honeywood, Sir William Masham, Sir Henry Mildmay, and Henry Mildmay. † By the 27th of January the Council had completed the trial of the King, and on the 30th his sentence was executed. ‡

In the meanwhile the army had addressed the House of

\* Parl. Hist. iii. 1248.

† Parl. Hist. iii. 1254. 'Fellowes' Historical Sketches of Charles the First, Cromwell, Charles the Second, with all the principal persons of that period.' Lond., 1828, 4to. Bainton married Elizabeth, daughter of Sir Henry Maynard, of Little Easton, and sister of the first Lord Maynard. He was member for Chippenham, and seated at Bromham, in Wilts. He never acted. Mor. ii. 432; Noble's Lives of the English Regicides i. 85, 1798. Noble confounds Sir Henry with Henry Maynard, of Walthamstow, of whom see Morant i. 34, 37. Barrington was sheriff of Essex in 1655. He also never acted. Mor. ii. 505; Noble i. 89. Bouchier was a cousin? of Sir John Barrington's, according to Noble, p. 103, but see Morant ii. 505. Deane fell in the naval engagement near North Foreland, Sept. 28, 1652. At his death he was possessed of the manor of Havering, at Bower. Noble i. 176. Lord Grey was the grandson of Henry Grey, of Pirgo, who was created Lord Grey, of Groby, in 1603. He died before the

restoration. Noble i. 260; Mor. ii. 61. Heveningham was the youngest son of Sir Arthur Heveningham, who was of the family of that name seated at Little Totham. He was sentenced to death at the restoration, but was spared. Mor. 386; Noble i. 348. Henry Mildmay was the second son of Sir Henry. He was of Graces. He never sat. He was buried in Little Baddow Church. Upon a stone within the altar rail there is this inscription: 'Hic jacet sepultum corpus Henrici Mildmay, Armigeri de Graces, filii Henrici Mildmay, militis. Qui hanc vitam reliquit decimo tertio die Decembris, 1692, in 73 anno aet. suæ.' Deane and Grey signed the warrant for Charles' execution.

‡ 'Cromwell was in suspense about it. Fairfax was much disturbed in his mind, and changed purposes often every day. The Presbyterians and the body of the city were much against it, and were everywhere fasting and praying for the King's preservation.' Burnet, History of his own times i. 46, 47, ed. 1724.

Commons in a petition, with which they presented a paper, entitled, 'An Agreement of the people of England, and the places therewith incorporated, for a secure and present peace, upon grounds of common right, freedom, and safety.' In this paper they refer to the subject of 'toleration' as follows: '1. It is intended that the Christian religion be held forth and recommended as the public profession in this nation, which we desire may, by the grace of God, be reformed to the greatest purity in doctrine, worship, and discipline, according to the word of God; the instructing the people thereunto in a public way, so it be not compulsive, as also for the maintaining of able teachers for that end, and for the confutation or discovery of heresy, error, and whatsoever is contrary to sound doctrine, is allowed to be provided for by our representatives; the maintenance of which teachers may be out of a public treasury, and we desire not by tithes, provided that popery or prelacy be not held forth as the public way or profession in this way. 2. That to the public profession so held forth none be compelled, by penalties or otherwise, but only may be endeavoured to be won by sound doctrine, and the example of a good conversation. 3. That such as profess faith in God by Jesus Christ, however differing in judgment from the doctrine, worship, and discipline publicly held forth as aforesaid, shall not be restrained from, but shall be protected in the profession of their faith and exercise of their religion, according to their consciences in any place, except such as shall be set apart for the public worship; where we provide not for them unless they have leave, so as they abuse not that liberty to the civil injury of others, or to actual disturbance of the public peace on their parts. Nevertheless, it is not intended to be hereby provided that this liberty shall necessarily extend to popery or prelacy. 4. That all laws, ordinances, statutes, and clauses in any law, statute, or ordinance, to the contrary of the liberty herein provided for, in the two particulars next preceding concerning religion, be and are hereby repealed and made void.' \*

\* Parl. Hist. iii. 1275.

The 'Agreement' was shortly afterwards sent down into the county for the purpose of receiving signatures. This step exciting considerable apprehension on the part of a number of the Essex ministers who had previously signed the 'Testimony,' sixty-two of them published an address to 'the religious and well-affected, the nobility, gentry, yeomanry, and others, dwelling within their several congregations,' in which, after an apologetic narrative of the part which they had taken in the civil war, and a fervid expression of their deep regret and bitter disappointment at its unhappy issue, they commented upon that passage of the Agreement which related to religion, in the following terms: \* 'Although this Agreement saith . . . . *it is intended that Christian religion be held forth in this nation, &c.*, yet it doth not say by whom *it is intended*, nor doth it tell us what is that *Christian religion* which is thus intended to be held forth; whereas, they know little that do not know, that all the errors and sects that are or have been in the church of Christ since the Apostles days, do all lay claim to the title of *Christian religion*, and may all by this agreement plead, at least stand as probationers for, the privilege of publick profession, *except popery and prelacy*. We confess, indeed, *that which is added of desire to have religion reformed in the greatest purity in doctrine, worship and discipline, according to the word of God, and also care for instructing of people in a publick way, and for the confutation of heresie and error, &c.*, is necessary and good . . . . but we conceive the particulars which are annexed, and added in this *Agreement*, are so inconsistent with the desire and care, as it is in vain to pretend either the one or the other if these may obtain.

\* 'The Essex Watchman's Watchword to the inhabitants of the said county, respectively dwelling under their several charges, by way of an apologetical account of their first engagement with them in the cause of God, King, and Parliament, for their vindication from unjust aspersions; also by way of faithful

premonition of the dangerous evil latent in a printed paper, entituled 'The Agreement of the People,' intended to be tendered to them for subscription. Ezek. iii. 17, xxxiii. 6; 2 Tim. iv. 5.' London, printed for Ralph Smith, at the sign of the Bible, near the Royal Exchange, 1649, 4to. pp. 14.



‘ For first, . . . there is one little parenthesis, that, like the flye in the box of oyntment, may make it an abhorring in the nostrils of every one who is knowingly judicious and pious ; and that is, where the *instructing of people in a publick way*, so it be not compulsive, *is allowed, &c.*, which words so IT BE NOT COMPULSIVE, do certainly undermine not only the power of the civil magistrate, but even of family governors, in the things of God, or of His worship. For upon this Agreement no governor of any family may use any compulsion to his child or servant to cause him to attend upon the publique meanes of instruction, but must leave him free ; which, what an advantage it would be to unbridled youth, what an inlet to looseness and prophaneness in men’s families, how contrary it is to the *Fourth Commandment*, and how much worse than that once so much lamented and detested *declaration of the king’s for the toleration of sports upon the Lord’s day*, let conscience speak. And, secondly, It is expressly cautioned, *that to the public profession so held forth none may be compelled by penalties or otherwise, but only may be endeavoured to be wonne by sound doctrine and the example of a good conversation.* Were *England* now in a state of paganism, there might be some question of the lawfulness of compelling men to the profession of the Christian faith ; and yet, even then, it were without all question lawfull for the Christian magistrate to compell them to attend upon the ministry of the word . . . if voluntarily they will not do it ; for otherwise what possibility of being *won by sound doctrine* ? But the people of *England*, at least the generality of them, having given the hand to Jesus Christ already . . . to desire or engage now, *that none may be compelled to the profession of the Christian faith*, is indeed to desire that men may have liberty to apostalize and cast off the profession of it, do *despite the spirit of grace, trample under foot the blood of the covenant, crucifie the Son of God afresh, and put him to an open shame.* . . . which, how pleasing it would be to God, what a blessing it would be unto the nation, and how much it is to be desired and endeavoured by such as fear the Lord and wish the prosperity of *England*, we leave to themselves to judge.

‘ We verily think that there is so much zeale for God and for his truth yet living in the breasts of the people here in *England*, as if it were but fully understood what the persons are for whom liberty is endeavoured . . . that they would be so farre from subscribing their hands to this agreement, as at the very hearing of it, they would rend their clothes and cast dust upon their heads, yea, rather give their right hands to the fire, as holy Cranmer did after his subscription, than ever subscribe at all; for who are the persons for whom the liberty is provided . . . Who almost is there that will not profes faith in God by Jesus Christ? Not only Anabaptists, Antinomians, Arminians, but Arrians, Socinians, Photinians, those that hold the most blasphemous errors about the godhead of Christ, and of the Holy Spirit, yea, the Papists themselves, who *all will professe faith in God by Jesus Christ*, will come in for their share in this liberty, especially considering that is added, *however differing in judgment from the doctrine, discipline, or worship established, &c.*; that let the differences be of never so great a latitude . . . yet, professing faith in God by Jesus Christ, they shall not be restrained from the profession of their faith and exercise of religion, though their faith be blasphemous and the exercise of their religion grosse idolatory, yet *they shall not be restrained from it*: nay, that’s too little, *they shall be protected in it . . . in any places except places appointed for publik worship: where, say they, we provide not for them except they have leave.* But whether this be the *leave* of the supreme magistrate, or the *leave* of the inferior magistrate, or the *leave* of the minister, or of the people assembled in such place of publike worship, or any part of them, who can tell? To be sure here is a door wide enough for the masse with all its equipage to come in at . . . The panners or promoters of this agreement would faine beget an opinion of themselves, that they are great enemies to *popery* and *prelacy*. But wherein? they had provided before that *popery* and *prelacy* be not held forth as the publike way or profession in this nation. This denies not but that both may be tolerated in the nation; and this third branch makes provision that they may, for both *prelacy* and *popery*, make profession of

*faith in God by Jesus Christ*, and however they say here that it is not intended that this liberty should NECESSARILY extend to popery and prelacy, that does not deny but that *arbitrarily* it may; and though they tell us *it is not intended that it should*, yet their very words show *it was never intended it should not*

. . . . .  
 These things we have written, God is our record . . . . .  
 only to clear ourselves, if not from prejudice, yet at least from guilt, and to discharge the duty of our place by giving you this publike and joint warning of these snares we see prepared for you. . . . . Then let us in the bowels of Jesus Christ beseech you, as you tender your present and eternal good, and the good of your deare posterities, yea, in His name we require you and charge you as you would not be found guilty of all the errors, idolatrie, blasphemie, wickedness, irreligion, that by this flood-gate, if once opened, will break in upon this nation, have nothing to do with this sinful ensnaring *agreement*; avoid it, flie from it, as from the surest, if not onely engine Sathan hath now left him for the demolishing of the beauty, yea, being of religion, and the advancing of popery, error, blasphemy, and whatever may make us an abhorring to God, a hissing to men, and an execration to all the churches of Jesus Christ.'

The influence of the Presbyterians now rapidly declined, and the ascendancy was transferred to the Independents, who had always declared themselves in favour of liberty of conscience. Partly with a view to the recovery of their lost position, and partly from sincere Royalist convictions, some of the Presbyterian ministers allowed themselves to be drawn into a conspiracy for the restoration of Charles II. Among others who were thus implicated in the crime of high treason, was Thomas Cawton, and his relative William Jenkyn. Of Jenkyn I shall have occasion to speak in the 'Memorials.' Cawton was a native of Raynham, in the county of Norfolk, where he was born in 1605. He was educated at Queen's College, Cambridge. After having spent some years, first at Ashwell, in Cambridgeshire, and then at Orton, in the county of Huntingdon, in 1637, he was presented to the rectory of

Wivenhoe. While there he often preached at Colchester, for his friend, Robert Harmer, who was then lecturer of that town. There he also married Elizabeth, the daughter of William Jenkyn, 'a renowned preacher in Sudbury, and grandchild to the famous Mr. Richard Rogers, of Wethersfield.' He removed from Wivenhoe in 1644, when he became 'minister' at St. Bartholomew's, behind the Royal Exchange, mainly through the influence of Sir Harbottle Grimstone, 'who at that time dwelt in the same parish, and was his exceeding good friend.' It was not the first time that Cawton had involved himself in trouble by his strong Royalist sympathies. In the month of February, after the execution of Charles I., being called to preach before the Lord Mayor and aldermen of London, he had so expressed himself, especially in his prayer, as to incur the displeasure of the then government, and was accordingly imprisoned in the Gate House, where he remained from the 3rd of March to the 14th of August. After his release he returned to his ministry at St. Bartholomew's. The conspiracy into which he was now drawn is known as 'Love's plot.' On its discovery, he concealed himself for some time in the house of William Whittaker, at Hornchurch, and at length escaped to Holland, where he settled at Rotterdam. He died in that city, August 7, 1659. \*

It would be foreign to the purpose of these pages to trace the proceedings which led to the establishment of the Protectorate. Oliver Cromwell was inaugurated December 16, 1653,

\* 'The Life and Death of that holy and reverend man of God, Mr. Thomas Cawton, some time Minister of the Gospel at St. Bartholomew's, behind the Royal Exchange, and lately preacher to the English congregation at Rotterdam, in Holland; with several of his speeches and letters, while in exile for his loyalty to the King's most excellent Majesty. To which is annexed, a Sermon preached by him at Mercer's Chappel, Feb. 25, 1648, not long after the inhumane beheading of

his Majesty, for which he was committed prisoner to the Gate House, in Westminster.' Lond., 1662, 8vo. This memoir was written by Cawton's son; of whom see Memorials. The preface bears, among other signatures, that of Edward Calamy. Harmer was of St. John's College, Cambridge. He was appointed as the successor of John Knowles (of whom see Memorials), Oct. 9, 1639. Colchester Assembly Book; Mor., Col. 100; Whitaker, Memorials.

and, in the instrument under which he took office, 'Articles' were introduced on the subject of religion, which substantially agreed with the proposals contained in the 'Agreement of the People.'\* Cromwell's first Parliament proved to be short-lived. It assembled on the 3rd of September, 1654, and was dissolved on the 22nd of January following.† For some time Cromwell now governed in conjunction with his Council.

Among other Acts of this period was one for the repeal of certain Acts and Resolves of Parliament for taking the engagement, upon the plea, as stated in the preamble, that such 'general and promissory oaths and engagements in former times imposed had proved burthens and snares to tender consciences.' This Act was passed 19th January, 1653, and was afterwards confirmed in 1656.‡ This was followed, on the 20th March, by an Act for the appointment of Commissioners for the approbation of Public Preachers, which had become necessary in order to legalize presentations and elections to parochial and other benefices. The functions of these Commissioners were expressly limited to their approval of the candidate as 'a person for the grace of God in him, his holy and unblameable conversation, as also for his knowledge and utterance, fit to preach the gospel.' Any interference with the rights of conscience would have been illegal. Among the Commissioners were John Owen, Samuel Slater, Stephen Marshall, Samuel Fairclough, Obadiah Sedgwick, and Daniel Dyke.|| And on the

\* Parl. Hist. iii. 1416—1426. See Art. xxxv., xxxviii. p. 1425.

† Carlyle, Cromwell ii. 22, 88. The members for Essex were, Sir Will. Mafham, Sir Richard Everard, of Great Waltham, and nephew of Sir Tho. Barrington (Noble, H of Cromwell ii. 58; Mor. ii. 87), Sir Tho. Honeywood, Sir Thomas Bowes, Henry Mildmay, Thomas Coke (Cook), of Pebmarsh, (Wood, Fast. ii. 95; Mor. ii. 263), Carew Mildmay, Sir Samuel Sleigh, Dinoysius Wakening, of Barrow Hall, Great Wakering (Mor. i. 306), Edward

Turner, of Little Parndon (Mor. ii. 496), Richard Cutts, Oliver Raymond, and Herbert Pelham, of Peyton Hall, Alphanstone (Mor. i. 267; Wood, Ath. ii. 471); for Malden, Joachim Matthews; and for Colchester, John Barkstead, and John Maidstone.

‡ Scobell ii. 277, 389.

|| Scobell ii. 270. These names only are sufficiently suggestive of the design of the commission. Owen was an Independent, Dyke was a Baptist, all the rest were Presbyterians.

28th of August, 1654, an Act was passed for the 'more effectual Propagation of the Gospel,' by the appointment of 'Commissioners within the respective Counties' for the removal of 'scandalous and insufficient minister,' which was also confirmed in 1656. The Commissioners appointed for Essex were, Wakering, Honeywood, Masham, Raymond, Cook, Matthews, Barrington, Pelham, and Henry and Carew Mildmay, the late members; and John Brewster, Dudley Templer, Robert Crane, John Fenning, William Masham, Robert Barrington, Richard Harlackenden, Arthur Barnardiston, Robert Maidstone, John Meade, and Hezekiah Haynes. These Commissioners had as their assistants the following ministers: 'Mr. Stalham, of Terling; Mr. Willis, of Ingerstone; Mr. Sams, of Coggeshall; Mr. Sparrow of Halsted; Mr. Glover, of Finchingfield; Mr. Peck, of Prittlewell; Mr. Warren, of Hatfield Broadoak; Mr. Martin Holbech, of Felsted; Mr. Matthew Newcomen, of Dedham.' The Act was passed August 28, 1654, and was afterwards confirmed in 1656.\*

It is of these Commissioners that Baxter, who was certainly no flatterer of Cromwell, and regarded the Protectorate with anything but favour, says: 'To give them their due, they did abundance of good in the church. They saved many a congregation from ignorant and drunken teachers, that sort of men who intended no more in the ministry than to say a few sermons as leaders say their common prayers, and so patch up a few good words together to talk the people asleep with on a Sunday,

\* Scobell ii. 335, 341, 389. Brewster was of Withfield, Great Ilford. Mor. i. 8. Robert Barrington was of Little Baddow Hall. He was the third son of Sir Thomas. He married Lucia, daughter of Sir Richard Wiseman, of Torrel's Hall, Willingale Doe. Mor. ii. 22. For the ministers, see the Memorials. It is true that the Commissioners were empowered by the Act to eject and displace all 'such as have publicly and frequently read or used the Common Prayer Book,' but see note p. 213; see also Will. Parsons,

p. 285. Kennet says, 'the Protector was for liberty and the utmost latitude to all parties, and even the prejudices he had against the Episcopal party were more for their being Royalists than for their being of the good old church. Dr. Gunning, afterwards Bishop of Ely, kept a conventicle in London in as open a manner as the Dissenters did; and so did several other Episcopal divines.' Complete Hist. of England iii. 223. Carlyle, Cromwell iii. 9.

and all the rest of the week to go with them to the ale-house.' The same great man, in 1656, thus speaks of the condition of the ministry : ' For all the faults that are now among us, I do not believe that ever England had so noble and faithful a ministry since it was a nation as it hath at this time ; and I fear that few nations on earth, if any, have the like. Sure I am, the change is so great within these twelve years, that it is one of the greatest joys that ever I had in the world to behold it. . . . I know that there are some men whose parts I reverence, who, being in point of government of another mind from them, will be offended at my very mention of this happy alteration ; but I must confess if I were absolutely prelatial, if I know my heart, I could not choose for all that but rejoice.' \*

Religious liberty was now predominant. As might have been expected, the newly acquired right was anything but wisely used by some of those who had been among the most clamorous for its enjoyment. On the 4th of July, 1655, there was a day of general fasting, prayer, and public collection of money for the poor and persecuted Protestants of Piedmont. When the congregation were assembled for these purposes in the parish church of Coggeshall, one James Parnell took upon him to disturb them. For this breach of the peace he was apprehended and brought up before Herbert Pelham, Thomas Cook, Dionysius Wakering, and William Harlackenden, Justices, all of whom had been present at the service. They required him to find bail for his good behaviour, and there being none forthcoming, committed him to prison. At the next gaol delivery, he was tried for his breach of the peace, at Chelmsford, when he was sentenced to pay a fine of £40, and also again required to find bail. In default of both he was then committed to Colchester Castle, where he remained until his death in the April following. After his death, a coroner's inquest was held on his body ; a full account of which was afterwards published. The coroner and jury say, ' . . . we found his body very spare . . . but no blemish save only a swelling on one of his

\* *Life and Times*, 72 ; *Reformed Pastor* civ 8, ii. *sub. fn.*

toes. It having been very generally reported that he had rejected any food for a long time, we called for the wife of Thomas Shortland, . . . . the woman that for the most part brought him his provisions. She and her husband being very conversant with him all the time he lay in the castle, being both of them his disciples, we demanded how long he had fasted ; she answered ten daies . . . . during all which time he took no succour ; . . . . we asked her if he were sick, or complained . . . . of any impediment . . . . she answered, ‘ nay, nay . . . . he was well, he was well, he was strong, he was strong ;’ . . . . we asked her if it were a wilful act of him to reject his food . . . . she answered, ‘ yea, yea, it was free, it was free,’ . . . . and that he had done it in obedience unto a divine command. . . . She further affirmed unto us, that a month before these ten daies . . . . he eat very little, and that after the ten daies he assaied to eat. . . . Her husband likewise affirmed the most part of these things to be true of his own knowledge. Likewise a prisoner, which lay in the said room with (him), said that (he) had a burning heat in one of his legs, and that he sat one whole night with his stocking down, and that leg against the door, when it was very cold . . . . The gaoler being examined saith, he would faine have had liberty to have walked upon the top of the castle all alone ; the gaoler told him that he perceived such distempers in him, as he durst not yield . . . . fearing lest he should do himself some harm, or cast himself down off the walls. They all say he lived but three days after his fast was over. Upon which evidence, they add, ‘ we could bring in our verdict no otherwise than as followeth : ‘ We find that James Parnell, through his wilful rejecting of his natural food for ten daies together, and his wilful exposure of his limbs to the cold, to be the cause and hastening of his own end, and by no other means that we can learn or know of. ’\*

\* ‘ A True and Lamentable Relation of the most desperate death of James Parnell, quaker, who wilfully starved

himself in the prison of Colchester ; together with the attestation of the chiefe magistrates of the town, and the coroner,



The great career of the Protector closed in 1658. In the month of August he sickened, and on the 3rd of September, he 'fell on sleep.' On the death of Cromwell, his son, Richard, became his successor.

Richard's first Parliament assembled in the January after his accession. The Essex members were: for the county, the Hon. Charles Richard Edward Turner; for Colchester, John Shaw and Abraham Johnson; for Malden, Henry Mildmay and Joachim Matthews; and for Harwich, John Sicklemore and Thomas King.\* This Parliament was dissolved in the month of April.

signed with their own hands, and by them desired to be made publique; as also his blasphemous letter to Doctor Glisson, of the same town, and his answer returned thereunto; an example of admonition to those of his own faction, and may serve for honour to all that shall peruse it.' London, 1656, 4to., pp. 6. 'The Quaker's Fear; wonderful, strange, and true news from the famous town of Colchester, in Essex, shewing the manner how one James Parnell, a Quaker by profession, took upon him to fast twelve days and twelve nights without any sustenance at all, and called the people that were his followers or disciples, and said that all the people of England that were not of their congregation were all damned creatures; also of his blasphemous life and scandalous death in the jayl at Colchester, this present month of April, 1656. A Ballad.' Black letter broadside, with three woodcuts. During his imprisonment Parnell wrote and published, 'The Fruits of a Fast, &c.,' London, 4to., pp. 30; also 'Goliath's Head cut off with his own Sword, in a contest between little David . . . and great Goliath, the proud boaster, in answer to . . . Thomas Draton, a teacher of the word at Abbey Rippon, in Huntingdonshire.' Lond., 1655, 4to., pp. 85. It is not easy to account for Besse's story, which seems to be the origin of the local tradition.

'Collection of the Sufferings of the people called Quakers,' 186, 190, et seqq; see also 'The Lamb's defence against Lyes, and a true testimony given concerning the death of James Parnell,' Lond., 4to., 1656, pp. 30; and George Fox's 'Myftery of the Great Whore Unveiled,' Lond., 1659. Before his imprisonment, Parnell had published, 'A Trial of Faith, wherein is discovered the ground of the faith of the Hypocrite . . . and the faith of the Saints.' Lond., 1654, 4to., pp. 8; and 'The Trumpet of the Lord blowne.' Lond., 1654, pp. 13. For the outbreak at Coggeshall, see also Dale, *Annals of C.*, p. 172.

\* Parl. Hist. iii. 1532. Rich was afterwards Earl of Warwick. Shaw was made recorder of the borough after the restoration, and was knighted in 1677. He died in January, 1681. He was buried in the chancel of Trinity Church, Colchester. *Mor. Col.* 118, Ap. 20. King's name appears in a list of the 'Principal labourers in a great design of Popery and Arbitrary Power, who have betrayed their Country to the Conspirators and bargained with them,' &c., Amsterdam, 1677. 'Harwich, Thomas King, Esq., a pensioner for £50 a session, &c., meat and drink, and now and then a suit of clothes.' This pamphlet is said to have been written by Andrew Marvel. *Parl. Hist.* iv. Ap. xxv.

Affairs now soon assumed a critical position—a reactionary spirit was abroad, which the hand of Richard proved too feeble to control. The ‘rump’ of the old long Parliament was recalled. The Royalist and Presbyterian parties coalesced, communication was opened with Charles, and when matters were sufficiently ripened, a declaration was obtained from him, he being then at Breda, bearing date April 14, 1660, in which he says:—‘Let all our subjects, how faulty soever, rely upon the word of a king, solemnly given them by this present declaration, that no crime whatsoever, committed against us or our royal father before the publication of this, shall ever rise in judgment or be brought in question against any of them, we desiring and ordaining that henceforward all notes of discord, separation, and difference of parties be utterly abolished among all our subjects. . . .’ The King adds, ‘and because the passion and uncharitableness of the times have produced several opinions in religion . . . . we do declare a liberty to tender consciences, and that no man shall be disquieted or called in question for differences . . . . which do not disturb the peace of the kingdom, and that we shall be ready to consent to such an Act of Parliament as . . . . shall be offered to us for the full granting that indulgence.’ \*

The ‘rump’ had dissolved itself in March, and writs had been issued for a new Parliament, to meet on the 28th of April. In the meanwhile several of the gentry of the county addressed General Monk, whose purpose was now generally understood, in ‘A Declaration and Address of the Gentry in the county of Essex who have adhered to the King, and suffered imprisonment or sequestration during the late troubles,’ which is ‘superscribed to his Excellencie the Lord Generall Monk.’ They say, ‘We . . . taking notice how industrious some pernicious and desperate persons have been to raise a jealousy, that all who adhered to the King have such a settlement of rancour and revenge in their hearts against those who were of a different party, that the blessing of a firm and

\* Rapin, Hist. E., ii. 616.

lasting peace so long wisht for, and now hoped to be in a near propinquity, is not likely to take its due and desired effect, have thought fit to explain the true sense of our hearts in a declaration which we have inclosed herein: conceiving it very fitting not to make the same more publique till it hath first arrived at the view of your Excellency, whom God hath pleased to make so signally eminent in the delivery of this nation. . . .’ The declaration is as follows:—‘Whereas Almighty God hath raised this distracted nation to some hopes of resettlement on just, known, and lasting foundations, we magnifie his mercy from the bottom of our hearts, and shall ever pay a most grateful acknowledgment to his Excellency the Lord General Monk, as the signal instrument of so great a deliverance. . . . We think ourselves bound to declare to all the world (in the presence of God), that we detest and abhorre all thoughts of animosity or revenge against any party or persons whatsoever. For as we could wish the late divisions had never been begotten, so we desire they may for ever be buryed, and shall think those persons the greatest and common enemies of our country who shall offer to *revive* them. And we also declare, that we will thankfully submit to attend the resolutions of the next ensuing Parliament for a just and happy settlement of *Church and State*, that so at last (by God’s blessing), the odious marks of sides and parties may for ever be blotted out, and a perfect union may again be restored to this distressed nation.’\*

\* ‘This declaration and address was agreed upon by the subscribers, at a general meeting at Chelmsford, in Essex, Sept. 17, 1660, Sir Benjamin Ayloff and Sir Edmund Pierce being then appointed and desired to present this to his Excellency, which was done accordingly, at St. James’, the 19th of the same month.’ A broadside printed for Gabriel Bedell and Thomas Collins, London, B. M. The subscribers were, Edmund Russell (of North Ockenden, Mor. i. 103), Sir Henry Appleton (of South Benflete, ib. i.

263), Sir Ben. Ayloff (of Great Brackstead, ib. ii. 139), Sir Denner Strutt (of Little Warley Hall, ib. i. 115), Sir Humphrey Mildmay (of Danbury, ib. ii. 29), Sir John Tirrell (of Herons, ib. i. 209), Sir Cranmer Harris (of Cricksea), Sir Edmund Peirce, Sir Henry Wroth, Kt. (of Loughton, ib. i. 164), Gamaliel Capel (of Springfield, ib. i. 24), Anthony Browne (of South Weald, ib. ii. 118), Charles Fytche, Esq. (of Little Canefield ib. ii. 463), Thomas Argall, Esq. (of Walthamflow, ib. ii. 37), Stephen Smyth,

The Parliament that was now elected is known as the 'Convention Parliament.' The Essex members were: John Bramston and Edward Turner, for the county; Sir Harbottle Grimston and John Shaw, for Colchester; Tristram Conyers and Edward Harris, for Malden; and Capel Luckyn and Henry Wright, for Harwich.\* Sir Harbottle Grimstone was chosen speaker of the new House. On the 1st of May, letters were read from the King to either House of Parliament, enclosing copies of the Breda Declaration; that to the Commons concluding thus: 'In a word there is nothing that you can propose, that may make the kingdom happy, which we will not tend with you to compass . . . and we hope that we have made that right Christian use of our affliction, and that the observation and experience we have had in other countries hath been such, as that we hope all our subjects shall be the better for what we have seen and suffered.'

The resolution to recall the King was now taken. On the 8th he was formally proclaimed. On the 25th he arrived at Dover, and on the 29th, which was his birthday, he arrived at Whitehall. Two days afterwards the House of Commons were received by the King in the banquetting house at Whitehall, when Sir Harbottle Grimstone spoke as follows: 'Most gracious and dear sovereign: if all the reason and eloquence that is dispensed in so many several heads and tongues

Esq. (of Blackmore, *ib.* ii. 57), Salter Harris, Henry Pert, John Fanshawe (of Malmaynes, Barking, *ib.* i. 84), Thomas Roberts (of Little Bracksted, *ib.* ii. 144), William Ayloffe (son of Sir Benj., *ib.* ii. 139), James Altham (of Leyton, *ib.* i. 24), Dr. John Michaelson, Richard Symonds (the author of the notes so frequently quoted in these pages, of the Pool, Great Yeldham, *ib.* ii. 303), Anthony Kempson, William Harris, Rich. Humphrey, John Lynn (of Little Horksley, *ib.* ii. 236), William Bramston, John Brown, Nicholas Serle, John Vavasour, John Grene (of Little Sandford, *ib.* ii.

525), James Cookson, and Edmund Coole.

\* *Parl. Hist.* iv. 3. Sir John Bramston was the son of the notorious judge of that name. He was of Skreenes, Roxwell, in the church of which parish his remains were buried. He died Feb. 4, 1690. Conyers was of Walthamstow. *Mor.* i. 49. Harris was of Great Baddow, and Lincoln's Inn? *Mor.* ii. 54. Luckyn was of Messing Hall, and the son-in-law of Sir Harbottle Grimston, the speaker of this Parliament. *Mor.* ii. 177. Wright was afterwards a baronet. He was of Henham Hall? *Mor.* ii. 568.

as are in the whole world, were conveyed into my brain, and united in my tongue, yet should I want sufficiency to discharge that great task I am now enjoined. The restitution of your Majesty . . . hath been . . . brought to pass by a miraculous way of Divine Providence, beyond and above the reach . . . of our understandings, and therefore to be admired, impossible to be expressed. . . . We doubt not but that your name is registered in the records of heaven, to have a glorious place in the highest form among those glorious martyrs of whom it is reported, that through faith in Christ and patience in their sufferings, they converted their very tormentors ; . . . they had their ‘ vicisti,’ and that deservedly ; but your Majesty must have a treble ‘ vicisti,’ for . . . you have overcome and conquered the hearts and affections of all your people in the three great nations. . . . It was a . . . custom among the Romans, when any of their commanders had done eminent services abroad, at their return to honour them with triumphs and riding through their streets ; there they received the praises . . . of the people, with this inscription upon their laurel crowns, ‘ vincenti dabitur.’ But your Majesty’s victory . . . as it differs much from theirs in the quality of it, so your triumph must differ as much from theirs in the manner of it. They conquered bodies, but your Majesty hath conquered souls ; they conquered for the honour and good of themselves, but your Majesty hath conquered for the honour and good of your peoples ; they conquered with force, but your Majesty hath conquered with faith ; they conquered with power, but your Majesty hath conquered with patience, and therefore God himself hath written your motto, and inscribed it upon your royal crown, ‘ patienti dabitur ;’ . . . their triumphs lasted but for a day, but your Majesty’s triumph must last for all your days, and after that to triumph in heaven to all eternity. . . .

I have it further in command to present you . . . with a Petition of Right. . . . It hath already pleased two great houses Heaven and Earth, and I have ‘ Vox Populi’ and ‘ Vox Dei’ to warrant this bold demand. It is, that your Majesty

would be pleased to resume your throne of state, and to set it up in the hearts of your people; and as you are deservedly the King of hearts, there to receive from your people a crown of hearts. Sir, this crown hath three excellent and rare properties; it is a sweet crown, it is a fast crown, and it is a lasting crown; it is a sweet crown, for it is perfumed with nothing but the incense of prayers and praises; it is a fast crown, for it is set upon your royal head by Him who only hath the power of hearts, the King of Kings; and it is a lasting crown, your Majesty can never wear it out, for the longer you wear this crown it will be better for the wearing; and it is the hearty desire and most earnest prayer of all your loyal, loving, and faithful subjects that you may never change that crown till you change it for a better—a crown of eternal glory in the highest heavens; and the Lord say, Amen.\*

At first appearances were much in favour of the sincerity of Charles. Several of the leading Presbyterians were promoted by him, and among them Edmund Calamy. As early, however, as the 25th of October, Charles issued a declaration, from which it was already evident that the promise of a 'liberty to tender consciences,' was hardly to be relied upon.† The King had pledged himself to the speedy convocation of a conference; in the declaration he announced his determination for the present to postpone it; and when it was at length assembled in the Savoy, several months afterwards, all doubt, if any still remained, was speedily removed, that no concessions ever were intended to be made, or any 'liberty of conscience' to be allowed.

The Convention Parliament was dissolved on the 22nd of December, but not without having struck the first blow at the too sanguine hopes of 'tender consciences.' In September, the King had given his consent to a measure, entitled, 'An Act

\* 'Speech of Sir Harbottle Grimstone, Bart., speaker of the new House of Commons, to the King's most excellent Majesty: delivered in the Banqueting House, at Whitehall.' Lond., May 31,

1660, 4to. It is reprinted in the *Parl. Hist.* iv. 56—58.

† Wilkin, *Concilia* iv. 560; Cardwell, *Conf.* 286; *Parl. Hist.* iv. 131.

for the Confirming and Restoring of Ministers.' By the first section of this Act, it was provided, 'That every ecclesiastical person, being ordained by any ecclesiastical persons before the five and twentieth day of December last past, and having not renounced his ordination, who hath been formally, since the first day of January, 1642, presented to any ecclesiastical benefice which hath become void to the patron, shall be and continue the real and lawful incumbent.' This was sufficiently ominous, as it restricted the 'confirming' provision of the Act, even in the case of those who, on all grounds, must be held to have succeeded regularly to their benefices, not only to such of them as had received Episcopal ordination, but also to such of them as had continued to maintain Episcopal opinions up to the end of the preceeding year; and these we must in charity infer to have been very few. And the fifth provided that, 'every ecclesiastical person formerly sequestered shall be restored . . . . at or before the said five and twentieth day of December, and that every ecclesiastical person who shall be removed shall give his penal bonds to the parson so to be restored, to render to him the moiety of the clear profits and tithes from Michaelmas last past to Michaelmas next ensuing.' This last had the effect of ejecting scores of England's best and ablest ministers, and consigning them at once to penury, while it restored an equal number of men, by far the majority of whom had proved themselves to be unworthy of their office, and a scandal to the church.' \*

Grimstone's speech to the King, at the dissolution, was characteristic. It thus concludes: 'You have outdone your Parliament . . . . as we have nothing more to say, so we have nothing more to do, but that which we will be a doing as long as we have a being, the pouring out of all our souls unto Almighty God for your Majesty's long, long, long, and most happy, blessed, glorious and prosperous reign over us.' †

The new Parliament, which has earned for itself the unenviable distinction of the 'Pensionary Parliament,' assembled

\* 12 Charles II.

\* Parl. Hist. iv. 169, 170.

on the 8th of May, 1661. The members for Essex were: Sir Benjamin Ayloff and John Brampton; for Colchester, Sir Harbottle Grimstone and John Shaw; for Maldon, Sir John Tyrrell and Sir Richard Wiseman; and for Harwich, Capel Lukin and Henry Wright.\* The House of Commons chose for their speaker Edward Turner, of Little Parndon, who had recently received the honour of knighthood, as attorney to James, Duke of York, and now sat for the borough of Hertford. Turner, if possible, outdid Grimstone in fulsome adulation of the King. His address to Charles, at the opening of Parliament, concludes with the following sentences: 'Great sir, whilst this your native country was unworthy of you, foreign nations were made happy in the knowledge of your person, your piety, and your wisdom. And now the Lord our God hath brought you home and set you on your throne, your subjects long to see you. What striving and rejoicing was there at your first landing to us, to see your rising sun! What striving was there at your coronation, to see the imperial crown set on your royal head! What striving hath here lately been in all the counties, cities, and boroughs of this nation, who should be set up to hear your wisdom, and confer with you in Parliament! Royal sir, these chosen worthy messengers are not come up empty-handed: they are laden, they are sent up to you heavy laden, from their several counties, cities, and boroughs. If the affections of all Englishmen can make you happy: if the riches of this nation can make you great: if the strength of this warlike people can make you considerable at home and abroad; be assured you are the greatest monarch in the world. Give me leave, I beseech you, to double my words, and say it again; I wish my voice could reach to Spain, and to the Indies, too: You are the greatest monarch in the world!!'

Simultaneously with the opening of the Parliament, Convocation also met. After going through sundry preliminary matters, and having made some progress in examining some

\* Wiseman was of Torrell's, Willingdale Doe? Mor. ii. 479.



portions of a book of canons, 'in the session of the 21st of November, the bishops,' says Cardwell, 'entered upon the consideration of the Book of Common Prayer, and directed' eight of their number 'to proceed without loss of time in preparing it for their revision. So earnest, however, were they in this matter, and so clearly directed in their judgment . . . that they were able to dispense with their newly-appointed committee, and to make considerable progress in the revision of the liturgy at the same meeting. On the day following they held two sittings for the same purpose; and on Saturday, the 23rd of November, a portion of the Book of Common Prayer, containing the corrections of the bishops, was delivered to the prolocutor of the lower house, with an injunction that they should proceed to examine it with all possible expedition. The lower clergy were not surpassed in zeal and promptitude by their superiors. Three days afterwards, when the bishops had finished their labours and placed the second moiety in the hands of the prolocutor, the clergy of the lower house delivered back the first portion, together with their schedule of amendments. With labourers so earnest and so friendly the whole work was speedily completed. A new preface was adopted, the calendar was reconstructed, a form of prayer provided for use at sea; and, on the 13th day of December, a committee, consisting of members of both houses, was instructed to make a diligent examination and last revision of the whole book; . . . and, finally, on the 20th of December, 1661, the Book of Common Prayer was adopted, and subscribed by the clergy of both houses of Convocation and of both provinces.'\*

\* Cardwell, *Conferences* 371, 372. The calendar was reconstructed by John Pell, assisted by Sancroft, afterwards Archbishop of Canterbury. Pell was now rector of Fobbing, to which living he had been instituted June 19 of this year, on the presentation of the King. N. ii. 269. He was a Suffex man, and educated in Trinity College, Cambridge. In 1643 he went to Amsterdam, where

he was made professor of Mathematics. In 1652 he returned to England. In 1654 he was sent by Cromwell as his envoy to the protestant cantons of Switzerland; and, in 1658, he returned to England a second time. After the restoration, he was ordained by Saunderson, Bishop of Lincoln, when he was presented to Fobbing. In July, 1663, Sheldon presented him to the rectory of Laingdon

The Parliament showed no less alacrity than the Convocation. Eight days after it assembled, the House of Commons ordered all their members to take a sacrament according to the liturgy, on pain of expulsion. On the 20th of May, they ordered 'that the Solemn League and Covenant' should be burned by the hand of the common hangman. By the 29th of June, they had fallen on the consideration of a bill for the 'Uniformity of Public Prayers and Administration of the Sacraments;' by the 3rd of July the bill was committed, by the 9th it was read a third time and passed; and by the 10th of July it had been sent up to the House of Lords, accompanied by Elizabeth's Book of Common Prayer. On the 30th of July the Parliament adjourned. It re-assembled on the 20th of November. Immediately before its adjournment for the Christmas holidays, an Act was passed, 'for the well governing and regulating of corporations,' which rendered it imperative on all mayors and others bearing office in any corporation, on penalty of immediate removal or displacement, to take the oaths of 'allegiance and supremacy;' this oath following: 'I, A. B., do declare and believe that it is not lawful, upon any pretence whatsoever, to take up arms against the King; and that I do abhor that traitorous position of taking arms by his authority against his person or those that are commissioned by him;' and also to publicly subscribe this 'declaration,' 'I, A. B., do declare, that I hold that there lies no obligation upon me, or any other person, from the oath commonly called the Solemn League and Covenant; and that the same was in itself an unlawful oath, and imposed upon the subjects of this realm against the known laws and liberties of the kingdom.' The Act also authorized the appointment of Commissioners to visit the different corporations and administer the oath, and to witness the subscription. When

cum Basildon. N. ii. 357. In August, Sheldon became Archbishop of Canterbury, and then made Pell one of his chaplains. Notwithstanding his promotions, he fell into great obscurity, and having been cast into prison for debt

more than once, he died at the house of one Mr. Cothorne, a reader in the church of St. Giles in the Fields, and was buried at Westminster, by the charity of Dr. Busby. Wood, Fasti. i. 254.

those who were elected to visit Colcheffer arrived there for that purpose, John Millbank, the then mayor, refused to comply with the Act, and 'would by no means be drawn to subscribe, and resigned the seal and mace.' Three of the aldermen did the same. \*

Parliament re-assembled on the 10th of January, and by the 19th of April, the Act of Uniformity had received the royal assent. On that occasion, Turner, the speaker, addressed the King in an elaborate speech, in the course of which, referring to the Act of Uniformity, he thus expressed himself: 'Great sir, we know the strongest building must fall if the coupling pins be pulled out, therefore our care hath been to prepare such constitutions that the prerogative of the crown and the propriety of the people may, like squared stones in a well built arch, each support the other, and grow the closer and stronger for any might or force that shall be laid upon them. We cannot forget the late disputing age wherein most persons took a liberty, and some men made it their delight, to trample upon the discipline and government of the church. The hedge being trod down, the foxes and wolves did enter: the swine and other unclean beasts defiled the temple. At length it was discerned the Smectymnian plot did not only bend itself to reform ceremonies, but sought to erect a popular authority of elders, and to root out Episcopal jurisdiction. In order to this work, church ornaments were first taken away; then the means whereby distinction or inequality might be upheld amongst ecclesiastical governors; then the forms of common prayer which, as members of the public body of Christ's church, were enjoined us, were decried as superstitious, and in lieu thereof nothing or worse than nothing introduced. Your Majesty having already restored the governors and government of the church, the patrimony and privilege of our churchmen, we hold it now our duty, for the reformation of all abuses in the public worship

\* 13 Charles II., 1, 4, 5, 6, 7. 'The Kingdom's Intelligencer,' No. 33, Aug. 16—18, 1662. Mary, the wife of John

Milbank, died Nov. 21, 1666, and is buried in the chancel of St. Peter's church. Mor. Col. Ap. 20.

of God, humbly to present unto your Majesty a bill for the Uniformity of Public Prayers and Administration of the Sacraments.' Turner thus concluded: 'And now, great sir, after these many months most painful and faithful service of your Majesty and our countries, we hope we shall have leave to go home to visit our relations, to tell our neighbours what great things your Majesty hath done for us; what great things (absit invidia verbo) we have done for your Majesty; and what great things God hath done for all.'\*

It was now the law of the land 'That every parson, vicar, or other minister whatsoever, who now hath or enjoyeth any ecclesiastical benefice or promotion within this realm of England, shall, in the church, chapel, or place of worship belonging to the said benefice or promotion, upon some Lord's day, before the feast of St. Bartholomew's, which shall be in the year of our Lord God 1662, openly, publicly, and solemnly read the morning and evening prayer appointed to be read by and according to the Book of Common Prayer; and after such reading thereof, shall openly and publicly, before the congregation then assembled, declare his unfeigned assent and consent to the use of all things in the said book contained and prescribed in these words, and no others: 'I, A. B., DO HERE DECLARE MY UNFEIGNED ASSENT AND CONSENT TO ALL AND EVERYTHING CONTAINED AND PRESCRIBED IN AND BY THE BOOK, INTITULED, THE BOOK OF COMMON PRAYER AND ADMINISTRATION OF THE SACRAMENTS AND OTHER RITES AND CEREMONIES OF THE CHURCH ACCORDING TO THE USE OF THE CHURCH OF ENGLAND, TOGETHER WITH THE PSALTER OR PSALMS OF DAVID, APPOINTED AS THEY ARE TO BE SAID OR SUNG IN CHURCHES; AND THE FORM OR MANNER OF MAKING, ORDAINING, AND CONSECRATING OF BISHOPS, PRIESTS, AND DEACONS.' And that every such person who shall neglect or refuse to do the

\* Parl. Hist. iv. 245. Turner was buried in the church of Little Parndon, where there is a handsome marble monu-

ment, on the south side of the church, to his memory.

same within the time aforesaid, shall, *ipso facto*, be deprived of all his spiritual promotions, and that from thenceforth it shall be lawful for all patrons or donors of the same to present or collate to the same as though the persons so offending or neglecting were dead.' And also that 'from and after the feast of St. Bartholomew's, which shall be in the year of our Lord 1662, no person who is now incumbent or parson of any parsonage, vicarage, or benefice, and is not already in holy orders by Episcopal ordination, or shall not before the said day be ordained priest or deacon according to the form of Episcopal ordination, shall have, hold, or occupy, the said benefice; but shall be utterly disabled and, *ipso facto*, deprived of the same, and his ecclesiastical benefice shall be void, as if he were actually dead.'

As the altered Book of Common Prayer was not published until eight days before the Act thus passed came into operation, it was impossible that the book could have been so much as seen by multitudes of men who were required to subscribe to it; but notwithstanding this, the Act was stringently enforced, and to the honour of England and the then church, some hundreds, rather than defile their consciences by falsehood, or profane their sacred office by unfaithfulness, joyfully accepted the alternative, all of them of social obloquy and personal suffering, and many also of extreme privation and even want for life.\*

The triumph of the prelatists was only not complete. What with those who had been ejected under the Act of 1660, and the greater number who were either silenced or ejected now,

\* 'Kidder, afterwards Dean of Peterborough, and ultimately Bishop of Bath and Wells, was deprived of his vicarage of Stanground, in Huntingdonshire, by the Act; not that he, though born of a dissenting family, had any objection to Episcopacy and a liturgy, but because the Book of Prayer had not been forwarded

to that part of the country where he lived by the time appointed. He used all possible means, but was not able to obtain the sight of a copy until too late. Rather, therefore, than make a declaration of faith, in ignorance of what it really was, he resigned his vicarage.' *Life of Bishop Ken*, by a Layman ii. 601.

but few of their antagonists remained. The sufferers from these proceedings have been variously computed. Calamy mentions 2,188; Palmer gives a list of 2,196; but Cotton Mather says that they amounted to 'near five and twenty hundred,' adding, that, as the result of these and the severities that followed, 'it is affirmed by a modest calculation, that (the) persecution procured the untimely death of 3,000 Nonconformists, and the ruin of 60,000 families, within five and twenty years.' A contemporary, writing to John Davenport, at Boston, New England, under date March, 1662-3, says: 'Multitudes of ministers have been ejected . . . since the execution of y<sup>e</sup> said Act. I heare about 1,500 or 1,600 . . . besides neare as many before . . . and very unworthy and unable wofull men succeeding in their roomes . . . if y<sup>e</sup> ability of y<sup>e</sup> ejected, and y<sup>e</sup> ignorance and scandalous lives of y<sup>e</sup> successors were expressed, (for y<sup>e</sup> farre greater part of them) I thinke that y<sup>e</sup> like hath scarce beene ever heard. . . . Great and strict search there hath bin . . . to find out private meetings. . . . Multitudes have bin surprized, and forthwith carryed to prisons. . . . Many have dyed in imprisonment, and bin even stifled through thronging together and want of ayre. . . . The prosecution of this Act was very fierce about October and November last, and cruell handling was mett with . . . Great prosecutions in the counties farr and neare, and very many indited at assizes and sessions, and many excommunicated by the bishops.'\*

It was a fearful time of trial—second only, in severity, to the reign of Mary. 'But strong in the Lord, and in the power of His might,' the sufferers were 'faithful even unto death,' and great was their reward. Without the pale of the establishment, the Nonconformists soon escaped a world of prejudices which had painfully entangled them before, and mingling now with others, who, throughout the struggle in which they had thus been worsted, had displayed a heroism even greater than their own, they bore no humble part in

\* S. P. O. MSS. Dom. Ser. Ch. II. lxix. 5.

rearing up that noble edifice of religious liberty which has since become the glory and the bulwark of their country, and the hope and admiration of the world.

‘ We have need of them  
Clear beacon stars, to warn and guide our age ;  
The great traditions of a nation’s life,  
Her children’s lustrous deeds, with honour rife,  
Are her most precious jewels, noblest heritage,  
Time-polisht jewels in her diadem.’





Part ii.

MEMORIALS.



## CHAPTER I.

### MINISTERS SILENCED OR EJECTED IN THE COUNTY OF ESSEX.

ABREY, OR ALDBURY, OR ALDBOROUGH HATCH.—*Edward Keightley.* The place is situated near Clay Hall, in the parish of Barking, and is above three miles distant from the church. In 1653, 'divers inhabitants of the parish' petitioned Parliament to assist them in erecting a chapel for their convenience. The petition was referred to a committee, and on the 9th of September, in that year, the committee reported as their 'humble opinion,' that 'one acre of ground, in some convenient place near the petitioners' dwellings should be assigned within the forest of Waltham, whereon to build a house for a meeting place, and that twenty timber trees should be also set out of the forest towards the building.' The report was adopted, and it was ordered that Col. Matthews and Mr. Brewster do see the said ground and trees set out accordingly. It should appear that Keightley was appointed as the minister of this chapel when it was completed. I am informed that it stood on an enclosure opposite the May Pole Inn, at Barking-side. At the restoration, and after Keightley was silenced there, a dispute arose between the Bishop of London and Sir Thomas Fanshawe, the lord of the manor, about the right of presentation, in consequence of which the building was allowed to fall into decay.

Edward Keightley was a native of Grays, where his family had long resided. The Keightleys were connected by marriage with the family of John Donne, so well known by his noble sermons, and the admirable memoir of him published by Isaak Walton. It is not unlikely that Edward was presented to the chapelry of Aldborough by his father, as his mother was possessed of the estate on which it stood at her death, in 1688.

After his ejection Keightley continued to reside at Aldborough Hatch, and to preach there 'in his own house.' March 15, 1671-2, Charles issued a 'declaration to all his loving subjects,' in which, after protesting 'his express resolution . . . . to be, that the Church of England be preserved and remain entire,' . . . . he proceeded to say, 'that there may be no pretence for any of our subjects to continue their illegal meetings and conventicles, we do declare that we shall . . . . allow a sufficient number of places . . . . in all parts of this our kingdom; for the use of such as do not conform to the Church of England . . . . But to prevent such disorders . . . as may happen by this our indulgence . . . . our express will . . . . is, that none of our subjects do meet in any place until such place be allowed, and the teacher of the congregation be approved by us.' The House of Commons strongly objected to this declaration, and addressed the King on the subject, saying, 'We find ourselves bound in duty to inform your Majesty that penal statutes in matters ecclesiastical cannot be suspended but by act of Parliament.' On the 7th of March, 1672-3, the declaration therefore was withdrawn. In the meantime, however, some three thousand licenses had been taken out. Keightley was among the number of those who availed themselves of the indulgence. May 2, he took out a license 'to be a Presbyterian teacher in his house, at Abrey Hatch,' and on the same day, another for 'his house' there 'to be a Presbyterian meeting place,' and July 16, two other licenses for his house at Barking. Calamy says he also preached at Billericay. Keightley was buried at Barking, July 3, 1701. The parish register also records the baptism of his daughter, Hannah, in July 1669, and of John, 'his sonne,'

June 21, 1670; and the burials of Isabella, his mother, March 16, 1668, and Hannah, his wife, in 1675.\*

ALPHAMSTONE.—*Samuel Brinsley.* The rectory of Alphamstone had been sequestered from Rowland Steward, who was instituted February 3, 1613. Depositions were taken against him at Halsted, March 22, 1643, when three witnesses gave evidence that 'he was a common swearer;' four, to 'his being violent in his opposition to the Parliament,' as appears by his preaching against the Constitution, saying, 'I do not like it for it makes the breach the larger,' and also by his neglecting to pray for the army, and his blaming one of his neighbours for letting his sonne go for a volunteer, and when some of them were killed he said to one of his neighbours, 'I told you what would come of it;' two, to his having 'neglected and slighted the keeping of the fasts;' four, to his being a 'constant frequenter of the company of Papists and other lewd persons, at innes, their houses, and also at his owne;' four, to his being 'a notorious common gamester at dice and cards;' three, to his having been 'an excessive drinker, urging others thereto by drinking healths, and that on his knees boasting he had drunk twenty times in one hour;' two, to his having 'played at bat and trap with boys of his parish on the Sabbath, and being a constant looker-on at them that played thereat, teaching his children therein that day;' three, to his having 'brayed that he hath . . . and this he hath spoken before his wife;' and three, to his having been 'always negligent in his function.' Steward's immediate successor was John Collinges, afterwards of Norwich. In 1650 the return for Alphamstone is, 'William Smith, by sequestration from Rowland Steward, an able preaching minister.'

\* Cal. Acc. i. 314; Mor. i. 7; Jour. House of Lords viii. 315, 316; Lyson's Environs iv. 105. Lyson gives as his authority for the circumstances under which the chapel ceased to be used at the restoration Mr. Holman's MSS. Matthews, of Romford, ante; Brewster, of Withfield, ante; Cardwell, Doc. Ann. ii. 333;

Parl. Hist. iv. 515—561; S. P. O. MSS. Entry Book xxxviii. Charles II., clxxxv.—vi. His name is here spelt 'Kitley.' Notes and Queries, Nov. 1, 1862. For the information about the Keightley family I am indebted to Edward Sage, Esq., of Stoke Newington.

Brinsley was a native of Middlesex, and was admitted fellow of Jesus College, Cambridge, April 17, 1647. I have not been able to recover the date of his admission to Alphamstone, nor that of his avoidance. From the date of the entry of the institution of Jeremiah Fish, it appears that Steward died before the restoration. The inference would therefore be that Brinsley was regularly presented by the patron, and that his ejection took place August 24, 1662. After he left Essex Brinsley preached about London, and died about the year 1695.\*

ARKESDEN.—*Richard Pepps.* The vicarage had been sequestered from George Beardstall. Walker says that he was sequestered by the Earl of Manchester's committee in 1646, but it was some time before this. October 23, 1645, Beardstall complained to the Committee for Plundered Ministers, that 'he had been illegally sequestered by the Earl of Manchester's committee, as he had satisfactorily answered all the charges that had been alleged against him.' They immediately sent to the Earl of Manchester for minutes of all his proceedings, and on the 17th of January following, 1645-6, they had transmitted the case for examination to the committee of the association sitting at Cambridge, from which it would appear, that the charges brought against Beardstall chiefly related to political delinquencies. His case was again before them on the 7th and 21st of March, and also on the 12th of May, and shortly afterwards the sequestration was confirmed. On the 12th of April, 1646, the committee ordered that the living should stand sequestered 'to the use of Samuel Ball, minister of the word.' But in July it was reported to the committee that Beardstall still refused to give his successor possession, and the next week afterwards he was ordered to be apprehended for contempt. How long Ball continued, or indeed whether he actually obtained possession or not, I have not been able to ascertain.

Pepps was a fellow of Emmanuel College, Cambridge.

\* Cal. Acc. 309; Cole MSS. xxviii.  
10, 11. The omission is unfit for publi-

cation. Lands. MSS. 459; Baker, MSS.  
notes to Calamy.

He is reported in 1650, as ‘Rob. Peapes (sic), a preaching minister.’ The admission of his successor is given as ‘per depr. Pepps.’\*

ASHINGDON—*John Fisher.* He succeeded Samuel Keeble who was here in 1650, and is reported ‘an honest and painful minister.’ It appears from the parish register that, ‘Edmund, the son of John Fisher, rector, and Milcah, his wife, was born August 28, and was baptized the 9th of September, 1655;’ that ‘James, their son, was born on St. James’ day, and baptized 14th August, 1657;’ and that ‘James died 23rd of October following.’ Fisher’s successor writes this characteristic article in the register:—

‘What more? Vow, Covenant, and Protestation,  
All to maintain the Church and English nation;  
A threefold cord sure is not easilie broaken,  
For so the Wiseman hath divinellie spoaken.  
But all in vaine; men’s hearts with . . . are fraught,  
Great ones break through; small fishes they are caught.  
Three nations thus are twisted all in one,  
Three nations thus three times, thrice undone.’

In the minutes of the Archidiaconal Visitation, in 1662, there is this entry: ‘Johannes Fisher, ostendit ord(ines); vacat. rat. statuti.’ †

GREAT BADDOW—*Christopher Wragg.* He was admitted to this living 14th September, 1642, on the presentation of John Pascall. He was of Jesus College, Cambridge, where he took a degree in 1636. His name appears among the subscribers to the Essex Testimony in 1648. He was ejected by the Act of Uniformity. Calamy says, ‘he was a man of note, ability, and acceptance.’ After the ejection he went to reside at Margareting. On the declaration of indulgence, he took out a license to be a Presbyterian teacher ‘in the house of Mr.

\* Walker ii. 190; Add. MSS. 15670, 13, 69, 88; Cal. Acc. 307; Lands. MSS. 459; N. ii. 14.

† Cal. Acc. 311. The parish is wrongly given as Asheldon. For the

extracts from the parish register I am indebted to the courtesy of the Rev. S. Nottidge, the present rector. Keeble, p. ante.

Harris,' there, 'or in any other allowed place.' This was May 9, 1672; also a license for that house to be 'a Presbyterian meeting place.' On the same day he also took out a license for 'his own house,' at Little Waltham, 'to be a Presbyterian meeting house.' †

LITTLE BADDOW—*Thomas Gilson.* He was a native of Sudbury, and was educated first, in the Free School at Dedham, and afterwards at Emmanuel College, Cambridge, whence he removed to Oxford. At Oxford he became fellow of Corpus Christi. He must have come to Baddow after 1650, as the return in that year is, 'No minister there, but the parishioners can get some of the neighbouring ministers.' In the minutes of the Archidiaconal Visitation of 1662, there is this entry: 'Gilson, vicar; vacat. rat. stat.' In 1664 a measure was enacted, entitled 'An Act to prevent and suppress Seditious Conventicles,' which provided, that if 'any person, above the age of sixteen years, shall be present at any assembly . . . under colour of any exercise of religion, in any other manner than is allowed by the liturgy and practice of the Church of England, there being five or more persons than the household; then it shall be lawful for any two Justices of the Peace . . . either by the confession of the party, or the oath of witness, or notorious evidence of the fact, to make record of such offence, . . . which record shall . . . be taken in law to be a full and perfect conviction. . . . Thereupon, the Justices shall commit any such offender . . . to jail, there to remain for a space of time not exceeding three months, or pay a sum of money not exceeding five pounds; for the second offence, he shall be imprisoned six months, or pay ten pounds; and for the third offence, every such offender shall be transported to any of His Majesty's plantations for seven years.' And in 1670 this was followed by a still severer measure, bearing the same title. Preparatory to the enforcement of this last measure, in the course of the year 1669, returns of 'preachers and con-

† Cal. Acc.; Entry Book, S. P. O.; Baker, MSS. Add. to Cal.; Declaration of Indulgence, p. 340.



venticles' were obtained by Archbishop Sheldon from all the bishops of his province. It appears from the correspondence on the subject, a part of which is preserved among the Sheldon letters in the British Museum, that the bishops were at first somewhat reluctant. Sheldon had to write to them, saying: 'I thought your lordshipp would, at first sight, have conceived it a business of that importance, that without the least delay you would have gone through with it . . . but having received (no reply) or not a full and satisfactory one, I send this to quicken you, desiring and expecting from your lordship, as soon as is possible after the receipt of this, as full and exact an account . . . as by the best of your diligence . . . you can make.' The returns which were thus secured, are evidently anything but complete; but such as they were are now preserved among the Lambeth MSS. 639.\* In these returns, Gilson is reported as having 'a conventicle at Brentwood, in connection with Willis.' †

There are three entries relating to Gilson in the License Book of 1672: two under date of May 2, the one of which records a license granted to his house in Brentwood to be a 'Presbyterian meeting house,' and the other to himself to be a

\* Harleian MSS. 1377. Plut. H. lxiv. Four years before this, Sheldon had issued 'orders and instructions' to 'all ye bishops of his province,' that 'every of them particularly certifie the names, surnames, and degrees of all Nonconformist ministers . . . that have been ejected . . . and when, and how, and in what profession of life they do now live, and how they behave themselves . . . July 7, 1665.' Lands. MSS. 846, No. 4. The returns thus obtained were also among the MSS. in Lambeth Library. Calamy, Baxter's Life and Times, 313. I have not, however, been able to find them there. There is another characteristic letter of Sheldon's among the Harl. MSS. 1377, written by him Aug. 16, 1669: 'For my worthy friend, James Grefham, Esq., at his house

at Haslemere, in Surrey,' in which he says, ' . . . little good there is to be done by juries and ye troublesome way of inditement. . . . So that unlesse the Parliament when they meet will give us better remedies, we muste, I think, give up the cudgell, for who, upon such uncertaintyes as we are put, will goe about to trouble themselves in the matter. In the mean time, we must doe what we can to redress ourselves sagely, and what we cannot help we must bear with patience and hope better.'

† See John Willis, Ingatestone, and John Oakes, Boreham. *Infra*, Cal Acc. 305; Cant. 471; 16 Car. ii. c. 14; 22 Car. ii. c. 1. Daniel Gilson, of Colchester, was the son of Thomas. License Book, 1672, p. 340.

'Presbyterian teacher in his own house;' and a third, under date of 16th July, of a license granted him to be a 'general Presbyterian teacher in any allowed place.' He left Brentwood to become pastor of a congregation assembling in Radcliff, London. Gilson died in 1680, at the age of 50. His funeral sermon was preached by Samuel Slater, of Crosby Square, Bishopsgate Street, on the 6th May in that year. The sermon was afterwards published. Slater says of Gilson: 'Your deceased pastor said, on his death bed, when others live to sixty or seventy years before they have done what they are called to do, if I can despatch mine in fifty, I have no cause to complain. After five and thirty years knowledge of him, I dare say, he was an Israelite indeed. He was excellently furnished for the ministry, having choice natural parts, and great acquired abilities. God had given him the head and tongue of the learned. Wheresoever he came and laboured, solid and judicious Christians rejoiced in his light.'

BARNSTON.—*John Beadle.* He was of the University of Cambridge, where he matriculated July 8, 1613. He was first rector of Little Leighs, in which capacity he signed a petition to Laud in favour of Thomas Hooker. He succeeded to the rectory of Barnston in May, 1632, on the resignation of William Wright. The following letter, relating to his appointment, is not without interest. It is addressed to Laud, then Bishop of London: 'My good lord, I am come with a kinsman of mine to your lordship, whom I humbly desire may be admitted into the rectory of Barndston, which my lord (Robert, Earl of Warwick) offered me. But I desire your honour, when we come before you, to let him know that you expect from me some account upon what terms I am settled at Brayntree. I also humbly pray your lordship to give me charge, in his presence, to prevent and suppress to the utmost of my power all conventicles of both sexes in my parish, and to be careful to keep all my people, of what quality soever, to conformity in receiving the sacrament. And withall, to intimate that your lordship hath so watchful an eye over us in Brayntree, as that few things can be spoken of or done but they come to your

lordship's care. These things spoken at this present, will both settle this young man in the conformable way wherein he now is, and may procure me much peace.—SAMUEL COLLINS.' Collins' expectations of the effect of the Episcopal admonition were doomed to disappointment, however, as in Laud's account for his province for 1633, there is the following entry: 'I did likewise convent Mr. John Beadle, rector of Barnstone, in Effex, for omitting some part of the divine service and refusing conformity. But upon his submission and promise of reformation, I dismissed him with a canonical admonition.' It is possible also, that the following entry in Laud's account of his province for 1638, refers to Beadle: 'There was one B., a minister of Effex, came into this diocese (Canterbury), and at Harbledown, near Canterbury, the curate then being dead, preached very disorderly three hours together at a time, and got himself many ignorant followers. But so soon as he was enquired of by my officers, he fled the country, and I purpose, God willing, to speak with the Chancellor of London concerning him.' There is also another contemporaneous reference to Beadle. In Arthur Wilson's Autobiography, which is published in Peck's 'Desiderata Curiosa,' there is this entry, under date July 21, 1644: 'Mr. Beadle, of Barnstone, preached at Leez. His text was Numb. xxiii. 1.—insisting upon this, that every Christian ought to keep a record of his own actions and ways. This made me run back to the beginning of my life, assisted by my memories and some small notes, wherein I have given a true, though a meare delineation of eight and forty years progress in the world.' Beadle was one of the Classis for the county. He also signed the 'Effex Testimony.' In 1650, he is returned as 'an able preacher.' He published 'The Journal or Diary of a Thankful Christian.' Lond. 1656. It was dedicated to 'Robert, Earl of Warwick, and Eleanor, his most pious and virtuous consort.' He speaks of the earl as 'his most noble patron, *qui curat oves oviumque magistros*, a true friend to the church of God and the ministers of it;' and of the countess as his 'most bountifull benefactor.' John Fuller, afterwards ejected from Ironmonger Lane, wrote

a commendatory preface to this little book, in which he says, concerning the author, 'my knowledge hath been above twenty years' standing. We were of an intimate society and vicinity for many years, we took sweet counsel together, and walked into the house of God in company. He was my guide and my acquaintance . . . . We oft breathed and poured out our souls together in prayer, fasting, and conferences. . . . at which time he had the happinesse . . . to be watered by the droppings of that great Elijah . . . Reverend Mr. Thomas Hooker, and hath ever since the blessing and favour of much of his spirit resting on him. . . . .  
As for this author's painfulnesse and faithfulness, it's well known to all that knew him how greatly they showed forth in him whilst in a very small place (Leighs?), and how, since advanced by the bounty of his truly noble and honorable patron to a higher, and but necessary subsistence, they had continued and increased. In catechizing, preaching on the Lord's dayes and working dayes, holding up the use of those soul feasting sacraments even unto these our dayes, wherein these wels have been either stopt up, or lesse drawn at; these choice dishes, either set off the table quite, or seldom fed on, to the leannesse of many souls.'\*

BELCHAMP OTEN.—*Edward Thomas.* The rectory had been sequestered from Joseph Bird, who was admitted May 21, 1633. Articles were exhibited against him May 10, 1644, when one witness deposed on oath, that 'having been Mr. Bird's servant at two several times, a year, and three

\* P. 154. Collins, p. 150. Baker's MSS. Notes on Calamy, Cal. Acc. 301; N. ii. 388, 38; MSS. S.P.O., Lands. Tryals and Troubles; Peck ii. 465, 483; Lands. MSS 459. Wilson was a native of Norfolk, and born 1599. He was a Gent. Com. of Trinity Hall, Oxford, in 1631. He entered the service of Robert, Earl of Essex, with whom he travelled in Germany, France, and Spain. He subsequently became steward to Robert,

Earl of Warwick. He died at Felsted in Oct., 1652, and was buried in the chancel of the church there. Peck says that he left £5 with which to distribute bread to the poor of Felsted for ever. He was the author of, (1) *Some Comedies*; (2) *The History of Great Britain, being the Life and Reign of James I.* Lond., 1653, fol. Wood, Ath. ii. 155. This is reprinted in Bishop Kennet's complete History of England.

years, she hath often seen him diftempered with beere in his own house, and sometimes sitting up drinking on the Sabbath till twelve o'clock at night, and at one time he was so unquiett for beere that his wife and this deponent fetched a barrel of beere and set it in the chimney-corner by him to drink what he pleased ;' two, that ' he was an excessive drinker, and often so diftempered that he is unfit for his calling ;' five, that upon Easter Monday, being at Sudbury, he was so distempered with drink, that he behaved himself disorderly, disquieting the people at ten at night, and in these diftempers was taken up by the constable and the watch, and carried before the Mayor, notwithstanding there was a sacrament adminiftered by him the day before ;' two, that ' he was a common swearer ;' three, to his ' absence from his cure for three or four Sabbaths together, without providing a substitute, or else scandalous and ill-affected men, many of whom were now justly sequestered for their malignity, viz., Mr. Alsop, Mr. Fforbench, and Mr. Auftin ;' and two, that they ' heard him say, above a yeare ago, that the Parliament was guilty of all the innocent blood that hath been shedd, and that it would be required at their hands, and that they kept backe the King's right.' Further depositions were taken against Bird, October 10, when another witness gave evidence that ' he was an excessive drinker,' that ' she hath seen him above twenty times drunke,' and ' that about two years since, coming to her house, he did drink of her beere against her will, (so) that he was not able to open the cover of the tankard, nor put it to his mouth without spilling most of the beere in it on his clothes, and it is his usual manner, when he was drunk, to fall on railing of his neighbours, and one time on her daughter, calling her baggaige and bare baggaige, because she would give him no more strong beere, being about twelve at night ;' and another, that ' somewhat above a yeare since, she saw Mr. Bird in Ballingdon, nie Sudbury, being about three miles from his parish, upon a Saturday night, between eleven and twelve at night, so drunk that he could not go right in the way, but was fayne to grope after the wall and to leane on the house,

and there she left him standing.' In the meantime Bird had returned his answers, and now he further sought to invalidate the testimony of the first witness by bringing a fearful charge against her, of which he alleged that she had been convicted before Oliver Raymond. On the 1st of January following, Raymond sends into the committee an affidavit, in which he says: 'I doe utterly deny that any such conviction was ever before me.' And at the same date there is an 'attestation' entered, bearing the signature of Isaac Wymoll, 'This of my own knowledge I can witness, that the said Mr. Bird was once or twice much disguised with beere at Castle Hedingham, so that he was scarce able to speak common sense, and uttering such words to me, who was a mere stranger to him, 'O thou man of God, take up the business between me and my neighbours touching the tythe calfe, for I know thou hast the spirit of God in thee; I will stand in thy judgment whatever it be.'

Who immediately succeeded to the sequestration does not appear. Thomas, however, was there in 1648, as his name appears among the subscribers to the Essex Testimony at that date. In 1650, he is reported as an 'able preaching minister.' Bird appears to have recovered his living at the restoration, and Thomas to have been ejected under the act of 1660.\*

BENTLEY, GREAT.—*Thomas Beard.* He may possibly have been a son of Thomas Beard, of whom we have a memoir in Brooks' Lives ii. 396. His first settlement in Essex was at West Mersea, the vicarage of which parish had been sequestered from John Woolhouse, 'for that he is a common and excessive tipler and drinker, both at home and abroad; a common ale-house haunter and drunkard, and on the Lord's day going from the church to the ale-house in the forenoon, and continuing tipling there till the afternoon service, and useth to entice and provoke others to joyne in the same excesse

\* Cal. Acc. 313; Cole MSS. xxviii. 32, 33, 34, 61, 62; Alsop and Forbench, see Sequestrations; Raymond, ante; Lands. MSS. 459; N. ii. 43. Wincoll

was of Twinsted. He was buried with the Waldgraves, his wife's relations, at Bures, Aug. 6, 1680. Mor. ii. 271.

with him, even to drunkenness; and is a common dicer and gamester for money, inticing his tipling companions thereunto; and is a common curser and swearer, and hath tempted women to incontinency; and hath expressed great malignancy against the Parliament.' From several entries in the minutes of the Committee for Plundered Ministers, it appears that after his removal Mrs. Woolhouse had considerable trouble with the sequestrators about her fifths, and that the dispute was not finally settled in June, 1647. Walker says that one 'Walter Okeley got the living in 1654, who could not so much as write!'

Beard became vicar of Great Bentley on the resignation of John Hubbert. The entry of his appointment bears date March 7, 1645. The vicarage had been sequestered from Nicholas Lewes, 'for that he hath been often drunke and useth to sit tipling in ale-houses seven or eight houres together, even on the Lord's dayes; and affirmed *that he hoped to see them all hanged that had set their hands against bishops and papists*; and by his example the people spend the greatest part of the Lord's day in pastimes and drinking at the ale-house; and hath expressed great malignancy against the Parliament.' Walker says, that Beard got the living in 1654. Beard was buried at Great Bentley, August 12, 1662. \*

BIRDBROOK.—*Isaac Grandorge*. Walker, on the authority of Calamy's first edition, says that there was a sequestration here, and as Grandorge was ejected in 1660, such would appear to be the fact. John Gent appears as 'minister' among the subscribers to the Essex Testimony in 1648, and was still there in 1650, when he is reported as 'an able preaching minister.' The present rector of the parish tells me that John Thompson was presented to the living in 1651, and as he must have been the sequestered rector, he would be

\* Cal. Acc. 309; Woolhouse, First Century, 95; Add. MSS. 15670, 105, 361; 15671; May 17, 1647, 71, 74; Walker ii. 397; Lewes, First Century, 51; Add. MSS. 15660; Jan. 30, 1644,

69, 71; Walker ii. 293. The date of Beard's death I have from the parish register, which the Rev. J. Crofts, the present rector, courteously allowed me to search. Hubbert *Infra*.

sequestered by the so-called 'Triers.' Calamy says that Grandorge was 'some time fellow of St. John's, Cambridge, an excellent man, and a great scholar.' He also adds, that after his ejection he lived at Black Notley.\*

BOREHAM—*John Oakes.* On the death of Henry Vesey, the House of Lords (October 24, 1648) issued an order for the induction of Thomas Attwood Rotherham, M.A., to the vacancy. Rotherham was still vicar in 1650. The Rev. C. Way, the present vicar, obligingly informs me that Rotherham died and was buried at Luton, in Hertfordshire, in 1657, also that Oakes succeeded him. He further informs me, from the parish registers, that Oakes married Mary Tendring, April 25, 1659; that they had two sons and a daughter born before March 26, 1662, the two former of whom died infants, and that the last entry to which John Oakes' signature is affixed is on September 2, 1662. After his ejection, Oakes removed to the neighbouring parish of Little Baddow, May 9, 1672. He took out a license to be a Presbyterian teacher 'in his own house' in Little Baddow, and another for his house 'to be a Presbyterian meeting place.' In 1678, he removed to London, where he succeeded Thomas Vincent, the ejected rector of St. Mary Magdalen, Milk Street, as pastor of the church at New Broad Street, Petty France. He died suddenly in December, 1688. His funeral sermon was preached by Samuel Slater, who says: 'He was of my acquaintance between thirty and forty years, a true and cordial friend; he was just to his Master, Christ, whom he loved, I dare to say, in sincerity, and served with spirit and strength the best he had; for whom he courageously appeared, and unto whom he immoveably cleaved, and that in the worst of times. . . . He studied that he might be fit to preach, and he preached with fervour, zeal, and plainness, as one really set for the securing of himself and them that heard him. . . . Death, when it came to him, was in haste, and made quick dispatch. Our God hath sovereign right, and

\* Gent, ante; Cal. Acc. 306; Cant. 473; Walker ii. 199; Lands. MSS. 549; The Triers, ante.



may do with His own as He will. He took him away from his work while he was at it, and I am apt to think if he had been put to his choice, he would have chosen to die so. It is counted noble for a soldier to die in the field, but it is more noble for a minister to die in the pulpit, and so to go from a place of service to a throne of glory.'

There are published of Oakes', 1. 'Blessed Paul's Trial and Triumph; a Funeral Sermon for Mrs. Elizabeth King.' Lond. 1689, 4to.; and 2. 'A Sermon in the Continuation of the Morning Exercise, on Prov. xxx. 8, 9.'\*

After his ejection, Oakes removed to Little Baddow, where he met with great encouragement from Sir Gobert Barrington and his lady, who then resided at the 'Hall,' and where he also raised a congregation. When he left, he was succeeded in the pastorate by a Mr. Pindar, who is also said to have been ejected from some parish in this county. Pindar, however, must have left shortly. Rand, the ejected vicar of Marks Tay, died pastor of the church in 1692. William Hunt, the son of another sufferer by the Act of Uniformity, Thomas Hunt, who was ejected from the living of Sutton, in Cambridgeshire, succeeded Rand. After some time Hunt left, and, about 1700, Thomas Leavesley was elected to the vacancy. In 1716, the congregation is returned as containing 'two hundred or three hundred' persons, eighteen of whom are described as having votes for the county; five, as having votes for the borough of Colchester; six, as having votes for Maldon; and ten of whom are described as gentlemen.† In 1726, Leavesley also removed to London, and was succeeded in the same year by Thomas Jeffrey, who removed to Exeter

\* Cal. Acc. 300; Cont. 460; Lands. MSS. License Book, S. P. O. see p. 340. Slater's sermon is entitled, 'The Saint's Readiness for the Lord's Coming, preached upon the death of that faithful and laborious servant of Christ, Mr. John Oakes, M.A., Dec. 30. 1688.' Lond. 1689, 12mo.

† Effex Remembrancer, vol. iv. 1842.

These returns were collected by Dr. Evans, the author of 'Discourses on the Christian Temper,' from materials supplied to him by the first Lord Barrington. The MS. is preserved in the Redcross Street Library. There are some mistakes in these returns; e. g., it describes the church at Terling as being Baptist. Still they are not without value.

in 1728, when he was followed by Anthony Atkey, and Atkey by John Stiffe. Stiffe conformed. 'On our Lord's day (he) preached his farewell sermon at the meeting, and having, in the course of the following week, received episcopal ordination, on the next Sunday he . . . preached his first sermon in the parochial edifice.' He was succeeded by Richard Denny, Denny by Evan Jones, and Jones by William Parry, one of the ablest and most accomplished ministers of his day. In 1798, Parry became president of the college at Wymendley, and was succeeded by Stephen Morell, the father of the present minister.\*

BOXTED.—*Lax*. He seems to have succeeded John Hubbert, who was the vicar in 1648 and 1649, as at those dates respectively, he signed the 'Essex Testimony' and the 'Essex Watchword.' I am informed by the Rev. Charles Norman that there are no traces of Lax in the parish register. His successor, Edward Hickeringill, was admitted October 22, 1662.

One *Carr* was also ejected or silenced at Boxted. †

BRAINTREE.—*John Argor*. He was a native of Layer Breton, and educated at the University of Cambridge. He was first rector of Lee, in the Hundred of Rochford, to which living he was presented by Robert, Earl of Warwick, 12th of February, 1639. His name is printed in the 'Classis,' Augar. He was one of the subscribers to the Essex Testimony in 1648, and also to the Essex Watchword in 1649. In 1650, he is returned 'John Augar (sic.), well approved for learning and doctrine, and an able preaching minister.' On the death of Samuel Collins, Argor removed to the vicarage of Braintree, to which also it should appear that he was presented by the Earl of Warwick. His name frequently appears in the parish books at Braintree. In October, 1657, he received a gift of £100 from his parishioners, as a token of the estimation in which they held him. After his ejection from the vicarage,

\* The history of this church well deserves a much more complete record than my limits will allow. There are valuable papers on the subject in

the Essex Remembrancer iii. 211, 255, 260.

† Cal. Acc. 307; Palmer, N. M. ii. 188; N. ii. 80; Hickeringill, p. 304.

Argor continued to reside in Braintree for some time as teacher in the parish school.

In 1655, the infamous statute, commonly known as the 'Five Mile Act,' but whose proper title is, 'An Act for restraining Nonconformists from inhabiting in Corporations,' passed both houses, and received the royal assent. This act provided that no person who had not made the 'declarations' required by the Act of Uniformity, and should not also take and subscribe the oath following: 'I do swear, that it is not lawful, upon any pretence whatever, to take arms against the King, and that I do abhor that traitorous position of taking arms by his authority against his power, or against those that are commissioned by him . . . and that I will not at any time endeavour any alteration either in church or state ;' and should take upon them to preach in any unlawful assembly . . . . under colour . . . . of any exercise of religion contrary to the laws and statutes of this kingdome, should at any time, unless only in passing upon the road, come, or be within five miles of any city or town corporate, or borough that sends burgesses to Parliament, or within five miles of any parish, town, or place wherein he had been parson, vicar, stipendiary, or lecturer, . . . . on forfeiture for every such offence, of forty pounds.' It also provided that 'it should be lawful for any two Justices of the Peace . . . . to commit the offender for six months.' This rendering Argor's longer residence at Braintree illegal, he removed, as it should appear, to Copford.

John Argor was the first of the Essex ejected ministers to avail themselves of the measure of liberty which was allowed by the Declaration of Indulgence in 1672. He was accordingly licensed on the 2nd of April, in that year, to be a Presbyterian teacher, in 'Hezekiah Haynes' house at Copford, and 'Zachariah Seaman's,' in Birch Magna. These houses were also licensed as 'places of meeting of the Presbyterian way' at the same date, as was also Argor's own house in Copford. He continued to reside, and also to preach at Copford, until his death in December, 1679, at the age of seventy-seven. His remains were buried in Copford Church.

Palmer relates that he often used to say, 'he left his living upon no other terms than he would, if called to it, have laid down his life.' Palmer adds, 'he was exceedingly beloved, and the loss of him was much lamented. He was a very serious and lovely Christian, who had a sense of religion betimes, and in his advanced years often had raptures of joy. When his livelihood was taken from him, he lived comfortably by faith. Being asked by some friends how he thought he should live, having a great family of children, his answer was, 'as long as his God was his housekeeper he believed He would provide for him and his.' He kept a diary of God's providences towards him, and among other things in stirring up friends to assist him. The following are a few instances in his own words:—'Jan. 2, 1663. I received £5 2s. This was when I was laid aside for not conforming. So graciously did the Lord provide for his unworthy servant. Jan. 3. I received £3 19s. The Lord have the praise. And I received £3 15s. which was gathered for me by my friends. This great experience of God's gracious providence I received at one and the same time. All glory be to God, blessed for ever. Apl. 2, 1663. I received £5 12s., so graciously doth the Lord regard the low condition of his servant. Blessed be His holy name for ever. I received likewise, on the 8th day, £4, so good is the Lord in stirring up hearts and opening hands to the relief of His unworthy servant.' Many similar observations are contained in his papers. Towards the close of his life, Argor 'had a people at Wivenhoe.'

The congregation at Wivenhoe survived for many years. In 1719, Samuel Wood, who had been pastor for some time previously, removed to Lavenham. Shortly afterwards a division seems to have taken place, one part of the congregation being Presbyterian and another Baptist. These now worshipped separately for some time. In 1794, both chapels had been closed, and Isaac Taylor, then pastor of St. Helen's Lane, Colchester, recommenced preaching in the village, in conjunction with William Kemp, who was then assistant to Giles Hobbs. They succeeded in gathering a church; and in 1803,

James Hyde settled as minister there. A new chapel was now erected on the site of the present British School Rooms. Hyde died in 1823, and was succeeded by Estcourt; Estcourt by the Rev. C. Riggs, late of Tiptree; Riggs by Joseph Woods; Woods by Samuel Hubbard; Hubbard by the Rev. G. Frost, now of Woodbridge; and Frost by the present minister, the Rev. J. R. Smith.\*

**LITTLE BROMLEY.**—*John Chandler.* He is called Candler in Newcourt, who merely mentions his name, and assigns no date to his institution. He probably succeeded Thomas Felton, who was rector there, certainly as recently as September 3, 1640. Chandler was first settled at Danbury, which living was sequestered to him from Clement Vincent, before February 6, 1644. By June 13, 1646, he had left Danbury, and it was now probably that he became rector of Little Bromley. He seems to have been ejected because he would not submit to re-ordination, having been ordained by John Fairfax, afterwards ejected from Barking, and others, as a Presbyterian. After his ejection from Bromley he had communication on the subject with Reynolds, bishop of Norwich, who said ‘he was as good a minister as he could make him; and told him he might go and preach the gospel at Pettaugh,’ in the county of Suffolk. Chandler accordingly went there.

\* Palmer’s Nonconformist Memorials ii. 188; Newc. ii. 384; Lands. MSS. 459; Cunnington MSS. of Braintree i. 86, ii. 83. The parish school was endowed with a farm at Stoke by Nayland, by James Coke, ‘for the teaching and educating of the poor children of Braintree to read and learn English and Latin.’ See John Ray, *infra*; Lands. MSS. 459; 17 Charles II. ii. 2, 3, 4; Rapin, *Hist. of England* ii. 662. Hezekiah Haynes was of Copford Hall (p. 318). In 1661 he was in custody on suspicion of being implicated in one of the reported conspiracies of the time. He petitioned Charles, on the allegation ‘that he had taken the oath of allegiance, and utterly

abhorred any such designs, and from the beginning of Dec., 1660, to the beginning of Oct., had never left the country, but lived privately at his own house;’ that he might ‘have his liberty on giving security for his peaceable living.’ MSS. S.P.O. Charles II. 1661. His father, John Haynes, who was also of Copford Hall, was one of those who accompanied Thomas Hooker to New England. He and several of his family settled at Cambridge, Mass. Farmer, *Genealogical Register of First Settlers in N. E.* 139. The Seamans were a numerous and influential family at that date. *Mor.* ii. 195, 408. Morison and Blackburn MSS. and Wivenhoe Church Books.

Calamy says that 'he there read some of the common prayer, and now and then wore the surplice, but was threatened for not observing all the ceremonies. \*'

**BUMPSTEAD STEEPLE.**—*Edward Symmes.* The return for this parish in 1650 is, 'last incumbent lately dead. The parish has allowed to him that officiates, twenty shillings per diem.' The last incumbent was John Wilson, who subscribed the Essex Testimony in 1648. Edward Symmes was admitted vicar after this date. He was ejected by the Act of Uniformity. His successor, George Hyer, was admitted 22nd September, 1662. Symmes is said, by Calamy, to have been 'a very humble, modest, holy person.' †

**CHELMSFORD.**—*Mark Mott.* The living had been sequeftered from John Michaelson, for political delinquency, and Mott was his immediate successor, as appears from the order of the House of Commons, February 9, 1643. Michaelson was presented to the living of Afheldham not long afterwards. Mott had previously been Michaelson's curate. His signature appears to the petition in favour of Thomas Hooker. He also signed the Essex Testimony in 1648. In 1650 the return for Chelmsford is, 'Mark Mott, by the Parliament, on the sequestration of J. Michaelson, an able preaching minister.' The Motts were a considerable family in Essex at that period. They may be found in Morant, at Shalford, Braintree, and Birch. The name of Mark is also frequently to be met with in the family. A Mark Mott, B.D., was vicar of Little Raine, 1611 to 1630. Michaelson recovered his living at the restoration, when he was also presented to the rectory of Orsett. Mott was therefore ejected under the act of 1660. ‡

**CHICKNEY.**—*Thomas Archer.* The rectory had been sequeftered from William Mitchell. It would appear from the

\* Cal. Acc. 315; Add. MSS. 15669, 15670, 208. Vincent, see Danbury. John Man, *infra*.

† Cal. Acc. 306; Lands. MSS. 459; N. ii. 112, see p. 287.

‡ Cal. Acc. 304; Cont. 467; Jour.

H. of C. iii. 394; N. ii. 17, 454; Michaelson pp. 149, 154 *all.*; Mor. ii. 182, 396, 398; Hooker p. 149; see John Reeve, Springfield, and Edward Rogers. *Infra*.

minutes of the Committee for Plundered Ministers, that articles had been exhibited against Mitchell before February 6, 1644, and that the main charges were 'ignorance and unfitness.' His case was frequently heard by the committee, and by January 10, 1645, it was resolved that the living should be sequestered. He appealed against the decision, and after some months delay, he was recommended for examination to the Assembly of Divines. He refused to appear before them, and no certificate being forthcoming from the assembly for that reason, on November 29, the sequestration was confirmed. Mitchell now appealed again; this time, that notwithstanding his previous refusal to obey the summons, he might still go to the assembly for examination. This was granted him December 15. June 27, 1646, there is an entry that the 'Assembly having certified as to his ignorance and unfitness, after hearing him and his counsell, the committee confirmed the sequestration.' Archer seems to have succeeded. He is returned in 1650, as 'an able divine, by sequestration from Mr. Mitchell.' As Archer was ejected before 28th July, 1660, Mitchell was still living at that date, but there is no entry of his having been restored to the rectory.

In the Visitation Book of the archdeaconry of Middlesex, under date 18th April, 1644, there is a minute that Thomas Archer was cited before the court, held at Dunmowe, on that day, 'for maintaining conventicles tending to schisme, and for making various and large sermons in his house, and sometimes in his barne, to (which) great numbers of people doe resort from other parishes.' This was not the first time that he had been thus cited, as at this date he was under judicial admonishment to 'forbeare such practices.' It was also laid to his charge that he 'absented himself from his parish church.' He appeared to the citation, and for his 'irreverence and contempt of the law and jurisdiction of the church,' the court decreed that he should be excommunicated, and he 'was excommunicated accordingly.'\*

\* Cal. Acc. 311; Add. MSS. 15660, 519, 527, May 8, 15670, 13, 49, 219, Feb. 6, 27, 1644, ib. 274, 296, 351, 251.

CHIDERDITCH—*John Harvey*. He succeeded Daniel Duckfield, who died in January, 1653. He is called Harris by Calamy, but in the minutes of the Archidiaconal Visitation, 1662, under the heading of this parish, it is ‘Mr. John Harvey, vic.; vacat. rat. stat.’\*

LITTLE CHISHILL—*James Willett*. He was probably the son of Andrew Willett, whom he seems to have succeeded in this rectory. His name appears on the ‘Classis.’

In 1647, ‘a destructive party’ sent down a petition to the ministers of Essex, for submission to their people for the purpose of obtaining signatures. It was addressed ‘To the Right Honourable the Knights, Citizens, and Burgesses, assembled in Parliament,’ and complaining of ‘the army men on foot, after six moneths cessation of all hostilities here, and so *bleedingly* called for to the saving of another kingdome;’ and also prayed for ‘the disbanding of the army, as a plenary expedient against the worst that in generall may be feared by you and us, and the removall of it from the county, by which you shall continue absolute masters and disposers of them and theirs.’ When this reached Willett, he immediately communicated with the Parliament. †

Willett’s name appears among the subscribers to the Essex Testimony in 1648. In 1649 he was appointed one of the Parliamentary visitors for the reformation of the University of Cambridge. In 1650 he is returned as ‘a preaching minister.’ According to Newcourt, he anticipated the Act of Uniformity by a voluntary resignation before June 13, 1662. What became of him after he was silenced I have not been able to ascertain. ‡

\* Cal. Acc. 312; Duckfield, pp. 156, 257.

† This petition proved to be one of the reactionary measures which ultimately led to the disastrous collision between the Parliament and the Army. Parl. Hist. iii. 562, 576; Rapin, Hist. E. ii. 550. Sir Charles Lucas had to do with it.

‡ Cal. Acc. 307; Cont. 475; Cole MSS. xv. 65. ‘A new found Stratagem framed in the Old Forge of Machiavelisme,

and put upon the Inhabitants of Essex to destroy the Army under Sir Thomas Fairfax, &c., with certain Observations and Cautions upon the same.’ London, 1647, 4to. It is not impossible that Willett was the writer of the Tract. Jour. H. of Com. v. 154; Lands. MSS. 459; Newc. ii. 151. ‘The Answer of the Lords and Commons to the Essex Petition for a Personall Treaty, Disbanding the Army, and settling the Kingdom.’



There are traces of a church at Chishill as early as 1694. John Nicholls, a native of Hatfield Broad Oak, settled here before 1712. In 1716, the congregation is returned as containing five hundred persons, forty-three of whom had votes for the county of Essex, and seven for the county of Herts. The chapel was erected in 1723. Nicholls died in 1740, and was succeeded by James Watson. Watson removed to London in 1760. After some time he was succeeded by his son William, who died in 1793. The church shortly elected James Dobson as their pastor, who died in May, 1832. Dobson was succeeded by John Dorrington, who resigned in 1847; Dorrington by the Rev. James Mirams, who resigned in February, 1857; and Mirams by the present pastor, the Rev. James Hayle Irwin.\*

CLAVERING.—*John Moore.* The living, it should seem, had been sequestered from John Cornelius, who was also rector of Peldon. At Clavering, Cornelius was the successor of John Sedgwick, of whom it may be well to give some brief notice. He was the brother of Obadiah Sedgwick, of Coggeshall, to whom it is said that he was at one time assistant in that parish. He was born at Marlborough, in 1601, and after having received a preliminary training in his native town, he entered Queen's College, Oxford. In December, 1621, he was ordained deacon by Mountaigne, bishop of London. His first settlement as a minister was in the cure of one of the city parishes, about which time he was also preacher at Chiswick, in Middlesex. In April, 1641, he succeeded John Halsey in the rectory of St Alphage, in the city of London. It was

Lond. 1648, 4to. See also 'The humble Petition of the Grand Jury at the Assizes holden at Chelmsford for the County of Essex, 23rd March, 1647(8), as it is presented to both the Houses of Parliament, May 4, 1648, by divers thousands of Knights, Gentlemen, and Freeholders of the same County.' Broadsheet, printed for Joseph Hanscot, 1648; also printed in Jour. H. of Lords x. 244. 'The Joynt Declaration of the several Counties

of Kent, Essex, Middlesex, and Surrey, unto the Soldiers of the Army now under the command of Lord Fairfax.' Broadsheet, published by direction of divers Gentlemen of the said Counties, and 'A Letter from a Gentleman in Colchester to his friend in London.' Broadsheet, p. 285.

\* Morison's and Blackburn's MSS.; Essex Cong. Remb. vi. 79, 99; Returns 1716. p. 353.

probably before this that he became vicar of Clavering. Sedgwick died rector of St. Alphage, October, 1643, and was buried in the chancel of the church there. He published 1. 'Fury Fired, or Crueltie Scourged. A sermon on Amos i. 12.' Lond. 1625, 8vo., preached at St. Botolph's, Bishopsgate; 2. 'The Bearing and Burden of the Spirit,' in two sermons on Prov. xviii. 14. Lond. 1639, 8vo.; 3. 'Eye of Faith open to God.' A sermon. Lond. 1640, 12mo.; 4. 'Wonder Working God.' A sermon. London, 1641, 12mo.; 5. 'England's Condition paralleled with Jacob's.' Two sermons. Lond. 1642, 4to.; 6. 'Antinomianisme Anatomized, or a Glasse for the Lawless who deny the Moral Law unto Christians under the Gospel.' Lond. 1643, 4to.\*

The date of the admission of Cornelius to Clavering does not appear. It was probably in 1641. He had been admitted to Peldon on the 2nd November, 1640. He evidently rendered himself especially obnoxious to the people in the great struggle of the day, and from the account given of his 'sufferings' in the outbreak of 1640, in the '*Mercurius Rusticus*,' it is clear that he was then non-resident at Clavering. His sequestration may, therefore, be inferred to have been caused by some political delinquency and pluralism. He was succeeded at Peldon by Francis Ongue, between whom and Mrs. Cornelius there was a long controversy about her fifths, which was not finally decided until after July 28, 1646, although the sequestration had taken place about 1643. Ongue was still at Peldon in 1648, when he was one of the subscribers to the Effex Testimony.† Moore was the immediate successor of Cornelius at Clavering: his name appears in the '*Classis*' here. He also subscribed the Effex Testimony, in 1648, as of Clavering; and, in 1650, the return is, 'John Moore, an able preacher. Langley, chapel to Clavering, two miles distant. Richard Southey, by the appointment of Moore.' As

\* Wood, *Ath. Ox.* ii. 33; N. i. 261; Brooks' *Lives* ii. 485.

† Walker ii. 218; N. ii. 466; Add.

MSS. 15669, March 2, 1644, May 20, 1645, see pp. 186, 238; 15670, 321.

Cornelius recovered both his livings at the restoration, Moore would be ejected under the act of 1660. Cornelius was also rewarded with the rectory of Merdon, in the county of Herts, 13th March, 1662. \*

Moore was born at Barton Overey, in Leicestershire, and educated at Peterhouse, Cambridge. When he left the University he settled at Bedford, and thence removed to Clavering, where he continued seventeen years. He preached afterwards at Easton, in Huntingdonshire, where he had an estate. He died in 1673, about the seventieth year of his age. †

COGGESHALL.—*John Sames*. He was educated in New England. We first meet with him at Kelvedon, in this county. The following is the entry of his appointment to that parish in the minutes of the Committee for Plundered Ministers: 'Whereas the vicarage . . . . was sequestered from Peter Deares to the use of Thomas Hemstead, and Thomas Hemstead is since deceased, it is ordered that it be sequestered to the use of John Sames, a godly and orthodox divine.' The date of the entry is September 9, 1647. He was still at Kelvedon in 1650, as appears from the Parliamentary return of that year, so frequently quoted in these pages. ‡ He was vicar of Coggeshall as early as 1654, as he was then appointed one of the trustees of Gooday's charity, and also nominated as one of the assistants to the county commissioners for the removal of scandalous and insufficient ministers, in that capacity. After his ejection from the vicarage, he continued to reside at Coggeshall, until the passing of the Five Mile Act, when he would have removed. He returned, however, before 1669, as the return of 'conventicles' of that date reports one at Coggeshall, which it describes as 'hard to be suppressed,' and mentions as the ministers 'Mr.

\* N. i. 848.

† Cal. Acc. 309; Cont. 483; Lands. MSS. 459, see *infra*.

‡ Add. MSS. 15669. Walker ii. 200, says that Alexander Bonniman was se-

questered at Kelvedon, but he had resigned before Jan. 1640. N. ii. 350. I find no mention of Deares. Lands. MSS. 459.

Sammes (sic), Mr. Lowry.' On the Declaration of Indulgence, Sames took out a license to be a Congregational teacher in the house of John Croe, at Coggeshall. A license was also taken out for Croe's house to be a Congregational meeting house. This was May 1, 1672. About the same time there were five other licenses taken out in that town; two by Thomas Lowry, one by Matthew Ellistone, and one by William Grove, to be a 'Congregational teacher in his own house,' and also one by Thomas Millaway, to be a 'general Congregationalist teacher.' Sames died in the December following, and was buried in the parochial churchyard on the 16th of that month.

Sames' funeral sermon was preached by his friend, Thomas Lowry, from Is. lxiii. 1, 2. He says, 'We have been burying the greatest riches of the town, the jewel of the town. . . . Some men's death is but a cipher, and a hundred ciphers signify nothing; but the death of some is a figure, and a figure of one and three ciphers stand for a thousand. . . . He had a rich propriety in God and Christ, and he had a gospel spirit in his prayers and preaching. . . .'

Sames was succeeded in the pastorate of the church at Coggeshall by Robert Gouge, of whom I shall have occasion to speak hereafter. During his ministry a barn was purchased and fitted up as a place of worship. Gouge was succeeded by Edward Bentley in 1706. In 1715 other premises were purchased, and a new chapel erected. One of the principal subscribers to this building was Richard Du Cane, the founder of the family of that name which is now seated at Brackstead Lodge. In 1716 the congregation is returned as 'containing 700 hearers,' forty-three of whom were 'voters for Essex,' and nineteen are described as 'gentlemen.' Bentley died June 9, 1740, and was succeeded by John, the brother of Hugh Farmer, of Walthamstow, who had been his co-pastor; Farmer by Nicholas Humphrey; Humphrey by Henry, the son of Samuel Peyto, the ejected minister of Sandcroft, in the county of Suffolk; Peyto by Mordecai Andrews; Andrews by Jeremiah Fielding; Fielding by the justly honoured Algernon

Wells ; Wells by John Kay ; and Kay by the late pastor, the Rev. Bryan Dale. \*

COLCHESTER.—*Owen Stockton.* He was born at Chichester in May, 1630. His father, of the same name, was a prebendary of the cathedral church in that city. His father dying when he was but seven years of age, he removed with his mother, who was one of the Tiler family, of the county of Cambridge, to Ely. He was educated in the grammar school of Ely, under the care of William Hitches. He became a decided character while yet a lad, and early resolved to devote himself to the work of the ministry. At the age of sixteen he was sent to the University of Cambridge, and January 21, 1645, was admitted of Christ's College as a pupil of the celebrated Henry More. Not long after his admission to Cambridge, on the occasion of a visit paid to the University by Charles I., he was introduced to his Majesty, who is said to have passed this compliment upon him, 'Here is a little scholar indeed, God bless him.' After he had taken his degree of B.A., he still continued to reside in Christ's College, applying himself with great diligence to more special preparation for his life's great work. In pursuance of this object, he spent some months in London, conversing with the principal booksellers, searching the libraries at Zion College, and elsewhere ; and frequenting the 'exercises' of the more distinguished London ministers, and attending the lectures at Gresham College. By which means, says his biographer and friend, the good John Fairfax, who was ejected from Barking, in the county of Suffolk, 'he made so great improvement of himself, that he hath often said since, that if it should please God to give him a son of his own, disposed to the ministry, he should give it him as his particular advice, before he entered on the work of preaching, to spend some months in London, as he had done himself.' When he was 'middle bachelor,' he removed from Christ's to Caius', where he was chosen 'junior fellow.' In 1652, he had taken

\* Dale, *Annals of Coggeshall* ; *Essex Remembrancer* iv. 256 ; Returns for 1716, p. 353. Lowry and Ellistone, *infra* ; Fielding, 'Series of Letters to the

Church and Congregation at Coggeshall, narrating their persecution of him for the last twelve years.' *Coggeshall*, 1815.

his degree of master, and was elected 'senior fellow.' It was now that he began to preach. 'His manner was at first to enquire out what small parishes, within ten or fifteen miles of Cambridge, were destitute of ministers: unto these he went and preached, and that with such privacy, as for some while none knew of it but himself and the parishioners to whom he went; and to many of them it was a long time unknown either who he was or from whence he came. This service he performed gratis, neither expecting nor receiving any worldly reward.' In these itinerant labours he met with great acceptance and realized great usefulness, particularly, it is said, at Burwell, Swaffham, Soham, Land-Beach, and Chesterton, in Cambridgeshire; Debenham, in Suffolk; and Wethersfield, in Essex. In 1654, he was elected 'catechist' of his college. 'This was the first place where he settled himself to a constant course of preaching. Wherein God did greatly encourage him, for, the very first night he exercised, one of the Fellows came to him, and told him he had felt the power of God in the ordinance on his heart.' Soon after this he was invited to occupy the pulpit of St. Andrew's, Cambridge. His success in this new sphere determined him at once, and formally, to undertake the office to which he was now persuaded he had been called of God. Accordingly he was ordained by the Presbytery of London, February 3, 1655. On his return to Cambridge, in addition to his labours at St. Andrew's, he still continued in his office of 'catechist' at Caius, and at the same time employed himself as tutor also in his college.

Stockton's reputation as a preacher continuing to increase, in 1657, he was invited by the mayor, Thomas Laurence, and the corporation of Colchester, to occupy the post so ably filled in former years by Northye, Ames, Bridge, and John Knowles. This invitation he accepted after much and anxious deliberation. 'It fared with him at Colchester as it did at Cambridge. He thought he did not work enough, and he therefore asked leave, and freely offered himself, to preach also on the Lord's day mornings at St. James' church, not desiring any outward reward for it; which

was granted and accepted. He was to this place a very great blessing; and here he laboured in the word and doctrine, till by the Act of Uniformity he was, with the rest of his brethren, debarred from the public exercises of the ministry. Yet, not thinking himself bound to be his own executioner, and there being mutual obligations by contract between the town and him, that the one should not eject, nor the other desert, without so long warning, he did, after the fatal Bartholomew, continue his publick preaching some time, till, having occasion to take a journey into Cambridge, in his absence another was put into his place by Sheldon.' This other was Richard Pulley, who was already admitted to the rectory of Fordham, on the ejection of John Bulkley, and who undertook the lecture at the command of Sheldon, in a letter dated December 20, 1662. After his return from Cambridgeshire, Stockton opened his own house for public worship to those who were desirous of enjoying the continuance of his ministry. For this, as might have been expected, he was soon and frequently involved in trouble.

Stockton's diary, which, with a number of other MSS., is preserved in the library at Redcross Street, a catalogue of which will be found appended to this notice, contains several entries of great interest, relating to this period. April 16, 1665, he thus writes: 'It being a time of danger as to ye keeping of my meeting service, many souldiers being in ye towne, I being dubious whether I should admit ye people to come or no, when I considered that Christ took it as an act of love to feed his sheep—John xxi. 5—that he exposed himself to death to save mee, I being under a sense of the comfort that the Lord had given mee in the morning, in my meditation on 1 Tim. i. 15, I was willing to adventure myself upon the providence of God.' While the authorities were thus intent on the silencing of Stockton, and the dispersion of his flock, so great was the dearth of preaching that, as appears from an entry in the Assembly Book, under date May 23, 1665, they urged Pulley, the lecturer, on that ground, to preach there 'as well on Sundays as on Wednesdays in the forenoon, if it may stand with his convenience,' promising him an addition of

fifty pounds to his yearly income if he would consent to their proposal. June 22, of the same year, Stockton writes: 'As I was exercising in my family, in the afternoon, severall of my friends being with me, I had word sent me that Sir J(ohn) S(haw), the recorder; the mayor, Thomas Wade; and justices, would come down to my house. Whereupon I, being near the end of my exercise, concluded with a short prayer. After I (had) done, and dismissed the people, one of the constables came to me and told me he was sent to dissolve my meeting, and had some kind of trembling upon him when he spoke to me, and said he blessed God that had given him an heart to come sometimes himselfe, and his wife, to my meetings, so that instead of doing me any hurt, he gave glory to God for giving him an heart to be present.'

Stockton had married Elizabeth, the daughter of Roger Rant, of Swaffham Priors, and one of her sisters had married John Meadows, the ejected rector of Ousden, in the county of Suffolk. Meadows was now residing on his patrimonial estate at Chatsham, in that county, and Stockton this year removed to that parish. August 24, he makes this entry in his diary: 'Being Bartholomew's day, I sent away a load of goods to Chatsham;' and the next day he writes, 'I removed my family and went also myself from Colchester to Chatsham. I found my soul in a gracious frame as I was upon my journey thither, longing after the Lord and sighing out Moses' request: 'if thy presence go not with me carry us not up hence.'" But though prudence had constrained him to remove from Colchester as a residence, he could not withhold himself from preaching in that neighbourhood as opportunity offered. In October he writes: 'being desired to go to Nayland, there being some inconveniences in the way, I went, thro' some difficulties, and had a gracious opportunity.' And shortly afterwards we have the following entry: 'I promised Mr. B(igley) to preach at White Colne, if the souldiers that were busy in these parts were quiet, and if anything fell not out to hinder me. On Saturday I was prepared to go; H. P. \* came and told me

\* Henry Pigot, one of the many to whom Meadows was kind in their adversity. He had been ejected from the mastership of Shrewsbury school.



that the souldiers had illused Mr. B. and imprisoned him, and that it was not safe for me to go at that season. All my friends dissuaded me, my child being about me in an unusual manner, crying, would by no means be pacified, saying the troopers would kill me. But, notwithstanding, my mind stood to go. But being importuned by my friends to stay, and having been very latterly sought for by name by the souldiers in these parts, and considering the providence in sending H. to my house, by this intelligence, as I was about to leave, and as my promise was not absolute but conditional, I determined to cast myself on my brother for his determination, as he was at my house ; and he determining that I should not go, I stayed.' In November, however, we find that he had been into Essex, and remained there for some ten or twelve days. On his return he says : ' I found God graciously present with me, and sensibly answering prayer, in guiding and disposing, and taking care of me in my way, and in giving me many opportunities of service.' He thus continued labouring, not only in the neighbourhood, but also in Colchester itself, for some time, as in 1669 he is reported to Sheldon as having ' a conventicle in Colchester, with Geo. Done.' He also frequently preached at Chatfham, where ' the minister of the parish having another cure,' says Fairfax, ' by reason whereof he could attend but once a fortnight, did in his absence not only willingly but thankfully indulge to him the use of his pulpit.' About this time we find him preaching at Manningtree, at Marks Tay, and also at Ipswich, at which last place he tells us that in 1670, ' Mr. Maidstone presented me in the Ecclesiastical Court for preaching against the law, and more of the townsmen for assisting me, whereupon I was hindered from the publicke exercise of my ministry.'

On the indulgence of 1672, Stockton took out a license, on the 16th of April in that year, to be a ' Presbyterian and Independent teacher in Grey Friars House, in St. Nicholas parish,' Ipswich ; and on the same day a license was taken out for that house to be a Presbyterian and Independent meeting house. This was in connection with his friend Henry Havers. On

the 22nd of May following, a license was taken out for the house of Robert Howlett, 'in St. Martin's Lane, Colcheffer, to be an Independent meeting house ;' and on that day Stockton took out a license to be 'an Independent teacher' there.

Stockton quietly slept in the Lord, September 10, 1680, in the one and fiftieth year of his age. He bequeathed the greater part of his valuable library to Gonville and Caius College, with 'five hundred pounds to be laid out by his executors in purchasing a freehold estate or impropriation to be settled on the said college for the maintenance of a scholar there successively for ever; provided that such only be elected thereto as are poor, or orphans, or the sons of poor ministers, of the best and most hopeful parts, obliging them to the study of divinity and the ministerial work, taking special care that such be well grounded and established in the orthodox faith, the true Protestant reformed religion; and in case any such elected shall become corrupted in doctrine and scandalous in life, then, after due admonition and non-reformation, his place to be declared void and another to be chosen in his stead: and none to enjoy it more than twelve years.' Besides which, continues his biographer, 'he hath also bequeathed, in case his only daughter shall die before she shall accomplish the age of one and twenty years, twenty pounds per annum to be settled on the college in New England, for the education of a converted Indian, or any other that will learn the Indian language, to be a minister and go and preach the gospel to the poor Indians.

He published: 1. 'A Treatise of Family Instruction.' Lond. 1672, 8vo. Prefixed is an 'Epistle addressed to Parents and Masters of Families, more especially to such as are Inhabitants of Colcheffer, in Essex,' in which he says: 'I have composed this treatise for the use of such as are not provided of better helps, but more especially for you, my dearly beloved friends, among whom I have lived, and with whom I have conversed. My humble and earnest request to you is, that if you have any love to the Lord Jesus, you would express it by feeding his lambs with the sincere milk of His Word; if you have any zeal for

the glory of God, if any bowels for your posterity, if any desire of their spiritual and eternal welfare, if any regard to the generations that are yet unborn, if you have ever found any comfort in or benefit by the hand of God, that you would bend your minds and set your hearts to this good work of instructing your children and servants in the knowledge, and training them up in the obedience of the Scriptures ;' 2. 'A Scriptural Catechism, useful for all sorts of persons.' Lond. 1672, 8vo. ; 3. 'A Rebuke to the Informers, with a Plea for the Ministers of the Gospel called Nonconformists and their Meetings ; and advice to those to whom the Informers address themselves for assistance in their undertakings.' Lond. 1675. Part IV. of the 'Conformist's Plea for the Nonconformists,' Lond. 1683, contains several examples of the wretched men with whom Stockton so tenderly expostulates in the former part of this treatise. One of the busiest in this county was John Hunnucks, of Braintree. The 'Conformist,' who styles himself on his title-page 'A Beneficed Clergyman of the Church of England,' gives this account of him : 'He was the son of a wealthy draper and grocer in that town. A pious education and example had little efficacy upon him ; but being witty, and capable of the management of his own and his father's trade, was left co-executor with his mother-in-law, who prudently agreed with him to get into her own hands her part and the portion of one child. He married the daughter of a very wealthy person, had four children by her, observed family duties and wanted not gifts ; and was wont to go sometimes to hear the Nonconformists, who were afterwards persecuted by him. Not many months after his wife died he grew wild and debauched, swearing, drinking, and with his drawn sword forcing others to drink up to his measure. In nine or ten years he consumed all his father left him and his children, ran far into debt, and cast himself into prison. The first Lord's day after the act against conventicles came into force, he began to inform, and as 'twas said, he reckoned to get sixty pounds per week by that good trade, after his failing of other trades. During this time he grew more debauched

and vile, reckoning this amongst his glories, that he had converted and brought more to church than all the preachers ; '\* 4. 'Counsel to the Afflicted.' This book was occasioned by the great fire of London in 1668. Shortly afterwards a similar calamity laid a great part of the city of Boston, N. E., in ruins. Stockton hearing of this, sent a considerable number of copies of this 'Counsel' for gratuitous distribution among the sufferers. After his death, there was published, 5. 'Consolations in Life and Death, wherein is shewed that interest in Christ is a Ground of Comfort under all the Troubles of Life and Terrors of Death. How they that have an interest in Christ may retain the same. Began in a funeral sermon occasioned by the death of Mrs. Ellen Asty, and since much enlarged.' Lond. 1681, 12mo. † To this volume there is prefixed a dedicatory epistle by Samuel Petto, the ejected rector of Sandcroft, in the county of Suffolk, who was afterwards pastor of a church at Sudbury ; 6. 'The Best Interest, or a Treatise of a Saving Interest in Christ.' Lond. 1682, 12mo. To this also there is a dedicatory epistle prefixed by Samuel Petto ; 7. 'A Warning to Drunkards ; delivered in several sermons to a congregation in Colchester, upon the occasion of a sad providence towards a young man dying in the Act of Drunkenness.' Lond. 1682. To this volume there is prefixed a dedicatory epistle by John Fairfax. It is addressed 'To the Right Worshipful Ralph Crafield, Esq., and Nathaniel Laurence, Esq., Aldermen of Colchester and Justices of the Peace for the county of Essex,' from which it appears that these gentlemen were personal friends of Stockton's. ‡

Stockton's MSS. are, 1. A large number of sermons, all

\* See ante p. 344 ; Conformist's Plea 72, 74.

† Ellen was the wife of Robert Asty, the ejected minister of Stratford, in the county of Suffolk. Her life is appended to the volume.

‡ Laurence was Mayor of Colchester in 1672, 1679, and 1683. He died May 5, 1714, and was buried in St. James' Church, where there is a monument to

his memory. Crafield, or rather Crefield, for so the name appears on his gravestone, in the chancel of St. Nicholas' Church, was Mayor in 1668, 1673, 1677, and 1680. His was knighted by Anne in 1713, and died in June, 1732. His widow left £3 a year to the poor of the parish of Trinity. Mor. MSS. Col. Mus. ; Mor. Col. 166, Ap. 22.

written out pretty fully, eight of which bear the date at which they were preached marked on them. One of these was preached on the Lord's day after the proclamation of Charles. It is another illustration of the simplicity of numbers of the victims of that monarch's treachery in relying on his large professions made when he was yet in exile; 2. A Treatise of Glorifying God, ready for the press; 3. Practical Questions concerning the Pestilence; being a letter to the Inhabitants of Colchester; a thick small 4to., also ready for the press; 4. His Diary, inscribed 'Observations and Experiences of God's dealings with my Soul, and other memorable passages of His Providence, taken and recorded since April 1, 1668;' 5. Diary of Mrs. Stockton.\*

COLCHESTER.—*Edward Warren.* Ejected from the vicarage of St. Peter's. He signs his name in the parish register, as appears from several entries with which I am favoured by the Rev. H. Cadell, the present vicar, 'Edward Warren, alias Sidling.' He appears to have been of Pembroke Hall, Cambridge, and to have taken the degree of M.A. in 1646. The return for the parish of St. Peter's in 1650 is, 'Mr. Carter presented, but not admitted; Mr. James supplies the cure.' Carter was presented by Sir Henry Audley. The name of Warren first appears in the register in 1657, when there is an entry of the baptism of Sarah, his daughter; in January, 1659, there is an entry of the baptism of his son Edward; and in December, 1661, of the baptism of Rachel, his daughter. August 25, 1662, the very day after the Bartholomew Act came into operation, there is an entry of a baptism with the signature of 'Edward Hickeringill, vicar.' After his ejection Warren continued in the town, and it is said 'practised

\* Cal. Acc. 292; Cont. 456; License Book, S. P. O. p. 340. 'The true dignity of St. Paul's Elder; exemplified in the life of that reverend, holy, zealous, and faithful servant and minister of Jesus Christ, Mr. Owen Stockton, M.A., sometime fellow of Gonvil and Caius College, in Cambridge, and afterwards preacher

of God's word at Colchester, in Essex; with a Collection of his Observations, Experiences and Endeavours, recorded by his own hand. To which is added his Funeral Sermon, by John Fairfax, M.A., sometime fellow of C. C., in C., and afterwards rector of Barking, in Suffolk.' London, 1681. 12mo.

physick.' In 1672 he was one of the first to take out a license to be a Presbyterian teacher at 'his own house, or John Rayner's, in Colchester,' and at the same time these houses were licensed to be 'Presbyterian meeting places.' The licenses were issued April 17. At this date Stockton had also taken out a license to be an Independent teacher in 'the house of Robert Howlett,' which was licensed as an 'Independent meeting place.' The two good men appear to have conducted public worship on the Lord's days, alternately preaching at either of the licensed houses indifferently.

The castle was now the property of Sir James Northfolk, serjeant-at-arms to the House of Commons, to whom it had been conveyed by purchase, in January, 1661. Before the death of Stockton, the congregation to whom he and Warren jointly ministered, worshipped there. When Stockton died his place was filled up by William Folkes, the ejected vicar of All Saints, Sudbury. Warren seems to have continued to alternate the services with Folkes, as he had done with his predecessor. He also survived Folkes, and died in 1690. Calamy says of Warren, that 'he was a man of singular parts and good elocution, but withal exceedingly humble,' and also that 'he carryed himself so affably and courteously to all that he was generally beloved.' Warren published, 1. 'Caleb's Inheritance in Canaan by Grace not Works, in answer to a book of the Doctrine of Baptism, &c., by Tho. Patient.' Lond., 1656, 4to. 2. 'The Jewish Sabbath antiquated, and the Lord's Day instituted by Divine Authority,' in answer to T. Tillam, 1659. This book is dedicated to John Gurdon, Esquire, Justice of the Peace for the county of Suffolk.\*

About the date of the revolution we find three congregations in Colchester, each with its own place of worship. About 1690, the Presbyterians had erected a commodious building in St. Helen's Lane, and the Independents, who were of long standing in the town, one John Ward having been pastor of a church of that order here as early as 1640, another in Moor

\* Cal. Acc. 293; Hickeringill pp. 304, 354.

Lane; the Baptists also worshipped in Moor Lane, but not as yet in a building of their own. Daniel, the son of Thomas Gilson, was the first minister at St. Helen's Lane. He died February 8, 1727-8, at the age of 71, and was succeeded by John Tren, who had been his assistant some years previously, and who also preached his funeral sermon, which was afterwards published. He died June 17, 1738. Tren published several sermons, among others, 'The Glory of an Ancient Saint considered: preached at the opening of the chappel at the late Alderman Winsley's charity houses, January 1, 1736,' Colchester. He was succeeded by Richard Harrison, and Harrison by Bulkley and Gillibrand, the former of whom was minister in 1739, and the latter in 1741. James Throgmorton became the minister in 1742; he died in 1753, and was succeeded by Thomas Stanton, afterwards D.D. Stanton early imbibed the Arianism of the day, and on his removal to the neighbourhood of Norwich in 1776, he was succeeded by William Waters. Waters removed in 1782, and Rees Harris was the pastor until 1795. Both Harris and Waters held the same sentiments as Stanton. With the succession of Isaac Taylor, however, in 1796, the gospel was restored. Taylor removing to Ongar in 1810, Richard Drake became the minister for a short time, and after an interval of two years was succeeded by the present pastor of the church in Stockwell Street, the Rev. Joseph Herrick. In 1814, Mr. Herrick and his congregation removed to their present chapel. The Unitarian element, which had still survived at St. Helen's Lane, now became predominant, and after having passed through several changes, the old meeting house was at length purchased by a few persons, chiefly seceders from the Methodist body, who formed themselves into a church, and elected Mr. John Houchin as their minister. The church is now avowedly Congregational.\*

The trust deed of the Independent meeting house in Moor Lane, which stood on the site now occupied by the British

\* Morison and Blackburn MSS.

School Rooms there, bears date March 4, 1691, on which day it was conveyed to trustees by the Rev. W. Rawlinson, the pastor of the church. One of the trustees was Arthur Winsley, the founder of the alms houses. Rawlinson died about 1692, and was succeeded in December, 1693, by John Gledhill, who died in 1727. In 1728 John Collins was chosen pastor, and was succeeded in 1738 by Benjamin Vowell. Ebenezer Cornell became the pastor in 1743. He published 'The Character of Faithful Ministers, and the respect due to their memory: a Funeral Sermon for the Rev. W. Notcutt, of Ipswich.' 1756, 8vo. Cornell was succeeded by John Crisp. In 1765 the church removed to a new chapel in the Lion Walk. Crisp resigned in 1773. Giles Hobbs was chosen to the pastorate in 1775, and was succeeded by John Savill in 1809. Savill resigned in 1830, when the Rev. Henry March, who had previously been his assistant, became his successor. Mr. March removed in 1839, and was succeeded by the present minister in 1841.\*

The first pastor of the Baptist church in Moor Lane, of whom there is any record, was John Hammond, who died about 1694, and was succeeded by Cornelius Rayner. Rayner died in 1708, and was succeeded by John Vicars, and Vicars, it should appear, by John Rootsey. The original meeting house in Moor Lane was now built. In 1721 a secession took place. Their first pastor was John Dunthorn, who died in 1756. In 1738-9, the divided church was reunited. Dunthorn was succeeded by Thomas Eisdell, who died in 1772, and Eisdell by Thomas Stevens, who died in June, 1802. He was succeeded by George Pritchard, who removed in 1812, when the Rev. George Francis became the pastor. Francis was succeeded by the Rev. C. T. Rust, who conformed, and is now incumbent of St. Michael, at Thorn, Norwich. Mr. Rust was succeeded by the Rev. Robert Langford, the present pastor. †

\* A Brief History of the Independent Church in the Lion Walk, by J. A. Tabor. 1861.

† Morison and Blackburn MSS.



COLCHESTER, LEXDEN.—*George Downe*. Morant says that George Downe was minister here in 1657, assigning the Rate Book as his authority. It is possible that he may have been assistant to John Nettles. In the report made to Sheldon in 1669, Downe is mentioned as having a conventicle at Colchester in connection with Owen Stockton.\*

COLNE ENGAINE.—*John Clark*. He succeeded to the rectory on the death of Thomas Brackley. The Rev. Dr. Greenwood, the present rector, kindly informs me, from the parish register, that Brackley died February 15, 1652, and, from an entry made by a contemporary on the fly-leaf of the register, that John Clark began his ministry on the 25th May, 1653, and resigned upon the Act of Uniformity, 24th August, 1662. The admission of his successor is entered in Newcourt '13th November, 1662, per resig. Clarke.' Calamy has nothing more than his name.†

COLNE WHITE.—*John Bigley*. The curacy had been sequestered from Robert Guyon about 1644. Depositions were taken against Guyon 4th of April, 1644, when two witnesses swore that 'he is at times supposed to be distempered in his braine, *e. g.* said several times in the pulpit' (the fact is unfit for publication); two, that 'at a baptism he read part of the service for matrimony, and then baptized the child;' the evidence of two others is also unfit for publication; two, that 'rayling on his people because some left the church in dudgeon, he said it was enough for a congregation of clowns;' two, that 'on Easter day, instead of the confession, he read the prayer before sacrament, and then went into the pulpit and chose the officers, and then bad Master Cooper set a psalm.' Other evidence was also given; and four deposed that 'he often neglected the fasts, and in last August preached his farewell

\* P. 369; Mor. Col. Lambeth MSS. 39; Returns of 1669, p. 344.

† Cal. Acc. 307; Cont. 476; N. ii. 188. 'John Clark, Priest, for £20 Tithes by him demanded of Robert Nicol, of Colne Enguine, by warrant from Diony-

sius Wakering and William Harlackenden, Justices, so called, took and drove away from him Cattell worth £80.' A Word of Reproof by E(dward) B(urroughes), p. 79. Lond., 1659. 4to.

sermon, and never since, even by proxy.' Bigley did not succeed immediately; nor was he there until after 1650, as at that date the return is, 'noe minister.' Calamy says, 'this was a donative that could not be taken away, and so he continued in it; but he was, as I am informed, as truly a Nonconformist as any that left their livings.' But, on the 13th of May, 1672, he was licensed 'to be a preacher in any allowed place.' I take this to be decisive as to his avoidance of the curacy. It is remarkable, however, that a John Biggin, alias Bigley, was curate in 1700.\*

COPFORD.—*Robert Thompson.* He was admitted to the rectory January 24, 1638, on the presentation of Charles I., having been collated to the prebend of Wildland, in the cathedral of St. Paul's, seven years previously. His name appears on the 'Classis.' He was ejected under the Act of Uniformity, and appears to have died immediately afterwards. †

CRANHAM.—*John Yardley.* We first meet with him at Sheering, where his name appears on the 'Classis,' and also among the subscribers to the 'Effex Testimony' in 1648. The rectory of Sheering had been sequestered from Stephen Withers, who was also rector of Kelvedon Hatch. The latter sequestration is stated in the Parliamentary document often quoted in these pages, to have been made 'for that he hath . . . and divers others affirming it to be no sin . . . And hath not only practised altar worship, but urged his people to receive the Lord's Supper at the rails, and in his church read the book for prophanation of the Sabbath by sports, and will not suffer his people to have above one sermon on the Lord's day, though at their charges; and hath expressed great malignity against the Parliament.' ‡

Yardley was appointed here by an order of the House of Commons, December 30, 1643. He left Sheering shortly after signing the 'Testimony,' and was succeeded by John Warde,

\* Cole MSS. xxviii. 23, 24; Lands. MSS. 459; Cal. Acc. 309; License Book, S. P. O. p. 340; see also Owen Stockton, p. 368.

† Cal. Acc. 313; N. ii. 192; i. 227.

‡ The omitted sentences are unfit for publication. The First Century, 2.

with relation to whom I am favoured with copies of several entries in the registers, by the Rev. Edward Hill, the present rector of that parish. Warde is reported in 1650 as, 'an able preaching minister.' He conformed in 1662, and died before May, 1671.

The return for Cranham in 1650 is, 'Robert Watson, by order of the Committee for Plundered Ministers, an able, godly minister.' The Rev. C. Rew, the present rector of the parish, obliges me with the information that there is a difference in the handwriting of the register in 1652. This is probably the date of the admission of Yardley. In that year also there is an entry of the burial of Ralph Yardley, October 8. Yardley was ejected under the Act of Uniformity. The admission of his successor is thus given in the MS. extracts from Juxon's register in the British Museum, 21st February, 1662(3): 'Jonathan Devoraus, M. A., per inconformitatem John Yardley, ult. incumb.' This shows Hardley in Newcourt to be a misprint. In 1672 (p. 340) there are entries of two houses in this parish being licensed to be Presbyterian meeting places, that of John Petchey and that of Phil. Pixon. The licenses bear date July 16. At the same date a license is also granted to 'John Yardley, of Weald, to be a Presbyterian teacher in any allowed place.' \*

DANBURY.—*Richard Man.* His ejection rests on the authority of Calamy. But if he was ejected he must have died immediately afterwards, as his successor is thus entered, not only in Newcourt, but in the MS. extracts from Juxon's register, among the Harleian MSS.: '6th October, 1662, Gul. Clutterbuck, S. T. B. per mort. nat. Richard Man.' The living had been sequestered from Clement Vincent, 'for that he is a great practicer of the late illegal innovations, and doth not only encourage sports and playing on the Sabbath day before his own doore, but hath also been a practiser himself thereof, giving ill example thereby, and neglected the keeping of the

\* Cal. Acc. 314; Cont. 491; Jour. H. of C. iii. 355; Lands. MSS. 459; License Book, S. P. O. See p. 340.

monthly fast, and instead of fasting, suffered on the fast day foot-ball playing in his own ground, himself being a spectator thereof; and is a common drunkard and a common swearer; and hath expressed great malignity against Parliament.' The living was sequestered to the use of John Chandler, who having relinquished the cure before June 13, 1646, it was sequestered at that date to the use of 'Richard Man, minister of the word.' The return in 1650 is, 'Richard Man, by sequestration from Clement Vincent, an able preaching minister.' It is clear that Vincent died before the restoration, and that Man was then regularly presented to the rectory, which was in the gift of Humphery Mildmay. If at all, Man would therefore have been ejected in August, 1662. Calamy confounds him with John Man, of Rawreth.\*

DEDHAM.—*Matthew Newcomen.* He was a native of Essex, probably one of the same family with Thos. Newcomen and Stephen Newcomen. He was educated at St. John's College, Cambridge, where he matriculated in 1625, and took his degrees, that of Bachelor in 1629, and that of Master in 1639. On the death of John Rogers, in 1631, he was recommended by his friend, John Knowles, as his successor in the lectureship at Dedham, which was then, as it had been for generations, sustained by the voluntary contributions of those who attended it. Here his duty was to preach on the morning of every Tuesday, and in the afternoon of every Lord's day. He married Hannah, daughter of Robert Snelling, of Ipswich, and widow of Gilbert Raven, rector of St. Mary's Stoke, in that town.

Newcomen soon more than justified the expectations he had encouraged during his University career, and proved a not unworthy successor of the venerable Rogers. He is frequently referred to in the first part of this volume. He was one of the Smeectymnians, a member of the Assembly of Divines, a frequent preacher before the House of Parliament, and

\* Cal. Acc. 309; Cont. 485; The 408; Harl. MSS. 6100; Lands. MSS. First Century, 36; Chandler, p. 357; 459; Newc. ii. 205; John Man, p. 270. Add. MSS. 15669, Feb. 6, 1644; 15670,

throughout the whole of the eventful period in which his lot was cast, second to but few of his brother ministers in character or influence. For such a man to declare ‘unfeigned assent and consent,’ as required by the Act of Uniformity was impossible. He preached his last sermon at Dedham, as lecturer, August 20, 1662, on Rev. iii. 3. His concluding sentences were these:—‘It was a good speech of a gracious woman, now with God, when Mr. Rogers was silenced, ‘Well,’ said she, ‘by the grace of God the world shall never have those hours that I was wont to spend in hearing heretofore,’ her meaning was she would spend them in her closet in holy duties. It was an excellent resolution, and worthy of our imitation; and if I might, after twenty-six years’ labour here in the ministry, now at my parting obtain this much of you, that you, that have been pleased to be constant hearers here, would lay a law on yourselves, that so much time as you formerly spent in coming hither, sitting here, and in returning home, that ye will spend that time at home, either in praying and reading and meditating in your closets, or else in praying in and with your families, and instructing of them . . . if I might obtain this of you . . . I should believe that the devill and his kingdom would be losers by this our parting. And the last advice I have to give you is this, that you would still continue your reverence of and love to the Lord’s holy sabbath . . . and when you have not publick ordinances, and publick helps, for the sanctifying of the Lord’s day at home in your own congregations, if you can have the word and ordinances in any comfortable manner abroad, I say travel for it; and when you have them not at home nor abroad, be so much the more earnest and fervent and abundant in your family and secret duties . . . so do, and the blessing of God shall be on you all the week long.’

Newcomen well knew that England was no longer safe for him. He therefore went over to Holland, but before he did so, he once more addressed his flock at Dedham, in a sermon on Acts xx. 32, which was afterwards published. His last words were, ‘I am now, by the providence of God, on the point of

leaving not only you but the land, and I know not whether I shall see the face of this assembly any more. I would fain, before we part, commend ye to God, and leave you in the arms of His comforting mercy. O that I could thus commend you all . . . . I charge you that none of you dare to appear before me in the day of judgment in an unconverted condition . . . . O that God would make this last warning, this last charge, more effectual than a hundred others have been, that, as Samson slew more Philistines at his death than in all his life, so I might be the happy instrument to save more souls at my departure from you than in all my life before.' On his arrival in Holland he was soon invited to become the pastor of a church at Leyden.

Richard Cromwell also was now an exile in Holland, as were several others, and when the war broke out between England and that country, on pretence that the 'fanatics' who had fled from this country afforded facilities to the Dutch for acquiring intelligence to the prejudice of their countrymen, a clause was procured to be inserted in an act for attainting Thomas Doleman, Joseph Barfield, and Thomas Scot, of high treason, to the effect, 'That all and every person who now are beyond the seas, and whom his Majesty by any of his royal proclamations shall name and require to return to England by a certain day, and shall not return accordingly, shall stand attainted of high treason, and shall suffer such penalties as persons attainted of high treason ought to do.' Acting on this clause, on the 26th of March, 1666, the King issued a proclamation naming *fourteen persons*, and among them are Richard Cromwell, Sir Robert Honeywood, jun., and 'Newcomen, minister.' Nothing however came of this, as Newcomen was sufficiently on his guard.

Soon after his death, John Fairfax, one of the best and noblest of the ejected ministers, preached a funeral sermon for him at Dedham. The returns that were made to Sheldon in 1669, thus refers to this: 'On the 16th of September last, ye occasion of the death of Mr. Newcomen, in Holland, an outrageous conventicle was kept (at Dedham) and dangerous words

said to be there spoken by Mr. Fairfax, late minister of Barking, in Suffolk.' The sermon was afterwards published under the title of 'The Dead Saint Speaking. A sermon preached upon the occasion of the death of that eminent man, Mr. Matthew Newcomen, sometime minister of the gospel at Dedham, in Effex, who dyed at Leyden; wherein is sincerely discoursed, to a populous auditory in Dedham, what instructions are given and sealed to the living by the death of the righteous servant of God. By J. F., minister of the gospel.' London, 1679, 8vo. Heb. xi. 4.

There are published of Newcomen's: 1. 'Irenicum;' 2. 'A Sermon on Neh. ii. 4, 11.' Lond. 1642, 4to.; 3. 'Sermon on Is. lxii. 6, 7.' 1643, 4to.; 4. 'Sermon on Josh. vii. 10, 11.' 1644, 4to.; 5. 'Sermon on Phil. i. 27.' 1646, 4to.; 6. 'Sermon on Heb. iv. 13.' 1647, 4to.; 7. 'A Sermon preached at the Funeral (sic) of the Reverend and Faithful servant of Jesus Christ in the Work of the Gospel, Mr. Samuel Collins, pastor of the church at Braintree, in Essex.' Lond. 1658, 12mo.; 8. His 'Farewell Sermon at Dedham;' added to the second and last collection of the late 'London Ministers' Farewell Sermons.' 1663, 12mo. This sermon was preached August 20; 9. 'Ultimum Vale; or, the Last Farewell of a Minister of the Gospel to a beloved People. By M. N., M.A., late preacher of the Gospel to the Church of Christ at Dedham, in Essex, now to the English Church at Leyden, in Holland.' Lond. 1663.\*

DEDHAM.—*George Smith.* He appears to have been of Emmanuel College, Cambridge, and to have matriculated there in December, 1619. He was admitted to the vicarage July 2, 1631, and was therefore contemporary with Newcomen. He was on the 'Classis,' and his name also appears among the subscribers to the 'Essex Testimony' in 1648, and to the 'Essex Watchword' in 1649. He is also mentioned by name in the Parliamentary return for 1650. He was ejected under the Act

\* Cal. Acc. 293; Cont. 457; Palmer iii. 195; Tho. Newcomen, pp. 203, 227; Stephen, p. 160; Rogers, pp. 146, 148;

Knowles, *infra*; Baker, MSS. Harl. 7046, 292; Athenæum, Ap. 12, 1862; Fairfax, p. 365; Returns of 1669, p. 344.

of Uniformity, and appears to have died very shortly afterwards. \*

In 1697 Benjamin Colman, afterwards pastor of a church at Boston, in New England, preached at Ipswich and at Dedham on alternate Lord's days. The present meeting house was built in 1738. The first minister was James Davidson, who settled in 1739. He was succeeded, in 1746, by Samuel Philips; Philips by Thomas Bingham; Bingham by James Gayler, who died in 1782; Gayler by William Bentley Crathern; and Crathern by the Rev. Robert Ashton, now one of the secretaries of the Congregational Union of England and Wales. Mr. Ashton resigned in 1832, and was succeeded by the Rev. John Trew, the present pastor. †

DUNMOW, GREAT. — *John Smith.* The vicarage had been sequestered from Joseph Crowther, who was admitted February 8, 1639, and who also held the prebend of Brownswood, in the cathedral of St. Paul's, and, according to Walker, a fellowship at St. John's, Oxford. He seems to have been prominent in the civil disturbances of the times, and was one of those who fled to Charles II. when he escaped to the Continent. Timothy Woodroffe, who afterwards removed to Hereford, immediately succeeded to the sequestration. August 4, 1646, the Committee for Sequestrations directed £50 to be paid out of Great Dunmowe, sequestered from Lady Anne Lake, 'in increase of the maintenance of the minister of Great Dunmowe.' The return for Dunmowe in 1650 is, 'Mr. John Smith, a preaching godly minister, by sequestration from Mr. Crowther.' I am favoured by my friend, the Rev. H. Gamidge, who, through the courtesy of the present vicar, has had access to the parish books, with copies of several entries, in one of which Smith's name appears among those of the persons who 'did choose Samued Gentry for to be register,' in April 1654. Smith was ejected under the act of 1660.

Crowther did not return to Dunmowe, being better provided for. In 1648, he had been presented by Charles to the Greek

\* Cal. Acc. 295; Cont. 458; see Sam. Backler, *infra*.

† Morison and Blackburn MSS.



lectureship in the University of Oxford; this he now obtained. August 1, 1660, he was created D.D. of his University; on the 25th of that month he was admitted precentor of St. Paul's, and about the same time he was also made rector of the rich church of Tredington, in the diocese of Worcester. March 7, 1661, he was installed prebendary of Worcester, and the December following he was admitted principal of St. Mary's Hall, Oxford. In his latter days he was a prisoner in the Fleet, and while there he wrote 'A Disquisition upon our Saviour's sanction of Tithes—Mat. xxiii. 23, Luke xi. 42.' Lond., 1685, 4to. He died in the Fleet, December 16, 1689, and was buried in the cathedral of St. Paul's.

On the 28th of October, 1672, four houses were licensed to be Presbyterian meeting houses at Great Dunmow, those of Matthew Pinchback, John Pettit, Thomas Burgess, and Daniel Watts. Pinchback's name also appears in the entry abovementioned, in April, 1654. After his ejection at Dunmow, Smith removed to Castle Hedingham, where he was silenced by the Act of Uniformity. Calamy says that 'he was a very able, prudent, and judicious preacher.'\*

The labours of Smith were soon followed up by Jonathan Payne, who was ejected from the vicarage of Saffron Walden. The congregation then gathered met in a small building near the White Lion Inn. The first pastor, of whom any record survives, was John Mason, father of the well known author of the 'Treatise on Self-Knowledge,' and grandfather of Mrs. Mordecai Andrews, of Coggeshall. On the removal of Mason to Spaldwick, in Huntingdonshire, where he died in 1723, John Glascock became the minister. In 1716 the congregation is returned as containing four hundred persons, fifty-eight of whom had votes for the county. Glascock was succeeded by Fereby, Fereby by John Underhill, and Underhill by Thomas Doughty, who removed to Finchingfield and Stebbing, in 1724. The present chapel was erected in 1728. William Feeton became pastor in 1733, and was

\* Cal. Acc. 306; Walker ii. 50; Newc. i. 102; Wood, Fast. ii. 135; Add. MSS. 15670, 330; MSS. S. P. O.; License Book, S. P. O. p. 340.

succeeded in 1754, by Samuel Beldham; Beldham, in 1759, by Aaron Wickens; Wickens, by Richard Frost; and Frost by the present minister, the Rev. H. Gammidge.\*

EASTER, HIGH.—*Martin Holbeach.* He was originally master of the grammar school at Felsted, to which post he was appointed in 1627. He continued at Felsted until 1649, when he resigned. During his mastership the school enjoyed a high reputation. Four sons of Oliver Cromwell were educated there, and under Holbeach—Robert, baptized October 13, 1621, died at Felsted, and is buried there; Oliver, baptized February 6, 1622, who was killed early in the civil war, and of whose death the Protector said, on his death-bed, ‘It went to my heart like a dagger, indeed it did;’ Richard, born October 4, 1646, who afterwards succeeded his father; and Henry, baptized January 20, 1647-8, died March 1673-4, at Spirmey Abbey, near Wicken, in Cambridgeshire, and was buried in the chancel there. Several of the pupils of Holbeach greatly distinguished themselves as scholars and divines, among them the well-known Isaac Barrow, and John Wallis, professor of geometry at Oxford, one of the most learned and able men of his age. Wallis makes a very graceful reference to Holbeach in his autobiography, which Thomas Hearne published in the appendix to his preface to Peter Langtoft’s Chronicle, printed in 8vo., 1725.

Holbeach seems to have removed to High Easter immediately after he resigned the mastership at Felsted, as the return for that parish in 1650 is, ‘Mr. Holbeach, a very godly and able divine.’ After his ejection he returned to Felsted, where he died. He was buried in Felsted churchyard, where there is a tombstone to his memory. My friend, the Rev. H. Gammidge, of Dunmow, favours me with a copy of the following entry in the parish register at Felsted: ‘Mrs. Lydia Holbeach was buried in woolen, and affidavit brought, 15th April, 1682.’ Holbeach was succeeded at Easter by Timothy Claie. †

\* Morison and Blackburn MSS.; i. 92; Note, Mor. ii. 421; Claie, Wickham Bishops, *infra*.

† Cal. Cont. 484; Carlyle, Cromwell

EPPING.—*John Harper.* The vicarage had been sequestered from Thomas Holbeach, who succeeded Rochester, the successor of Jeremy Dyke. According to Walker, Holbeach had been previously deprived of his fellowship in Emmanuel College, Cambridge. The immediate successor of Holbeach was Henry Wilkinson. We first meet with Harper at Nazeing, in this county, where we find him on the ‘*Classis*,’ and also signing the ‘*Essex Testimony*,’ in 1648. The Rev. H. L. Neave, the present vicar of Epping, informs me, from the parish register, that Harper came to that parish in 1648. In 1650 the return for Epping is, ‘*Mr. Harper, by order of the Committee for Plundered Ministers, an able, godly preaching minister, in the vicarage.*’ Calamy says that Harper conformed after his ejection, and also that his name was Thomas, which last is clearly a mistake. Holbeach was restored in 1660. He was afterwards, August 23, 1660, collated to the prebend of Hoxton, in the cathedral of St. Paul’s; and August 2, 1662, he also had conferred upon him the rectory of St. Augustine, in the city of London. He was further made master of Emmanuel College, Cambridge. He died before November, 1680. \*

The gospel had been far too deeply rooted in Epping, especially under such ministries as those of Dyke, Wilkinson, and Harper, for it not to survive the severities that followed the Act of Uniformity. The church at Epping being situated about a mile and a half from the town, at a very early date a chapel-of-ease was erected for the convenience of the inhabitants. This chapel was from the first a free chapel, without the cure of souls, and was early endowed for the maintenance of divine service. In the year 1573, it was settled in trustees for the public use, and has so continued ever since. In 1615, six years after the admission of Dyke to the vicarage of the parish, George Campion bequeathed this chapel, ‘*a close in the parish of Theydon Boys, half of the yearly rent of which*

\* Cal. Acc. 316; Walker ii. 294, 264; Lands. MSS. 459; Newc. i. 164; see ante, p. 280.

was to be given towards the maintenance of a preacher there, and the other half to the poor of Epping town-side.' In 1622 a new aisle was added to the chapel. As this was also during the ministry of Dyke, it is probable that it is to this that he refers in the epistle dedicatory to his Worthy Communicant, which is addressed to the 'Right Honourable Lord Thomas, Earl of Winchelsea, and to the Right Honourable the Lady Cecile, Countess of Winchelsea, his most pious consort. Then do great ones bless their houses when among other things they be like the nobles of Israel. Those nobles had their staves, which haply they bore in their hands as ensignes of their nobilitie. Now they made those staves, which were the ensignes of their honour, the instruments also of common good; the princes digged the well, the nobles of the people digged it with their staves.' The Earl of Winchelsea was a grandson of Sir Thomas Heneage. The aisle was added in the very year in which the earl sold the manor of Copfield Hall to Lord Crenfield. During the continuance of Dyke in the parish, we may well be sure that whoever occupied the chapel was a man like-minded with himself. Some time between 1638 and 1650, a malting, situated on the site of the present chapel, appears to have been purchased, and a meeting house erected there, though under what auspices does not distinctly appear. This place would naturally be closed during the severities that followed the Act of Uniformity, even if it had not been disused before. Epping was one of the spheres of labour occupied by Nathaniel Ball, but he preached in his own house there in 1672. Nor does the chapel appear to have been in use by any one else at that date. June 11, of that year, the house of Richard Haylies was licensed to be a Congregational meeting place. \*

The first pastor, of whom any record survives, was John Nettleton, who married a daughter of Philip Doddridge, and removed from Epping to Ongar in 1718. The records are then defective until the acceffion of Zechariah Hubbard in

\* Mor. i. 48, 52; see Ball, *infra*; Licenses, 1672, p.

1755. Hubbard was succeeded by Peter Good in 1759; and Good, in 1770, by Samuel Saunders, during whose pastorate, the church erected its present place of worship. William Evans Bishop succeeded in 1780; then, Brown, who was succeeded by James Gill; Gill, in 1800, by William Saunders; Saunders by Jones; Jones by Mufton; Mufton by Joseph Alcot; Alcot, in 1833, by Stephen Banister; Banister, in 1841, by Josiah Chapman; Chapman, in 1843, by G. D. Mudie; Mudie, in 1848, by Samuel Chancellor; and Chancellor, in 1854, by the Rev. John Teesdale Davis, the present pastor. \*

FELSTED.—*Nathaniel Ranew*. He was of Emmanuel College, Cambridge. When he left the University he became minister of St. Andrew Hubbard, Little Eastcheap, London, the rectory of which seems to have been sequestered from Richard Chambers. It is singular that Palmer should give the name of the sequestered rector as Ranew. Ranew was instituted to the vicarage of Felsted under a Parliamentary order, dated February 29, 1647, on the presentation of 'Robert, Earl of Warwick; Edward, Earl of Manchester; John, Lord Roberts; Stephen Marshall; Edward Calamy; and Obadiah Sedgwick, patrons;' † the living being void by the death of the last incumbent, Samuel Wharton. His name appears among the subscribers to the 'Essex Testimony,' in 1648, and to the 'Watchword' in 1649. He is reported of in 1650, as 'an able, godly minister.' He was ejected under the Act of Uniformity. After his ejection, Ranew removed to Billericay, but not without leaving traces of his teaching and his influence behind him at Felsted. In 1668, as appears from the Visitation Book of the Archdeaconry, William Porter, senior, and, Porter, junior, were cited for 'having private meetings, or conventicles, in their houses, and frequenting such meetings in other houses;' and John Saville, the churchwarden, was also cited for 'not properly doing his duty as churchwarden.' There

\* Epping Church Documents, communicated by the Rev. J. T. Davis.

† Journal H. of Commons.

is this note in the margin of this last entry: 'There have been divers conventicles at the said Saville's house.'

April 30, 1672, Ranew took out a license to be a Presbyterian teacher in the house of 'Mr. Finch, in Billericay,' and the same day another was taken out for the house to be a 'Presbyterian meeting house.' December 10, of the same year, a similar license was also taken out for the house of Reginald Sumner. According to Calamy, Ranew died within the year, and at Billericay; he adds, 'he was a judicious divine and a good historian, which made his conversation very pleasing. He was well beloved by the late Earl, Charles, and the Countess of Warwick, who allowed him twenty pounds per annum during life; indeed he was generally esteemed and loved.' He published a volume of 382 pages, entitled 'Solitude Improved by Divine Meditation, first intended for a person of honour, and now printed for general use.' Lond., 1670. It is dedicated to Charles, Earl of Warwick; Edward, Earl of Manchester; and John Roberts, Lord Truro; and has a prefatory epistle addressed to Mary, Countess of Warwick.

It is probable that it was after the death of Ranew that Edward Keightley preached here. A meeting house was erected in 1714, toward which the Barrington family, of Little Baddow, are said to have contributed the materials. Thomas Jackson, of whom Lauchlan Ross relates, in 1725, that 'he preached powerfully and excellently well,' was pastor in 1716. At this date the congregation is returned as having thirteen persons who had votes for the county, and eleven who are described as 'gentlemen,' among its members. The next pastor, of whom there is any record, was Robert Glass, who was there in 1741. Glass was succeeded by Philip Davis. Richard Fry was pastor in 1785, and on his removal, in 1798, he was succeeded by John Thornton. Since the death of Thornton the succession of pastors has been as follows: Edward Dewhirst, the Rev. B. H. Kluht, the Rev. E. Davis, and the Rev. H. Jameson. \*

\* Cal. Acc. 300; Cont. 460; N. i. Book, p. 340; Returns of 1716, p. 353; 265; Lands. MSS. 459; S. P. O. License Morison and Blackburn MSS.

FERING. — *Thomas? Constable.* The vicarage had been sequestered from Robert Senior, ‘for that he is a common frequenter of ale-houses and commonly drunke, and hath been admonished by his ordinary for it, and yet hath not left it; and was for his continuance therein suspended by the ordinary, and yet persisted in the same; and commonly marries any manner of person even without license; and of the monthly fast said, *he wondered who devised it, and swore by his Maker that he would preach no more on it, and hath expressed great malignancy against the Parliament, and great affection for the cavaliers and army raised against the Parliament, as more suitable to his spirit.*’ John Okeley appears as minister of Fering on the ‘*Classis.*’ In 1650 the return is, ‘no minister.’ The Rev. R. Drummond, the present vicar, informs me that there are no traces of either Okeley or Constable in the parish registers.\*

FINCHINGFIELD. — *Hugh Glover.* He was a native of Leicestershire, and educated at Emmanuel College, Cambridge, where he took the degree of Bachelor in 1630, and that of Master in 1634. Baker says that he both times subscribed the ‘three articles.’ From the minutes taken at the examination of Thomas Wilson, † we find that the parishioners of Debden ‘desired Mr. Glover, of Finchingfield.’ It therefore should appear that his first settlement was as curate to Stephen Marshall, whom he afterwards succeeded. The desire of the parishioners at Debden was complied with, as we find Glover on the ‘*Classis.*’ He also signed the ‘*Essex Testimony*’ as minister of Debden, in 1648, and is reported of, in 1650, thus: ‘Hugh Glover, by sequestration from Thomas Wilson, a godly and able divine.’ At that date, according to the same authority, Stephen Marshall was the vicar of Finchingfield.

Marshall was a native of Godmanchester, near Huntingdon. He was educated at Emmanuel College, Cambridge. On leaving the University he became private tutor to a gentleman in Suffolk. He came into Essex on the death of Richard

\* Cal. Acc. 308; Cont. 478; The First Century, p. 34. Newcourt ii. 260, says Senior was sequestered for his loyalty! † Ante, p. 228.

Rogers, whom he succeeded in the lectureship at Wethersfield.\* Here the people are said to have presented him with a library of the value of £50, as an expression of the esteem in which they held his person and his ministry. On the death of Thomas Pickering he removed to Finchingfield. In 1629 he signed the petition in favour of Thomas Hooker, as rector of that parish.† About the date of his settlement here, he married a widow of considerable fortune, who was Elizabeth, the daughter of John Dutton, of Dutton. From the date of his settlement at Finchingfield, until 1640, we hear but little of him, except that, in 1632, Aylett reports him as ‘conformable.’‡ But in that year he acquires a prominence which he retained until his death. In common with many others of the more influential among the ministers, he took a somewhat active part in the election of 1640; and for several years afterwards no name is much more conspicuous in the annals of the great conflict with Charles and the prelatists than that of Stephen Marshall. March 25, 1642, there is the following entry in the Journals of the House of Commons: ‘The humble petition of Sir Robert Kemp, Knight (of Spains Hall, who was knighted in August, 1641), patron of the parish church of Finchingfield was read, concerning their desire to retain Mr. Marshall, their pastor, among them, recommended by this House at the desires of the parishioners at St. Margaret’s, Westminster, to be their lecturer.’ But notwithstanding that the House rejected the petition, Marshall did not leave the vicarage. He was one of the writers of the celebrated treatise published under the authorship of ‘Smectymnus;’ one of the first thought of as a fit person to be of the Assembly of Divines; and one of the most frequent preachers before, and most trusted counsellors and agents of, the Parliament throughout the unhappy civil war. To trace the whole of his career, would be, in great part, to write the history of the entire conflict. He was on the Essex ‘Classis’ as well as Letmale also, who would seem to have been his assistant. In 1650 the return for Finchingfield is, ‘Stephen Marshall, an

\* Ante, p. 109.

† Ante, p. 155.

‡ Ante, p. 172.



able, godly preaching minister, is vicar.' In that year, by deed dated 20th February, he gave 'a messuage and tenement with appurtenances, and Boyton meadow, containing three acres, amounting then to 40s. a year, to be distributed in wood to the poor at Lady-day and Michaelmas.' About the same time he also settled 'Great Wingey, a nominal manor, for charitable uses, and particularly for the lecture of the town of Withersfield.' He died in 1653, and was buried on the 23rd of that month in the south aisle of the collegiate church at Westminster. After the restoration (September 12, 1661), his body, together with those of Elizabeth, the mother, and Lady Claypole, the daughter of Oliver Cromwell; William Twisse, prolocutor of the Assembly of Divines; William Strong, preacher in the Abbey; and Thomas May, were taken up and cast into a pit 'at the back door of the prebendary's lodgings.' The great Blake's body was also taken up on the same occasion, but that was buried in the churchyard of St. Margaret's. There were publish of Marshall's: 1. 'Sermon on 2 Chron. xv. 2.' Lond. 1640, 4to; 2. 'Fast Sermon.' Lond. 1641, 4to.; 3. 'Thanksgiving Sermon.' Lond. 1641, 4to.; 4. 'A Sermon on Judges v. 2, 3.' Lond. 1641, 4to.; 5. 'Sermon on Psalms cxxiv. 6, 7, 8.' Lond. 1641, 4to.; 6. 'Sermon on 2 Kings xxiii. 25, 26.' Lond. 1642; 7. 'Sermon on Reformation and Desolation.' Lond. 1642, 4to.; 8. 'Relation of the Battle near Kingston.' Lond. 1642, folio; 9. 'Thanksgiving Sermon.' Lond. 1642, 4to.; 10. 'A Copy of a Letter written by him for the necessary vindication of himself and the ministry.' Lond. 1643, 4to.; 11. 'A Letter of Spiritual Advice.' Lond. 1643, 4to.; 12. 'Thanksgiving Sermon.' Lond. 1644, 4to.; 13. 'The Church's Lamentation for the good man's loss; a funeral sermon for John Pym.' 1644, 4to. Prefixed is a portrait of Pym; 14. 'Sermon.' Lond. 1646, 4to.; 15. 'Sermon.' Lond. 1647, 4to.; 16. 'Defence of Infant Baptism, in answer to Mr. Hornlie's two treatises concerning it.' Lond. 1646, 4to.; 17. 'Sermon.' Lond. 1648, 4to.; 18. 'Apology for the Sequestered Clergy.' 1649, 4to.; 19. 'Sermon.' Lond. 1653, 4to.\*

\* Brooks Lives iii. 241, 379. 'The godly man's legacy to the Saints upon

In 1654, Glover was appointed one of the ministerial assistants to the county commissioners for scandalous ministers. His name frequently appears in the parish documents of his time. After his ejection he remained for some time at Finchingfield. In 1668? one John Marshall was presented to the archdeacon, for 'not coming to divine service and sermon, preached in the parish church on Sundays and holidays, appointed by law, and for not receiving the sacrament at Easter last;' and at the same date, one Margaret Warde was excommunicated for similar offences. In 1669, Glover, who is then described as of Finchingfield, is reported to Sheldon as having a 'conventicle' there. On the passing of the Conventicle Act he removed to Bishop's Stortford, where he still continued to exercise his ministry, as May 2, 1672 (p. 340), we find him licensed to be a Presbyterian teacher in his own house, in that town, and as usual, a license was granted on the same day for it to be a Presbyterian meeting house. Calamy says that he died at Bishop's Stortford of a consumption.\*

The little flock that used to gather round the Faircloughs at Sculpions, and the 'conventicle' that adhered to Glover after his ejection, evidently continued to meet after the removal of their teachers. The times were troublous, and the persecution they endured was severely trying, but as their 'day so' also 'was their strength.' Tradition states that when the storm was at its height, a congregation was accustomed to assemble in the dead of the night, and in the depth of winter, at Rivetts, a farm in that part of the parish which adjoins Stambourne, and there the devoted Henry Havers used to preach to them. In 1672, under date of May 2, we find the house of Thomas Matlock licensed to be a Presbyterian meeting

earth, exhibited in the life of that great and able Divine and painful labourer in the Word, S. M., sometime, &c. Written by way of letters to a friend. Sic populus vult decipi.' Lond., 1680. Newc. ii. 265; Wood, Fast. ii. 31; Ath. ii. 38; Jour. H. of C. ii. 497, 31; N. and Q. Dec. 4 and Dec. 18, 1858; Whitelock

Memorials i. 363, 377, 379; ii. 48, 110, 250, 417; Kennet, Register, 451; Mor. ii. 370—372.

\* Cal. Acc. 307; Cont. 474; Lands. MSS. 459; Lambeth MSS. 639; Returns of 1669, p. 345; Conventicle Act, p. 344; License Book, S. P. O. p. 340.

house. In 1704, we find a congregation here, the minister of which was John Barker, who preached to them for several years. Finchingfield was then associated with Castle Hedingham; Barker preaching at the former place two Lord's days, and at the latter on the third, during the whole period of his ministry. He removed to Colchester in 1707, and having remained there for some time, he first succeeded Matthew Henry, at Hackney, and subsequently became one of the ministers at Salter's Hall. The successor of Barker, at Finchingfield, was Isaac Fuller, who had been private chaplain to Paulett Warne, of Badmondisfield Hall, Wickham Brook, Suffolk. During his ministry the congregation enjoyed a great degree of prosperity. It is returned in 1716 as containing four hundred persons, twelve of whom are said to have had votes for the county, and ten of whom are described as 'gentlemen.' Fuller resigned in November, 1724. He was then succeeded by Mr. Doughty, of whom a contemporary speaks as a 'good man and an excellent preacher.' Finchingfield now seems to have been associated with Stebbing, which connection continued until the death of Doughty, in 1755. A Mr. Griffiths succeeded him, who removed to Hitchin in 1771, about which time Daniel Mann became the minister. Thus far the congregation had assembled in an hired building. It should appear that at the close of Mann's ministry this building had to be abandoned, and the congregation was for a time dispersed. In 1779, a meeting house was erected, and shortly afterwards a widow of the congregation, at her decease, endowed it with the whole of her little property, in aid of the maintenance of a minister. A son of Joseph Fuller, then pastor at Halsted, now became the minister, but shortly left and was succeeded by Thomas Spencer. In 1785, John Pickersgill succeeded; after remaining there for twelve years, he removed to London, and the vacancy was filled up by the election of Joseph Houlston, who continued from 1797 to February, 1813. John Blackburn, one of the authors of the MSS. so frequently quoted in these pages, then became the pastor. On his removal to Pentonville, Blackburn was suc-

ceeded by the Rev. Thomas Bunter; Bunter by the Rev. Robert Ferguson, now LL.D.; Ferguson by Henry Christie; and Christie by the present pastor, the Rev. T. B. Sainsbury.\*

FINGRINGHOE.—*Thomas Greggs.* This vicarage had been sequestered from Joseph Long, who was also vicar of Great Clacton. Depositions were taken against him at Colchester, April 1, 1644, when evidence was given that ‘he has two livings, and is now non-resident (at Fingringhoe); (is) cruel in exacting his tithes; an innovater; would not give the sacrament but to those who come up to the rails; a common ale-house haunter, obscene in his discourse, and a usual swearer by his faith.’ He did not, however, also lose the vicarage of Great Clacton, as we find him still there in July, 1645, and also in 1650, at which last date the return for that parish is, ‘Mr. Joseph Long is vicar.’ In the ‘True and exact relation of the several informations, examinations, and confessions of the late witches,’ already referred to more than once in these pages, there is the following account of the evidence given by Long against Anne Cooper, one of his parishioners, who was afterwards executed at Manningtree:—‘This informant saith that Anne, the wife of John Cooper, of Clacton aforesaid, being accused for a witch, confessed unto this informant that the said Anne was guilty of the sin of witchcraft, and that she hath had three black impes called by the name of Wynowe, Jesso, and Pano; and this informant saith, that the said Anne told him that once she cursed a colt of one William Cottingham’s, of Clacton aforesaid, and the said colt broke his neck presently after, going out of a gate. And the said Anne further confessed unto this informant, that she offered to give her daughter, Sarah Cooper, an impe in the likeness of a grey kite, which impe (she) called Tom-boy. And this informant saith, that the said Anne, about twenty years since, falling out with Johan, the wife of Gregory Rous, of Clacton, sent one of her impes

\* License Book, S. P. O. 17431; Baker’s MSS. Notes on Calamy; Visitation Book of the Archdeacon; Returns of 1716, p. 353. For the remainder

of this information I am indebted, partly to the Morison and Blackburn MSS., but chiefly to my friend, the Rev. T. B. Sainsbury.

to kill their daughter; and that to his own knowledge, about the same time, the said child was strangely taken sick and languishing, within a short time she died.' Long recovered his vicarage of Fingringhoe at the restoration, and died at Clacton, as the Rev. J. Norton, the present vicar, kindly informs me, March 9, 1662. There is an inscription to his memory on a flat stone in the chancel of the parish church.

Owen Reeve was the immediate successor of Long, at Fingringhoe, 'a man never approved by the assembly.' He was therefore discharged June 20, 1666, and so also were the sequestrators who had put him in. The committee for the county then appointed new sequestrators, and on June 20, Thomas Lawson was elected to the vacancy. In July, Henry Tonstall, the son of Sir John Tonstall, of East Donniland, and the then patron of the living, petitioned for the union of the two parishes, in order to the better maintenance of an efficient ministry. This was accordingly done, and May 4, 1647, the House of Lords issued an order for the institution of Thomas Lawson to the rectory of Donniland, also on the presentation of Tonstall. Lawson continued to hold both livings until after 1650, when he removed to Denton. It should appear that it was then that Greggs succeeded to the sequestration at Fingringhoe. The Rev. C. Brettingham, the present vicar, obliges me with a copy of the entry of the baptism of Elizabeth, the daughter of Thomas Greggs, and Margaret, his wife, May 28, 1654. What became of Greggs after his ejection, under the act of 1660, I have not been able to ascertain.\*

FORDHAM.—*John Bulkley.* This living was sequestered from John Alsop, who had been instituted July 3, 1633, but under what circumstances I have not been able to discover. Alsop's immediate successor was the celebrated John Owen, who was here in 1644, as appears from the examination of Cock, at St. Giles', Colchester. In May, 1646, there is the following

\* Cal. Acc. 307; Cont. 475; Cole 174; Lands. MSS. 459; N. ii. 267; MSS. xxviii. 85; Add. MSS. 15670, Long, ante p. 298; Tonstall, p. 293; 232, 311, 385; Jour. H. of Lords xx. Lawson, infra.

entry in the minutes of the Committee for Plundered Ministers: 'Whereas, the rectorie of the parish church at Fordham was, by order of this committee, sequestered from Mr. Alsopp to the use of Mr. Owen, who, upon report that the said Mr. Alsopp was deceased, hath accepted of the presentation of the church of Coggeshall, in the said countie, and is minister thereof, and in regard that it is not determined of the said Mr. Alsopp's death, and it is considered that he is yet living, this committee did, by their order of the 20th of May instant, upon the petition of divers of the said parish, for the settling of Mr. Richard Pulley in the said Mr. Owen his stead, order the said Mr. Owen to have notice thereof, to the end that the said committee might be satisfied whether he had left the same; who appearing this day, this committee have left him to his election to return to the said chappell of Fordham, or to continue at Coggeshall. It is, therefore, ordered that the rectorie and profits thereof shall from henceforth stand sequestered to the use of the said Richard Pulley, who is required to officiate the cure of the said church as rector till further notice taken in the premises.' Pulley accordingly succeeded. It should appear that he was the son of Richard Pulley, of Leighs, by his first wife, Dorothy, and as his father officially acted under the county committee for sequestrations, his appointment would seem to have taken place under his influence. Walker's statement, that he was sequestered at Fordham, in 1644, is clearly wrong: nor is there any evidence of his having been sequestered at all. Indeed it is not likely that one who had passed the Assembly of Divines, and been appointed twice over by the committee themselves, would be the sort of person to be sequestered almost immediately after his institution. It is also to be observed, that not only was he of the 'Classis,' but that, in 1648, he appears as one of those who subscribed the 'Testimony,' and as 'minister of Fordham.' Pulley would seem to have removed here from Thundersley, as a Richard Pulley resigned that rectory before May 2, 1646. Pulley had left by 1650, and at that date, the Rev. E. R. Berens, the rector of Wickford, kindly informs me that the name of Richard Pulley appears in the parish register,

as minister there. It also appears in the Lansdowne MSS., 459, where he is described as an 'able, godly preaching minister.' The name again appears at Wickford, in Newcourt, in September, 1672. I should think it not improbable, that, certainly the Pulley of 1650, if not also the Pulley of 1672, is the Fordham minister. He returned, however, to Fordham before 1662.\*

It is clear that Bulkley succeeded Pulley, at Fordham. He was the son of Peter Bulkley, who held the living of Odehill, in Bedfordshire, until he was driven into exile by Archbishop Laud. The father of Peter was Edward Bulkley, D.D., who was his predecessor at Odehill. Peter was of good family, and possessed of a good estate. He arrived in New England in 1635, and 'there having been for a while at Cambridge, he carried a good number of planters with him up further into the woods, where they gathered the twelfth church then formed in the colony, and called the town by the name of Concord. He was a ripe scholar, and published a series of sermons which he twice preached to his congregation, the second time at their request,' Zech. ix. 11, in a treatise entitled 'The Gospel Covenant,' which passed through several editions. Thomas Shepard thus speaks of the volume: 'The church of God is bound to bless God for the holy, judicious, and learned labours of this aged, experienced, and blessed servant of Jesus Christ, who hath taken much pains to discover, and that not in words and allegories, but in the demonstration and evidence of the spirit, the great mystery of godliness wrapt up in the Covenant concerning the same, which happily have not been brought so full to light until now, which cannot but be of singular and seasonable use to prevent apostacies, from the simplicity of the covenant and gospel of Christ.' Peter Bulkley died March 9, 1658-9, aged seventy-three.

John was one of his nine sons. His mother was the daughter of Thomas Allen, of Goldingham, near Bedford, and aunt of Sir Thomas Allen, who was lord mayor of London.

\* Cock, ante, 224; Pulley, p. 270; Alsop, 349.

Two of his brothers were also ministers, Gerfhom and Edward. Edward succeeded his father at Concord, and died there. John was educated at Harvard College, where he took his degree of M.A., in 1642. After his ejection from Fordham, he retired to Wapping, where he practised physic for several years. He died at St. Catherine's, near the Tower, in 1689, at the age of seventy. It is remarkable that in the parish register, in which there are entries of the baptism of a son and also of a daughter of his, both in his own handwriting, Bulkley should call himself 'hireling of the church at Fordham.'\*

GESTINGTHORPE.—*Robert Davey*. He was vicar, and had not long been in possession of the living. John Thorby appears as the minister among the subscribers to the 'Effex Watchword' in 1649. The return in 1650 is, 'Mr. William Beeman is presented to the rectory.' The return takes no notice of the vicarage. Davey was admitted September 11, 1661. The succession of John Isaac appears in Newcourt thus, '15th January, 1662-3, per inconform. ult. vic.' †

HACKWELL.—*Josias Church*. Possibly the son of Josias Church who was instituted to the rectory of South Shoebury in 1610. We first meet with him as rector of Ashingdon, to which living he had been presented by Robert, Earl of Warwick, and where he was admitted March 4, 1641. He resigned that rectory before the 5th of February, 1644, at which date he was succeeded by John Gibson. We then meet with him as minister at South Church, where we find him entered on the 'Classis,' and also subscribing the 'Effex Watchword.' This living had been sequestered from Walker Holmes, against whom depositions were taken at Maldon, April 16, 1644. It was proved that he 'was a pluralist, and non-resident

\* Add. MSS. 15670, 221; see also 180. The date of Pulley's first appointment to Fordham is May 2, 1646. Jour. H. of Lords viii. 291. For Pulley's probable family I am indebted to Mr. King. Mather, Hist. N. E. iii. 96; iv. 136; Cal. Acc. 311; Cont. 487; Walker vi. 330. Gerfhom was born on the voyage

to N. E. He graduated at Harvard College in 1655. New England Hist. and Gen. Register vii. 269; Farmer, Genealogical Register of First Settlers in N. E., 1829, p. 47.

† Cal. Acc. 308; Cont. 47; N. ii. 211; Lands. MSS. 459.



at South Church, a favorer of innovations and a promoter of the bishop's orders, and often distracted.' There are two entries relating to the sequestration, in the minutes of the Committee for Plundered Ministers, under the head of 'Sea Church;' from the first of which it appears that it had taken place before February 26, 1645; and the second is to the effect that Holmes, 'being incapable by affliction, and not a bad man, he and his are to have half the proceeds of the living for their maintenance.' I presume this to be the Holmes of whom Walker, without any indication of place, has the statement, 'he was turned out, about 1664, for pluralities and non-residence.' The return for South Church, in 1650, is '£120, out of it is payed £65. Mr. Josias Church, an able preaching minister, to Mr. Walker Holmes, the incumbent, but distracted.'

At Hawkwell, Church succeeded Thomas Oresby, who was still there in 1655. The admission of Daniel Joyner there, February 11, 1662-3, is entered in the register of the diocese as 'legit jam vacante.' Church published 'The Divine Authority of Infant Baptism; or, Six Arguments for the Baptism of Infants of Christians.' 4to., 1652. It is remarkable that his christian name should appear in the title page as John. The book is dedicated to Robert, Earl of Warwick, and has a recommendatory preface by Francis Roberts, minister of the church at St. Augustine, London, and John Gere, minister at St. Faith's. \*

HALLINGBURY LITTLE.— . *Waters.* The rectory had been sequestered from John Fish, or Fisher, as the name appears in the minutes of the Committee for Plundered Ministers. The living had been sequestered before 1646 to John Wilson, who appears on the 'Classis.' In 1647, Fisher had disturbed Wilson in the sequestration, and he and the sequestrators were ordered to appear before the county committee for their misconduct. Wilson appears among the subscribers both to the 'Effex Testimony,' in 1648, and the 'Effex Watchword,'

\* Cal. Acc. 310; Cont. 485; Cole 400; Walker ii. 264; Lands. MSS. 459; MSS. xxviii. 84; Add. MSS. 15670, 49, Harl. MSS. 6100; Oresby, ante p. 269. Joyner, infra.

in 1649. He is also returned in 1650 as, 'by order of the Committee for Plundered Ministers.' Waters appears to have been Wilson's successor.\*

HALSTED.—*William Sparrow.* The vicarage had been sequeftered from John Webb, but at what date, or under what circumstances, I have not been able to ascertain. In the Parliamentary return for 1650 we have this entry, 'William Sparrow, by sequestration from John Webb, an able, godly preacher.' Webb seems to have died before the restoration, and Sparrow then to have been presented to the vicarage by the patron. He was one of the ministerial assistants to the County Commissioners for Scandalous Ministers, and was one of the ministers who were disturbed at Coggeshall by James Parnell. He was ejected under the Act of Uniformity. His successor is given in Newcourt, as 'per inconform. ult. vicar.' Calamy says of him, 'He was a Norfolk man of good extraction; bred at Cambridge. He was first awakened by the preaching of Mr. Stephen Marshall. He was early in declaring for the Congregational way, and a great correspondent of Dr. Owen. He was a man of considerable learning and remarkable ministerial gifts. As much reputed through the country for a preacher as Mr. Rogers, of Dedham, had been some time before. He had a numerous auditory on Sabbath days, and kept up a weekly lecture on the market days, to which there was a general resort of the ministers and gentry of these parts. His ministry was blessed of God to the conversion of many souls. He was noted for being very affable and courteous, and of a most genteel deportment. He died at Norwich.' †

A Congregational church is said to have been formed by Sparrow in the parochial edifice, which, after his ejection, continued to meet in a barn, in the yard of the White Hart Inn. In the Archidiaconal Visitation Book, under date May, 1670, I find that William Rayner, Elizabeth Mallet, widow,

\* Cal. Acc. 313; Add. MSS. 15671, † Cal. Acc. 305; Lands. MSS. 459; 19; July 15, 1647, 176; Lands. MSS. Parnell, ante p. 319. 459.

and John Flood, were cited for suffering persons to keep conventicles in their houses. At the same date several others were cited for the same offence; and in June, of the same year, Rayner was presented as having been excommunicated for his offence. There were several Baptists in the original church. These separated after a few years, and erected a place of worship in Hedingham Lane. About the same time the others also erected another on the site of the present old meeting house. In 1716, the congregation is returned as containing five hundred persons; thirty-nine of whom are described as having votes for the county, and thirteen as 'gentlemen.' The first pastor, of whom any record remains, is William Holman, whose extensive collections for a history of Essex, afterwards fell, by purchase, into the hands of Philip Morant, and constitute by far the most valuable part of his well-known volumes. He was a member of the church at Stepney, whence he was dismissed to Halsted in 1700. He died suddenly in the porch of Colne Engaine church, Nov. 4, 1730. Holman was succeeded by Samuel Manning, who removed to Halsted from Suffolk about midsummer, 1731, and died soon afterwards. Manning was succeeded by Shaen, Shaen by Spurgeon, and Spurgeon by Samuel Stort, who removed to Halsted from Wymondsham, in Norfolk, in 1748. The next pastor was Joseph Field, who settled in 1756, and died in 1791, and was succeeded by James Bass, who died in 1829. After the death of Bass, John Savill removed here from Colchester; on his resignation, three years afterwards, he was succeeded by Thomas Quinton Stow, who emigrated to Adelaide, South Australia, where he recently died. Stow was succeeded by the Rev. E. Prout, at present one of the secretaries of the London Missionary Society; Mr. Prout by the Rev. H. R. Reynolds, B.A., now president of Cheshunt College, Herts; Mr. Reynolds by his father; John Reynolds by the Rev. J. R. Dothie; and Mr. Dothie by the present pastor, the Rev. S. S. England.\*

\* Returns of 1716, ante p. 353; Holman, Cole's MSS. x. 20; and Blackburn MSS.

HANNINGFIELD SOUTH.—*Richard Cardinal.* He was probably one of the Great Bromley family. He was formerly at West Horndon. According to Walker, that living had been sequestered from Simon Jackaman, who was also rector of Gingrave. As Jackaman died soon after the sequestration, Cardinal was regularly presented to the living 9th October, 1643. His institution is entered in Newcourt as ‘per mort. Jakman.’ While at Horndon he was chosen on the ‘Classis.’ He also signed the ‘Essex Testimony,’ in 1648, and the ‘Essex Watchword,’ in 1649. He was still there in 1650, when he is returned as ‘a godly preaching minister.’

I cannot ascertain the date of Cardinal’s settlement at Hanningfield. He appears to have succeeded John Fewaker, who is thus returned in 1650:—‘The inhabitants approve of him; put in by the Parliament.’ The rectory had been sequestered from one Wiseman, of whom I have not been able to find any traces. His immediate successor was a Mr. Norton, who seems to have been succeeded by Fewaker. August 10, 1672, the house of ‘Widdow Suttle,’ and also the house of one Hodge, were licensed as meeting houses. \*

HATFIELD BROAD OAK.—*John Warren.* The vicarage had been sequestered from Francis Parker, but at what date or under what circumstances, I have not been able to ascertain. Warren was born September 29, 1621. He was educated at Oxford, where he became M.A. In 1642 he came to London, intending to go abroad, but meeting with Sir Thomas Barrington, he was prevailed upon by him to go to Hatfield. He first settled there as a lecturer. Calamy tells us that, ‘when he had been there some time, the minister of the place removing into Norfolk, the whole work devolved upon him.’ It is probable that ‘the minister’ was Warren’s predecessor in the sequestration, and that he had removed before 1646, as John Warren appears as minister on the

\* Walker ii. 281; N. ii. 282, 342; 1646; Lands. MSS. 459; Palmer ii. Add. MSS. 15670, 13, 37, Sept. 18, 201; License Book, ante 340.

‘*Classis.*’ In 1650, the Parliamentary return is, ‘Mr. John Warren, by sequestration from Francis Parker, the present vicar. Mr. Warren is a godly, able preaching minister.’ He was one of the ministerial assistants to the Commissioners for Scandalous Ministers in 1645. ‘While he discharged the cure, he preached constantly three times a week at home, and took his turn in several other lectures which were kept up by a combination of ministers. There was also a monthly meeting of ministers in those parts, which he was the first promoter of, wherein there were disputations and Latin sermons, and determinations which right well became the divinity schools, or have entertained an archidiaconal auditory.’ At what date he was ejected does not appear. His successor was a ‘moderate man,’ and ‘Warren’s good friend.’ Warren was accustomed to go to church to hear him, and afterwards to instruct some few that came to him at his own house. He was the founder of the present church at Hatfield, which he formed in 1665. In 1690 he removed to Bishop’s Stortford, but still occasionally visited his own flock at Hatfield until his death, which took place in September, 1696. His funeral sermon was preached by Henry Lukin, and was afterwards published, with a little treatise of Warren’s prefixed to it, entitled ‘*The Method of Salvation.*’ ‘He was a general scholar, had a great quickness of apprehension and clearness of thought, a large and retentive memory, a solid and sound judgment. He was an indefatigable student, and had an insight into almost all parts of useful learning. Though he was driven from his habitation as a disturber of the peace, and cited to the spiritual courts, and put to the trouble and charge of attending them, he was not at all exasperated; he never spoke of his treatment with any heat or passion, or made the least reflection on the persons concerned in it; and if others at any time did it in his hearing he seemed uneasy under it, and discouraged them from it. He heartily forgave them and begged forgiveness of God for them. He was very charitable to man, and very submissive to the will of God in all his exercises. In short, he was a great man, a general scholar, an admirable Christian, a mirror

of holiness, and a pattern, both to ministers and Christians, living and dying.\*

Warren was succeeded in the pastorate of the church at Hatfield by James Small, who went there in 1691, and removed in 1704. He was succeeded by Thomas Caudwell, and Caudwell by George Wiggett. In 1716 the congregation is returned as containing three hundred persons; twenty-two of whom had votes for the county of Essex, and one for the county of Herts. The present place of worship was erected in 1725. Isaac Henly was the pastor in 1766, and was succeeded in 1774 by Samuel Gaffee. Gaffee was succeeded by the present pastor, the Rev. Cornelius Berry. †

HEMPSTED.—*Thomas Ellis.* The church here is a chapel-of-ease to Great Samford. Walker says that, 'the sequestered minister of this parish was a very worthy man, as I have been informed, but I have not been able to recover his name.' There was no sequestration here. Samuel Newton, who was admitted to the vicarage October 23, 1634, was chosen on the 'Classis,' and in 1650, he was still vicar, and so continued until his death, which took place before September 13, 1683. The return for Hempsted in 1650 is, 'Mr. Samuel Newton receives the profits and hires a curate, Mr. Thomas Ellis.' ‡

HENHAM.—*Samuel Ely.* He probably succeeded Adiel Baynard. If Baynard's institution at Hadstock, January 23, 1662, be the date at which he left Henham, Ely's stay here could not have extended over many months. Ely's successor is entered in Newcourt thus: 'John Rous, 6th November, 1662, per inconformatatem ult. vic.' After his ejection, Ely removed to Bishop's Stortford, where he died in 1681. His burial is entered in the parish register thus, 'Mr. Samuel Ely, M.A., some time vicar of Henham, in Essex, buried in the

\* Cal. Acc. 299; Lands. MSS. 459.  
Lukin, *infra*; Returns of 1716, 353.

† Morison and Blackburn MSS.;  
Small, *infra*.

‡ Cal. Acc. 312; Walker ii. 236;  
N. ii. 515; Lands. MSS. 459.

church, December 14.' A letter of his to Matthew Newcomen, of Dedham, dated September 6, 1662, was published in an early volume of the Evangelical Magazine. He says, 'That which we have feared is begun now to come upon us. I say begun, for I am apt to think this doth but lead the way to something more, and is but the dropping before the storm. But whatever it be, the Lord prepare us for it, and His will be done. Ministers and people here had a sad parting; my congregation was affected beyond my expectation; the like I hear of other places hereabouts. . . . Generally, those ministers that have hitherto stood out continue firm in this hour of temptation, some few only excepted. I shall continue in the vicarage, I hope, while my wife gets up again; I bless God he upholds her spirit, that she is cheerful and willing to bear the cross with me, nor hath, in the least, solicited me to strain my conscience for the saving of my living. But it is sad to think of the condition of the people, to see the church door shut up one day after another, and none to break the bread of life to them. . . . The Lord hath already, since my exclusion from my place, given me some taste of His fatherly goodness and providence, which I look on as an engagement to a dependance on Him for the time to come. I wish I could bring my heart to say with that reverend man, Mr. Dodd, 'I had as lief God should keep the purse as I.' . . . The Lord strengthen faith in us, and help us by a holy conversation to stop the mouth of malice, and put to silence the ignorance of foolish men. So long as we have a good God, a good cause, and a good conscience, why should our faces look pale for threats of men? I fear there is hot service behind; the Lord proportion our strength to whatever He calls us to, and so assist us by His grace, that we may not flinch nor faint in the day of adversity! . . . If we go through fire and water, so God be with us, we shall have no harm. Is. xliii. 2. He strengthens us with 'all *might* unto all patience and long-suffering with joyfulness.' Col. i. 11. . . . How black soever the cloud be, I hope it will clear up; 'light is sown for the righteous, and joy for the upright

in heart.' . . . The Lord keep us in a way of duty and dependance upon God, that we may believe and not make haste, that we may not put forth our hand to iniquity, either seeking to decline danger by sinful compliance, or seeking deliverance in forbidden ways. . . . It is a comfort to me to hear that God pours out a spirit of prayer. The Lord keep it up, and purge us from the dross we have gathered, and God will in due time speak peace to his people. My wife and I remember our hearty love to you and Mrs. Lucas. The Lord in mercy restore her health, and bless all yours. Pray for us. So I rest your affectionate friend and brother, S. E.' The present church at Henham was formed about the year 1806.\*

HENNY LITTLE.—*Samuel Crossman.* He was the son of Samuel Crossman, of Monks Bradfield, in the county of Suffolk, and was B.D. of Cambridge. The date of his admission does not appear. The return in 1650 is, 'the church is fallen down; no incumbent.' But the church appears to have been demolished long before this, and was still a presentative, though the rectory was a kind of sinecure, because there was no church. Crossman's successor, John Cooper, 29th January, 1662—3, is given in Newcourt as succeeding, 'per inconform. Crossman.' After his ejection, Crossman conformed again, and in 1683 he was rewarded with the deanery of Bristol. There was a broadsheet published after his death under the title of 'The last Testimony and Declaration of the Rev. Samuel Crossman, D.D., and Dean of Bristol, setting forth his dutiful and True Affection to the Church of England, as by law established.' There is prefixed the following preface, by John Knight. 'It was this gentleman's lot, among some others of his very loyal and orthodox neighbours, to fall under the lash and scandal of several reproaches wherein he was solicitous to clear himself, that next to the great work of making peace with God, the thing in the world that lay nearest his heart was the leaving of a

\* Ev. Mag. viii. 494; Baynard, ante pp. 284, 286; Morison and Blackburn MSS.



good name behind him, which he thought could not better be attained than by the solemnity of the following declaration : It was his own proper act, signed by his own hand, and in delivering it over to the world in the very syllables that I received it, I reckon that I have done my duty.' The testimony, which is addressed 'To the right worshipping William Clutterbuck, Mayor, with the other worshipping and others my good friends and neighbours, the good citizens of Bristol,' concludes as follows: 'Poor men, I fear they have scarce thoroughly considered the sad rise and history of their present dissent from the church, with what indecent virulence these feuds began at Frankfort to the open offence of the magistracy there ; with what bitter contempt of their sovereign and christian authority they proceeded secretly to undermine and openly to threaten the government in Queen Elizabeth and King James his reign : with what base contentiousness . . . . they had leavened the body of the people in the reign of Charles I., of blessed memory, till they had inforced their high pretences of religion to bring forth the bloody monster of rebellion. I do pray them for the love of God, and as even they tender the true welfare of this church and state, that they would no longer continue fighters against God, but return to the Bishop and Shepherd of their souls. January 26, 1683-4.' Crossman died 4th February, 1683, aged 59, and was buried in the south aisle of the cathedral church at Bristol. He published 1. 'The Young Man's Monitor, with an Epistle to the Reader, more particularly to Parents.' Lond. 1684, 12mo. 2. 'Two Sermons preached in the Cathedral Church of Bristol, 30th January, 1679, and 30th January, 1680.' Lond. 1680, 4to. 4. 'An Humble Plea for the quiet rest of God's Ark.' A Sermon preached before the Lord Mayor of London, at St. Mildred's church, in the Poultry, February 5, 1681. Lond. 4to. \*

HOCKLEY.— *Farnworth.* There would seem to have been a sequestration here. In 1650 the return is, 'John Bolnest,

\* Cal. Cont. 492; Luttrell Collection B. Museum ; Wood, Ath. Ox. ii. 730.

not by presentation from the Committee. He is a very idle, lewd, and drunken man.' In the Visitation Book of the archdeaconry, under date 17th September, 1662, the entry is, 'A. Adams, rect. vacat.' If Calamy be correct in identifying Farnworth with the minister of that name referred to by Baxter, in his 'World of Spirits,' p. 107, this sufferer for conscience sake had 'come hither from New England, and dyed, as all about him said, of meer poverty, for want of warm cloaths, fire, and food, when the Act of Uniformity had beggared many into extreme necessity.'\*

INWORTH.—*Robert Dod.* Walker says that there was a sequestration here, and that the sequestered rector lived to be restored; but this is clearly a misstatement. Dod was brought up at the Westminster school, from whence he removed to Oxford, and was one of the numerous pupils of Joseph Alleine, under whom he derived great spiritual profit. He was ordained by Juxon, bishop of London, soon after the translation of Laud to Lambeth. Calamy says that, 'the bishop declared to him that he was not for going high against the Presbyterians, but that others were of another mind.' Dod was admitted to the rectory of Inworth, it should seem, on the death of Ralph Wharton. I have been unable to ascertain at what date. The entry in Newcourt is clearly a misprint. After his ejection Dod removed to Sible Hedingham. In 1669 he is reported to Sheldon as having a 'conventicle' there. In 1672, under date of June 10, I find an entry of a license granted to him to be a Presbyterian teacher in his house at Sible Hedingham, and under the same date there is an entry of a license to his house to be a Presbyterian meeting place. He removed to Wethersfield, to take charge of the congregation there, at the death of John Cole. Dod died and was buried at Wethersfield.' †

. *Fenkyms* was also silenced at Inworth. ‡

\* Cal. Acc. 312, 840; Cont. 998.

† Walker ii. 281; Cal. Acc. 308; Cont. 477; Lands. MSS. 459; Wharton, ante p. 155, 294; Returns of 1669, ante

p. 344; see Wethersfield, *infra*; License Book, S. P. O. ante p. 340.

‡ Cal. Acc. 313.

INGATESTONE.—*John Willis.* He was admitted to the rectory June 19, 1630. Calamy supposes Newcourt to identify him with the vicar of Hockley in 1619, but as the ejected of Ingatestone became pastor of a church at Wapping about the year 1680, and was then ‘a very acceptable and popular preacher,’ the identification is clearly an error. He appears on the ‘Classis,’ and also among the subscribers to the ‘Effex Testimony’ in 1648. He is returned in 1650, as ‘an able, godly minister.’ He was appointed one of the assistants to the county commissioners for the removal of scandalous and insufficient ministers, in 1654, and was one of those who took part in the ‘Fast,’ at Coggeshall, in 1655. Willis was ejected by the Act of Uniformity. The entry in the Archidiaconal Visitation Book for 1662 is, ‘Mr. Johannes Willis, rect. vacat. rat. stat.’ After his ejection he removed to Brentwood, where he is reported to Sheldon, in 1669, as having a conventicle in conjunction with Gilson. In 1672 he was still at Brentwood. May 2, he takes out a license to be a Presbyterian teacher in his own house there, and at the same time a license for himself to be a ‘Presbyterian teacher in his house.’\*

There was still a Presbyterian church at Brentwood in 1707, when the pastor was Gabriel Barbor. He was a lineal descendant of John Barbor, who had been condemned to be burnt at Smithfield, in the reign of Mary. While John Barbor was taking leave of his friends, the news came that the Queen was dead. On the accession of Elizabeth he was released from prison, and lived to a good old age. In memory of this merciful escape, he caused a jewel to be made, consisting of a cameo portrait of Queen Elizabeth, set in gold, with a circle of rubies and diamonds, and having attached to it a pendant of pearls. This jewel, together with a miniature of himself, and a document relating to the facts, enclosed in a box, he bequeathed to his nearest of kin, from time to time, who should have a daughter named Elizabeth. It thus came

\* Cal. Acc. 306; Cont. 472; ii. 328; P. O. ante p. 340; Fast at Coggeshall, Lambeth MSS. 639; License Book, S. ante p. 319; see Gilson, p. 344.

into the possession of Gabriel Barbor, from whom, at his decease, it descended to his son John, under the following deed: 'And be it known to all whom it may concern, that I, Gabriel Barbor, of Brentwood, do give after my decease, the aforesaid jewel, together with the portrait of the said Mr. Barbor, unto John, my eldest son, provided he have a daughter named Elizabeth, and he is also to give the said jewel and picture to his son on the foregoing condition. But if the said condition be not fulfilled in my son John, then the said jewel and picture shall go to my second son, Gabriel; and in case of a failure here in this son, then the said jewel and picture shall descend to Richard, my third son, he performing the said condition. But should neither of my sons have a daughter named Elizabeth, then my mind and will is that the said jewel and picture go to my son John, and his male heirs for ever. In witness whereof I set my hand, the 25th of August, 1724.' The treasure came into the possession of Elizabeth, wife of Prescott Blencowe, of Rayne, and daughter of Gabriel's third son, Richard, towards the close of the last century. It is now in the possession of a daughter of Mrs. Blencowe, who bears the prescribed christian name. Gabriel Barbor continued pastor of the church until his death in 1750. In 1716, the congregation is returned as containing three hundred persons; twenty-six of whom had votes for the county. Towards the close of Barbor's pastorate, a secession took place, which resulted in the establishment of the new meeting. The original church survived for some years, under the pastoracies of Joseph Evans, James Pickborne, and James Kemp, all three of whom appear to have been more or less tainted with the then prevailing Arian heresy. Shortly after James Kemp left Brentwood, the church became extinct.

The founders of the new meeting were Congregationalists. Their first pastor appears to have been Joseph Barber, who settled among them in 1755. Barber removed to London in 1761, and was succeeded by Nathaniel Hicks, Hicks by William Evans, Evans by Roger Williams, and Williams by David Smith. Smith resigned in February, 1846.

The old chapel, which stood in Warley Lane, was now taken down, and the present one erected. The Rev. John Hall became the pastor in the December after the resignation of Smith. Mr. Hall was succeeded by the Rev. William Dorling, and Mr. Dorling by the present minister, the Rev. Henry P. Bowen.\*

LANGENHOE.—*Henry Coleman?* Walker says that there was a sequestration here, but he does not mention the name, neither can I find any evidence in support of his statement. From an entry in the minutes of the Committee for Plundered Ministers, under date May 3, 1645, it appears that the parishioners had petitioned them to fill up the cure; ten days afterwards there is another entry, to the effect that ‘Nathaniel Carr having removed to another church, and the gift being in Philip Waldgrave, a recusant, ordered that it shall stand to Thomas Lawson.’ And, under date 21st January, 1646, there is the following entry: ‘Ordered that Mr. Dr. Aylett, or his lawful deputy, are hereby authorised and required, upon right hereof, to give institution and induction unto Henry Coleman, clerk, M.A., to the rectory of Langenhoe, in the county of Essex, void by the cession and resignation of the last incumbent, Mr. Coleman taking the national league and covenant, and producing his presentation thereunto under the seal of the chancellor, masters and scholars of the University of Cambridge, patrons of the said rectory.’ The succession of Jacob Lane is thus entered in the MS. extracts from Juxon’s register, frequently quoted in these pages: ‘Institutio mag. Jacobi Lane, clerici ad rect. ecc. paroch de Langenhoe, sede episcopoli vacante, jam legitime vacante ad præsentat Jo. Wright.’

In 1668 Coleman, in company with other ejected ministers, was engaged in a controversy with George Whitehead, the quaker; and September 5, 1672, he took out a license to be a Presbyterian teacher. At this last date he is described of Great Easton. †

\* Cunnington, Hist. of Braintree MSS.; Morison and Blackburn MSS.; Returns of 1716, ante p. 353. The Religious

Annals of Brentwood, by the Rev. H. P. Bowen. 1862.

† Walker ii. 293; Add. MSS. 15669;

HIGH LAVER.—*Samuel Borfet.* He was admitted scholar of King's College, Cambridge, June 29, 1650. At King's he was contemporary with John, the eldest son of William Jane-way, formerly of Ulting, in this county, and afterwards of Kelshall, Herts, to whose memoirs he prefixed an epistle. He was ordained at Moreton, at the same time with Ed. Calamy. He went out from King's College M.A., in 1657, when he appears to have settled at Laver, as successor to Thomas King. The Rev. H. A. Collins, the present curate of the parish, obliges me with the following extracts from the parish register relating to him: 'Collections of briefs in the parish of High Laver, Anno Domini 1660. Mr. Borfet, rector; Richard King, William Morrice, churchwardens. Collected, Dec. 30th, nine shillings 5d. These forementioned sums I have omitted for James Gravesner, the deputed collector, this 19th day of April, 1661. Samuel Borfet.' In the Visitation Book of the archdeaconry, under date September 15, 1662, the entry is, 'Mr. Samuel Borflete (sic), rect. vac. rat. stat.' After his ejection he settled at Maidstone, in Kent, where he was greatly beloved. Being driven thence by persecution, he took refuge in London, where he succeeded Edmund Calamy at Currier's Hall. 'For several of the latter years of his life,' says Calamy, 'he was disabled from his work by manifold infirmities, and confined very much to his chamber. During this, his confinement, it pleased God he was sorely exercised in his spirit, and sometimes extremely depressed with fears as to his future state. Once in particular I remember, having been for some nights deprived of his rest, he was like one distracted, his discourse was extravagant, he gave up all hopes, thought his case desperate, and apprehended hell was already begun in the horrors

Carr, ante p. 296; Lawson, *infra*; Jour. H. of Lords viii. 682; Harl. MSS. 6100, 186; License Book, S. P. O. 'The glory of Christ. Light within expelling darkness. Being the sum of the Controversie between the People called Quakers and some of the Non-conformist Priests, as manifest at two

public disputes in Essex, between Geo. Whitehead, called a Quaker, and Stephen Scanderet, Presbyter, being at the latter dispute assisted with five more of his brethren, the Presbyters, to wit, Nathaniel Barnard, Henry Havers, Henry Coleman, Nathaniel Ball, and Robert Billoes.' Printed in the year 1669. 4to.

of his soul, but God mercifully affording him his wonted sleep, he was in a few days again revived, and sensibly found the difference between a natural and a grounded despair. And, when his end drew near, God gave him abundant comfort, so that he parted with this life with cheerful hopes of a better. He died at Richmond in 1698—9, and was buried there March 21.\*

**LITTLE LAVER.**—*Edmund Whiston.* His name is given in Newcourt as Edward Wilson. He was brother of Joseph Whiston, who was ejected from Maidstone, in the county of Kent, and was of Trinity College, Cambridge, where he proceeded B.A. in 1634, and M.A. in 1638. He was first settled at Norton Mandeville, where his name appears on the ‘Classis,’ and at which place he also signed the ‘Essex Testimony’ in 1648, and the ‘Essex Watchword’ in 1649. He was still there in 1650, when he is returned as, ‘an able, godly preaching minister.’ I am obliged by the Rev. H. Palmer, the present rector of Laver, with copies of three entries in the parish register there, from which it appears that his, Whiston’s, Peter, was baptized August 5, 1656. Another son, October 3, 1658, and a daughter, March 3, 1661. He was ejected under of the Act of Uniformity. The entry in the Archidiaconal Visitation Book, is ‘Whitson (sic), rec. vac. rat. stat.’ The admission of his successor, Samuel Burnap, 20th September, 1662, is given in Newcourt as ‘per dererelict Wilson.’ †

**LAVEN MAGDALEN.**—*Henry Harvey.* The living had been sequestered from Francis Kendleton, according to Cole’s account of the ‘Minutes of the County Committee for Scandalous and Malignant Ministers.’ No such person appears in Newcourt. Cole, who in this case does not transcribe

\* Cal. Acc. 302; Cont. 464; Cole MSS. xv. 207; Lands. MSS. 459; N. ii. 368. It is at least remarkable that notwithstanding the entry in the Visitation Book of Archdeaconry, the registrar of the diocese should enter his successor as

‘per cess. Borphet’ (sic). But it is not a solitary case. Wilson, Churches ii. 308.

\* Cal. Acc. 302; Cont. 464; Lands. MSS. 459; Baker’s MSS. Add. to Calamy.

from his original, says that 'depositions were taken against him at Ongar, 1st April, 1644. Made women wear a veil when they were churched, read the Book of Sports, bowed at the name of Jesus, preached in the surplice, defended priestly absolution, obliged people to come to kneel at the rails at the sacrament, reflected on the Parliament, friend to the King, refused to take the solemn league and covenant.' Kendleton's immediate successor was Philip Saunders. It is not improbable that this is the person of whom Laud says, in his account of his province, January, 1634, 'P. S., of Hutton, being refractory was suspended, and hath since forsaken the diocese.' Saunders was on the county 'Claffis,' he also signed the 'Essex Testimony' in 1648, and the 'Essex Watchword' in 1649, and was still there in 1650, when the return for the parish is, 'Philip Saunders supplis it by some authority from the Parliament.' The entry in the minutes of the Archidiaconal Visitation in 1662 is, 'Henricus Harvey, rect. vac. stat.' And the institution of his successor, George Kendleton, is entered in the MS. extracts from Juxon's register, in the British Museum, as, 'legitime jam vacante.' Harvey's ejection, therefore, clearly took place under the Act of Uniformity. Calamy says, he 'was a sincere, upright person, of good ministerial abilities.'\*

LAWFORD.—*William Milner.* He succeeded John Edes about 1659. For the following information I am indebted to the courtesy of the Rev. C. Merivale, the present vicar. 'The last entry in the register, in what appears to be his handwriting, is in May, 1662. From 14th September, of that year, to January, 1664, the cure was supplied by the neighbouring clergymen, whose names are severally inserted by the churchwardens of the time. Among them were Augustus Underwood, of Frating; Isaac Read, of Wrabness; Stephen Brewer, of Ardleigh; and Wiltin, or Wilkin, curate of Miffley. Milner was still in the parish at that date, and his successor, John Warren, who came from Northampton, was not admitted until August 6, of that year. Milner was residing in the

\* Cal. Acc. 304; Cole MSS. xxviii. 84; Harleian MSS. 6100.



parsonage house in the early part of 1663. There is an entry of the birth and baptism of a daughter of his on the 1st of April, but not in his own handwriting. Milner was buried at Lawford. His tombstone, with an inscription, still remains.\*

LITTLE LEIGHS.—*John Benson.* He was of Peterhouse, Cambridge, where he took the degree of M.A., in 1639. We first meet with him at Bradwell, near Coggeshall, which living had been sequestered from George Crackenthorpe, it should appear, in 1644. Depositions were taken against Crackenthorpe, March 21, 1643, when two witnesses gave evidence to 'his being a common swearer;' two, to 'his being a common tipler and often drunk, as, at Braintree, a quarter of a year since, he could not come home without reeling into the hedges, and this is usual with him, and about a yeare since he was so distempered with drinking, that he fell down a whooping and hollowing till he lay down and slept;' three, to his 'refusing the covenant, but altering the text, and then taking it;' and five, to his 'preaching, about a yeare since, that almes purge away sin, and good works deliver from death.' Copies of these depositions were given him, and his answer was returned. Additional evidence was then heard against him on the 21st of April, 1644, when one witness deposed that 'she hath seen him several times drunk coming from Braintree, by her house, and this she knows, because she saw him reel and stagger, and once or twice fall, and could not keep right in the way, from falling into ditches: once, coming into her yard, he so misbehaved himself in his speeches as her apprentice boy laughed and shouted at him.' His case also underwent a third examination on the 1st of May, when 'Edward Bridgman, gent.,' deposed that 'Thomas Lawson, schoolmaster to Sir W. Maxie's grandchildren, did, for about two hours, earnestly solicit him to testify in Mr. Crackenthorpe's behalf, under his hand, through whose importunity he did subscribe his hand among others for the said Mr. Crackenthorpe.' Benson left Bradwell in 1647, when he was suc-

\* Edes, ante pp. 156, 296; Cal. Acc. 308. Palmer has the name in his index, but not in the body of his work.

ceeded by Isaac Smethies, to whom the living was sequestered, by order of the Committee for Plundered Ministers, September 18. In the Lansdowne MSS. Benson's successor is called 'Isaac Smith,' and he was still there in 1650, when he is returned as a 'godly, able divine.'

Benson succeeded Ambrose Wethered at Leighs. Newcourt gives the date of his institution as 13th February, 1662, but from the Lansdowne MSS. it is plain that he was already here in 1650, as he is returned at that date as 'a godly preaching minister.' After his ejection he resided at Writtle, where we find a license granted 'to his house to be a Presbyterian meeting house,' April 2, 1672, and at the same date entry also of a license granted to him to be a 'teacher of the Presbyterian way in his owne house at Writtle, in Essex, till he has another.' Calamy says that he 'was much befriended by my Lord Fitzwalter's family, near Chelmsford, and that he died at Much Baddow in 1682.' A son of Mr. Benson was pastor of a church at Sandwich, in Kent, for many years. \*

LEYTON.—*Philip Anderton.* He was of Emmanuel College, Cambridge, where he took the degree of master in 1649. He became vicar of Leyton, as I am kindly informed by the Rev. J. Pardoe, the present incumbent, from the parish register, in June, 1651. One of his predecessors was Samuel Keene, of whom Wood has given a characteristic account in his 'Athenæ.' Keene, or as Wood calls him Keme, or Kene, was by birth a Londoner. At the age of sixteen he became a commoner of Magdalen Hall, Oxford, and at nineteen he was elected denny of Magdalen College. In 1636, he was created B.D., and about that time he was presented to the rectory of Oldbury, in Oxfordshire. In 1641, he became chaplain in the regiment of the Earl of Denbeigh, and shortly afterwards chaplain to the Earl of Warwick, then Lord High Admiral. It is of Keene that Laud makes the following

\* Cal. Acc. 309; Cont. 484; Baker's MSS. Notes to Calamy; Add. MSS. 15671, 224; Cole MSS. xxviii. 12, 13, 27, 28; Lands. MSS. 459; N. ii. 388;

Sir W. Maxey; Mor. ii. 154; Wethered, ante p. 264; License, ante p. 340; Fitzwalter, of Woodham, infra.

entry in his diary: 'August, 1643. Sunday, in the afternoon, one preached in the Tower Church in a buff coat and scarf, but had no gown on. He told the people they were all blessed that died in this cause, with much stuff. His name that I there heard was Kem, parson or vicar of Low Leyton, in Effex, and then chaplain of a troop of horse.' In 1644, he was still with his regiment at Reading, and shortly afterwards we find him at Greenwich, associated with Edward Larkin, who had then not long left Dunton Waylett, in this county. He continued to play a very prominent part on the popular side until the restoration, when he conformed, and was reinstated in his old living of Oldbury, where he died, October 22, 1670. Keene's second wife was Jemimah, eldest daughter of Herbert Pelham. He published several sermons. 1. 'The Martialist's Dignity, on Deut. xxiii. 14;' 1640, 4to. 2. 'The Messenger's preparation for an Address to the King for a well grounded peace; preached at Oxon, 24th November, 1644, before the Commissioners of both kingdoms, the morning before their presenting the propositions to his Majesty, on Esther iv. 16;' London, 1644, 4to. 3. 'The King of Kings, His Privy Marks for the Kingdom's choice of new Members, &c.: preached at Bristol on the choice of new burgesses for that city, 28th February, 1645, on Prov. x. 10, 11;' Lond., 1646, 4to. 4. 'The Olive-branch, &c., on 2. Thess. iii. 16;' Lond., 1647, 4to. 5. 'Sermon on 1. Cor. xiii. 14;' Lond., 1647, 4to.\*

Keene's successor at Leyton was Samuel Toxey, who removed there from Chingford (p. 280). Toxey was succeeded by one Fletcher, and Fletcher by Hugh Williams. Newcourt says that Williams was vicar in 1647, and that he was afterwards 'sequestered as a malignant.' In 1650, the vicar was Jeremiah Levet, who is returned in that year as being 'there by order of the Committee for Plundered Ministers.' At this date 'the Commissioners appointed to inquire into the state of Ecclesiastical Benefices, found by their inquest that the vicarage house at Leyton was in ruin; that the whole

\* N. ii. 382; Ath. Ox. ii. 471; Larkin, ante p. 261.

profits of the benefice, including an acre of glebe, were only £16 per annum; that an augmentation of £60 had been granted by the Committee for Plundered Ministers, and that the presentation was in George Swanley and others, to whom the rectory is impropriated.' Anderton was the immediate successor of Jeremiah Levet. Of his personal history I have not been able to collect anything beyond the facts that he had a daughter Susannah, who was baptized at Leyton in 1656; two sons, Philip and Laurence, both of whom were also baptized there in 1658; and another son, John, who was baptized in 1660: that after his ejection he taught a school in the parish, where he had laboured for twelve years; and that he died August 27, 1669.\*

LINDESELL.—*Timothy Clark.* Calamy and Palmer merely give his surname. He was possibly assistant to Elisha Pratt. The Rev. C. S. Clerke, the present vicar, has obligingly searched the parish registers for any traces of the incumbents during this period, and informs me that there are no notices of Clark. September 5, 1672, a license was granted to Timothy Clark to be a Presbyterian teacher 'in his own house at Rayne,' and the same day his house was licensed as a 'Presbyterian meeting house.' †

*Henry Lukin.* He was not beneficed, neither did he hold any cure at the passing of the Act of Uniformity. In 1662 he was in France with Sir William Masham. Calamy gives the date of his birth as September 12, 1619. He was of Queen's College, Cambridge. After his return from France he allied himself with the Nonconformists. He resided for many years with Mrs. Masham, of Matching Hall. While here he preached regularly at Matching Green, where a place of worship was afterwards erected. The congregation has

\* Toxe, 587; Levet, Lands. MSS. 459; Lyson's Environs in loc.; Swanley, Mor. i. 22; Cal. Cont. 475. The entry in the Visitation Book of the Archdeaconry, under date Sept. 15, 1662, is 'Mr. P. Anderton, vic. vacat. racione statuti.' John Strype, whose numerous and valuable writings have been so frequently

quoted (part I.) was vicar here from 1669 to 1737, when he died at the advanced age of 94. See Radwinter. Biog. Brit. sub. nom.

† Cal. Acc. 312; Palmer ii. 206; License Book, S. P. O.; Pratt, ante p. 282; License Book, ante p. 340.

since become extinct. He was a personal friend of John Locke, and was the last person with that great man when he died. It was customary at that time to give books to the company who attended at funerals, with the name of the deceased printed on a ticket, which was pasted on the cover. By favor of Mr. Joshua Wilson, to whom I have been greatly indebted in the compilation of these Memorials, I have before me a copy of one of the books so distributed at the funeral of Lukin. It is a little work of his own, 'The Chief Interest of Man,' and the inscription on the ticket is, 'In memory of the Rev. Mr. Henry Lukin, who died 13th September, 1719, aged 92.' This useful little book, which was published in 1665, was translated\* into Latin fourteen years before the author's death, under the title, 'Lucrum Hominis Præcipuum sive de Religione Tractatus. Lingua Latina donavit Simon Priest, A.M., Ecclesiæ Bisleianæ in Comitatu et Diocesi Gloucestrensi, vicarius.' Oxford, 1705. Besides this little volume, Lukin also published 'The Practice of Godliness.' 2nd ed., Lond. 1639, 12mo.; dedicated to Mrs. Matham. 'The Life of Faith, with the general use of Faith.' 1660, 8vo. 'The Interest of the Spirit in Prayer.' 1674, 8vo. 'An Introduction to the Holy Scriptures.' 1699, 8vo. 'A Funeral Sermon for the Rev. Mr. John Warren, of Bishop's Stortford.' He also wrote a letter to Timothy Rogers, which is prefixed to his 'Discourse on Trouble of Mind,' ed. Lond. 1706. The letter is dated Matching Hall, Essex, November 21, 1690. After the death of Lukin, at the instance of his widow, Lauchlan Ross, of Abbots Roothing, and George Wiggett, of Hatfield Heath, supplied Matching every Sunday morning. This their successors continued to do until 1743, when George Ross, who had recently removed from Abbots Roothing, became the minister there. Shortly after this Ross left the neighbourhood, and the congregation dispersed, and the chapel was closed. There is now a preaching station there connected with the church at Felsted.\*

\* Palmer ii. 228; Cal. Acc. 314; Cont. 492; Morison and Blackburn MSS. A private communication from the Rev. C. Berry, of Hatfield Heath. Warren, ante p. 404.

MALDON.—*Thomas Horrocks.* He was descended from the Horrocks', of Horrocks Hall, in Lancashire, and was the only son of Christopher Horrocks, of Bolton-on-the-Moors, and a relative, as it would seem, of 'good Mr. Horrocks, of Dean Church,' Cheshire, of whom Oliver Heywood says that, 'he was a great friend of John Angier, and also of Bishop Bridgman's wife, so that Laud, though always on the bishop to worry him, he was restrained;' and of whom he also says that, 'he preached the sermon at Angier's second marriage.' Christopher Horrocks was one of the many who were driven into exile by the oppression of the times. He accompanied John Cotton, of Boston, to New England. On their exile, the parents left Thomas at Cambridge. He was of St. John's College, where he took the degree of B.A. in 1634, and that of M.A. in 1638. Calamy says that he was ordained by the Bishop of Durham. His first settlement was as master of the Free School at Romford, where 'he taught the sons of many eminent citizens and country gentlemen.' While here he buried a son named Thomas, December 6, 1642; and had a son named John baptized September 19, 1642; and a daughter named Sarah baptized December 10, 1644. He removed from Romford 'in order to take possession of a considerable living in Norfolk, to which he had been duly presented; but, as he was travelling with letters of institution and induction, a false brother who was in his company robbed him of them, and supplanted him in his passage, which he submitted to, not offering to recover his right by law.' June 13, 1646, he was appointed by the Committee for Plundered Ministers to the living at Stapleford Tawny. The rectory had been sequestered from Richard Nicholson, 'for that he is a common drunkard, and hath expressed great malignancy against the Parliament, saying *they were a company of factious fellows, and that this Parliament is no Parliament: and that the main part of the Lords and Commons being with the King, they were the Parliament;* and used divers other wicked speeches against the Parliament, and against severall Lords in the House of Peers; and hath three wicked and scandalous libells against the Parliament, found in

his study, and did sing one of them in an ale-house.' The ordinance for the sequestration passed the House of Commons April 18, 1643. It was 'to the use and benefit of Daniel Jennour, M.A.' It was sent up to the Lords on the 20th, and on the 28th they issued an order for the personal appearance of Nicholson and the witnesses, in order that they might re-examine the charges on which the sequestration had been made. The next day Nicholson appeared, and alleged that he had been falsely accused; four witnesses were then examined in support of the charges, and the 'House, taking into consideration the whole business, their Lordships adjudged him for these offences to be sequestered from his living, and to be committed to the prison of Newgate, there to remain until the pleasure of the House be further known.' On the 17th of January following, Mary Nicholson, his wife, petitioned the House of Lords that 'she may be allowed the fifth part of the income of the rectory for her maintenance. The Lords order that the ordinances for the sequestration shall be produced, and information be had as to whether the incumbent, that the Parliament put in, be alive or not.' And on the 3rd of February, this order having been complied with, her petition was again read, and it was ordered by the 'Lords in Parliament, who conceive it most just that she should be relieved . . . , that she be recommended to the Committee . . . for sequestrations to have the fifth part of her husband's estate, together with the arrearages.' Daniel Jennour, who died before June 2, 1646, was succeeded by Edward Benthall, who removed almost immediately to Stapleford Abbotts.

Horrocks succeeded Benthall. After his appointment he seems to have met with some disturbances from the sequestered rector, who was accordingly summoned to appear before the committee to defend himself. He did so July 20, and after that, Horrocks settled down in quietness at Stapleford. He was there in 1648, at which date he signed the 'Essex Testimony,' and also in 1649, when he signed the 'Essex Watchword.' In 1650 the return is 'Thomas Horrox (sic), a godly, preaching minister, by order of the Committee for Plundered Ministers.'

At Maldon, Horrocks succeeded Israel Hewit. The return for 1650 is, 'Maulden, All Saints with St. Peter's joynd to it, no minister yet settled, but the patron intends to present Mr. Horrocks, a godly and able minister.' The patron at that date appears to have been Richard Ingram, 'a Londoner.' The joint livings had been augmented to the amount of forty pounds yearly, by the Committee for Sequestrations, in June, 1646. Here, says Calamy, 'he was a diligent and painful preacher for twelve years together, and was an instrument in converting many souls. He was much respected by the Lord Bramston, of Roxwell; the Earl of Warwick, Sir Gobert Barrington, Sir Thomas Honeywood, Sir Walter St. John, and many others of the nobility and gentry in these parts. After his ejection he continued to preach, and was at length cast into the dungeon of the town prison, where he lay ten days. His wife went to London to wait on the King and Council, and the Earl of Manchester, and the Lord Roberts, who were his friends, and obtained a 'habeas corpus' to remove him, to the great mortification of his adversaries. A court being called in the town, he was accused of all sorts of crimes, and called by some of the aldermen, heretick, schismatick, and traitor; and when he was pleading for himself, one of them rose from the bench and gave him a box on the ear, and beat off his satin cap. He stooped down to take it up again, and thanked the boisterous gentleman. They told him if he must be gone, he should hire his own horse, or go on foot, but he told them he had done nothing against the King or Government, and therefore they should take care to send him, for he could not walk nor hire an horse. They at length sent him on horseback, with a sergeant on each side of him, through all the towns like a criminal, and Mr. Hart, that struck him, followed to prosecute him. He was brought before Judge Mallet, who, though severe enough of himself, yet as God ordered it, was pretty favourable to him. He reproved the alderman, saying, he thought his prisoner looked like a very honest gentleman and deserved no such treatment. To which he answered, that he was a pestilent fellow, and



had preached to five hundred at once, through the gate of his prison, but the Sunday before. The judge said this was a sign he was well-beloved, and he acquitted him. But the furious bailiff went and entered his action in the Crown Office, so that, though it was eight at night, he was forced to go to Romford, which cost him a violent fit of sickness. He was harassed from one court to another for three assizes, and his life was threatened, but some gentlemen that were his friends solicited Sir Orlando Bridgman, who was the judge, and his countryman; he at last was cleared, and some of the judges came down from the bench and embraced him. After a great many fatigues, he at last settled at Battersea, in Surrey, where he boarded and taught young gentlemen.'

There is the following notice of Horrocks in an account of 'Informations of Meetings in Hertfordshire,' dated January 2, 1664. 'Horrex, late vicar of Maldon, in Essex, who hath bin severall times indited at ye assize in that county for holding conventicles, is now preacher to ye Anabaptists of Hertford, who meete on Sundaye at ye house of one Herles, a ffarmer, cald Brickingtonbury, to ye number of 500 at a time, from ye parts there about. These talke high yt the time of their liberty draweth neare . . . . And Horrexe, aforesaid, is to them as one of ye furys to spurn them onward. He p(rea)ches to them, yt he comes not to them with a sermon out of a booke, but with that which the Lord hath spoken to him : viz., yt theye must not goe back nor bee daunted with any terrour, lest God spue them out of his mouth.' Calamy says that Horrocks died at Battersea, about 1687. The institution of Head, his successor at Maldon, is given as 'per inconformitatem Tho. Horrocks.'\*

'About the time of the revolution,' says the Rev. R.

\* Cal. Acc. 308; Cont. 468; Heywood, Life of John Angier, p. 23; Notes and Queries, Nov. 15, 1862; The First Century, 25; Jour. H. of C. iii. 53; H. of L. vi. 21; vii. 142, 172; Add. MSS. 15670, 193, 204, 208;

15671, 112, 140; Lands. MSS. 459; Mor. ii. 325; N. ii. 399, 577; S. P. O. Dom. Ser. Inter. cclxxxvi. 12; Chas. II. xcvi. 7; Informers, see Owen Stockton, p. 371.

Burls, 'Mr. Joseph Billio came to Malden to gather together, under his ministry, those persons whom Mr. Horrocks' preaching had prepared for separation, and who had very likely been instructed by the occasional, though they might have been private teachings of his father. Either Mr. Billio or his friends hired on a long lease a piece of ground in the parish of St. Peter, and erected a meeting house, to hold about four hundred hearers. That ground is the site of the present chapel. Mr. Billio,' continues Mr. Burls, 'was followed by Mr. Bird; he relinquished the ministry and became a hearer of his successor, the Rev. Lawrence Holden, who continued to sustain the office of the ministry for many years. His religious sentiments approached to Unitarianism, hence, as might be expected, those persons who approved the preaching of Mr. Billio, left the place and joined themselves to neighbouring congregations: some went to Witham, some to Little Baddow. Those who separated from Mr. Holden's ministry, finding great inconvenience in travelling so far on the Lord's day, determined, about the year 1765, to try whether an interest founded on the principles they held to be vitally important could be raised again at Maldon. In pursuance of this object they first engaged a small building occupied by the Wesleyan Methodists. Not long after, the Methodists left the place, which was part of the premises now (1840) occupied in the parish of St. Mary by Mr. Alfred May. Their first minister was the Rev. Rest. Knipe. Mr. Knipe wrote and published, in 1771, a small volume of sermons. Mr. Knipe was succeeded, in 1773, by the Rev. Samuel Wilmshurst, who was ordained in 1776. Mr. Holden died in 1778.' The congregation then returned to their old place of worship. Stephen Foster became Wilmshurst's assistant in 1779, and Wilmshurst died February 13, 1800. In 1801, a new place of worship was erected on the site of the old one, which had now become insufficient. Foster died October 9, 1811. Early in 1813, James Tait succeeded. He resigned in June 1819. In the October following, Tait was succeeded by the Rev. Robert Burls, who resigned in 1857, and was

succeeded by the present minister, the Rev. James Gwynne Hughes. \*

MORETON.—*Edmund Calamy, jun.* He was the son of Edmund Calamy, the ejected of Aldermanbury, by his first wife, who was one of the Snelling family. He was born at Bury St. Edmunds about the year 1635, and was educated first under the care of his father, and afterwards in the University of Cambridge, where he was entered of Sidney College, March 28, 1651. He took the degree of B.A., in 1654, and that of M.A., in 1658. He afterwards became fellow of Pembroke Hall. On the death of Samuel Hoard he came to Moreton, where he was ordained by Francis Chandler, of Theydon Mount, John Pool, of Bobbingworth, and five other ministers in that neighbourhood, at the same time with Samuel Borfet and Richard Roberts, the son of John, Lord Roberts, who was ejected from the rectory of Culsden, in Surrey. After having preached at Moreton for some time, with general approbation, he was admitted to the living under the following ‘infrument:’—‘Know all men by these presents, that the twentieth day of April, in the year one thousand six hundred and fifty-nine, there was exhibited to the Commissioners for approbation of Publick Preachers, a presentation of Edmund Calamy, the younger, to the rectory of Moreton, in the county of Essex, made to him by the Right Honourable Edward, Earl of Manchester; John, Lord Roberts; Sir Gilbert Gerrard, Baronet; Anthony Tuckney, doctor in divinity, master of St. John’s College, in Cambridge; Simeon Ash, clerk; and Edmund Calamy, the elder; feoffees in trust of Robert, Earl of Warwick, deceased, the patrons thereof, together with a testimony in behalf of the said Edmund Calamy, of his holy life and good conversation, upon perusal and due consideration of the premises, and finding him to be a person qualified as in and by the ordinance for such approbation

\* Essex Remembrancer iv. 254. A Protestant Dissenter’s Memorial, being a discourse on Sept. 20, 1840, by Robert Burls. Maldon, 1840. Billio’s father,

infra. In 1716 the congregation is returned as containing 500 hearers, of whom 103 had votes for Maldon, and 34 had votes for the county. Ante p. 353.

is required, the Commissioners above mentioned have adjudged and approved the said Edmund Calamy to be a fit person to preach the gospel, and have granted him admiffion, and do admit the said Edmund Calamy to the rectory of Moreton aforesaid, to be full and perfect possessor and incumbent thereof; and do hereby signify to all persons concerned therein that he is hereby instituted to the profits and perquisites, and all rights and dues incident and belonging to the said rectory, as fully and effectually as if he had been instituted and inducted according to any such laws and customs as have in this case formerly been made, had, or used in this realm. In witness whereof they have caused the common seal to be hereunto affixed, and the same to be attested by the hand of the registrar, by his Highness in that behalf appointed. Dated at Whitehall, the twentieth day of April, 1659. John Nye, reg.' At his settlement Calamy gave four bonds for payment of firstfruits to the Protector, Richard; having two substantial citizens bound with him; the form ran thus: 'Know all men by these presents, that we, Edmund Calamy, clerk; Samuel Bayly, of Ironmonger-lane, London, citizen and cordwainer; and Richard Brinley, of Aldermanbury, London, citizen and haberdasher; do owe and are firmly bound to Richard, Lord Protector of England, Scotland, and Ireland, and the dominions and territories thereunto belonging, in the sum of nine pounds of lawful money of England, to be paid to the said Lord Protector and his successors: to the which payment, well and truly to be made, we bind one and every of us by himself for the whole, and in the whole our and every of our heirs, executors, and administrators, by these presents; sealed with our seals, and dated this seven and twentieth day of April, in the year of our Lord, 1659.' These documents have their value as illustrations of the regularity of similar proceedings at that date.

Calamy was one of many who never took the Solemn League and Covenant that was at first 'so warmly insisted on, on the side of Parliament, and the renouncing of which was the occasion of such warm debates at the restoration.' He fully sympathized in the part taken by his father at the restoration;

and when an act was passed, in 1661, 'to enable his Majesty to send out commissioners to receive the free and voluntary contributions of his people,' he, like others of his neighbours, gave generously towards the assistance of the King.

After his ejection Calamy removed to London, where he resided for some time with his father. When the plague broke out he retired to Suffolk, where he resided with Sir Samuel Barnardiston, but returned to London after the great fire of 1666. In 1669 he married the eldest daughter of Joshua, the eldest son of John Gearing, who had been the treasurer to the feoffees for burying in impropriations in the reign of Charles I. After his marriage he lived in the parish of Aldermanbury, in 'a little house over against the Conduit,' where he preached for several years. April 2, 1672, he was licensed to be a 'Presbyterian teacher in any place licensed and allowed.' He now formed a congregation in Curriers' Hall, near Cripplegate, and, 'notwithstanding that he preached usually every Lord's day, and sometimes twice on a day, and at other times several times in a week, yet so favourable was Providence towards him that he was never once disturbed in the time of divine worship, nor was he ever apprehended or carried before a magistrate, though warrants were often out against him. He was several years in the Crown office, with several others of his brethren, which was both troublesome and chargeable. He was a man of peace and of a very candid spirit: could not be charged by any one that knew him with being a Nonconformist, either out of humour or for gain; abhorred a close and narrow spirit, which affects the confining religion to a party; was much rather for a comprehension than a perpetuated separation; and was ready to do good to all as he had opportunity, though such a lover of privacy and retirement that he was for passing through the world with as little observation as might be.' He died in May, 1685, leaving a son and four daughters.

Calamy was succeeded at Curriers' Hall by Samuel Borfet (p. 414.) His son, who was also his namesake, is the well-known author of the 'Abridgement of Mr. Baxter's History

of his Life and Times, with an Account of the Ministers, &c., who were ejected after the Restoration of King Charles.' The first edition of this book was published in 1702; and the second, in two volumes, in 1713. This second edition was followed by a 'Continuation of the Account of the Ministers, Lecturers, Masters, and Schoolmasters, who were ejected and silenced after the Restoration in 1660, by or before the Act of Uniformity; to which is added, The Church and Dissenters compared as to Persecution, in some remarks on Dr. Walker's attempt to recover the Names and Sufferings of the Clergy that were Sequestered, &c., between 1640 and 1660;' and also 'Some True Remarks on the Twenty-eighth Chapter of Dr. Bennet's Essay on the Thirty-nine Articles of Religion.' Besides these, this Edmund Calamy was the author of some thirty-eight other publications, the greater number of which directly bear on the history and defence of Nonconformity. He was born at Aldermanbury, April 5, 1671: and educated at Merchant Taylors' School, at Wickham Brook, under Samuel Cradock, afterwards of Bishop's Stortford, and at the University of Utrecht. In 1692 he became assistant to Matthew Sylvester, at Blackfriars. In 1694 he received Presbyterian ordination, and soon after became assistant to Daniel Williams, afterwards the founder of the library in Red Cross-street, at Hand-alley. In 1702 he became one of the lecturers at Salter's Hall, and in 1703 he succeeded Vincent Alsop at Westminster. He died June 3, 1732. He left a MS. entitled 'An Historical Account of my own Life, with some Reflections on the Times that I have lived in,' which was published in 1829, in two volumes, 8vo., under the editorship of John Towill Rutt. London, Colburn and Bentley.\*

NAVESTOCK.—*Malachi Harris.* This vicarage had been sequestered from Samuel Fisher. The sequestration appears in the minutes of the Committee for Plundered Ministers, in the British Museum. I give the ejection of Harris on the

\* Cal. Acc. 300; Cont. 461; Art. Chandler, *infra*; Pool, p. 276; Borfet, Col. Biogr. Brit. ed.; Kippis, Calamy, p. 414; License Book, S. P. O., ante see *infra*; Hoard, ante p. 155, 276; p. 340.

authority of Morant, who mentions the admission of John Pettifer, 3rd September, 1660, 'on the resignation or removal of Malachi Harris,' of whom he adds, 'that he was never fellow of Trinity College, Oxford, and had undoubtedly been put in by the patrons of the living during the times of confusion.'\*

Among the MSS. in the State Paper Office there is the following petition of Malachi Harris, D.D., 'Sheweth, that the Right Honourable the Earle of Norwich hath had ye summe of £400 of yr petitioner in his hands about ye space of eleven or twelve yeares last past, the same being yr petitioner's children's portions, as by bonds and letters may appeare. And whereas his hon. had resolved to paye the said monys out of the pention allowed by yr sacred Mtee. unto him, as he was captain of ye Mtee.'s Guard, but suddaine death having taken him before he could accomplish the payment thereof; may it therefore please yr sacred Mtee. to grant an order that the said £400 be with the first paid yr petitioner out of the said earle's pention. And &c. January, 1663.'

COLD NORTON.—*Thomas Hubbard.* The rectory had been sequestered from William Middleton, but under what circumstances I have not been able to ascertain. John Rogers was his immediate successor, who was at Norton in September, 1647, when he is ordered to pay Mrs. Middleton her fifths. The return for 1650 is, 'John Malden, a godly minister, by sequestration.' Hubbard seems to have succeeded Malden. The Rev. William Holland, the present rector, obliges me with copies of the following entries in the parish register: 'Mr. Thomas Hubbard, minister, and Ann Stephens, widow, were married January 18, 1658. Thomas Hubbard, some time minister of Norton, was buried the ninth day of April, 1664. Ann Hubbard, of this parish, widow, was buried the foure and twentieth day of October, 1665. Buried, Sarah Hubbard, 18th day of December, 1690. Affidavit made to

\* Mor i. 184; Add. MSS. 15669, 404; 15670, 443; S. P. O. Dom. Ser. Charles II. lxvii. 157.

Mr. Hermandes.' In the Visitation Book of the archdeaconry, for 1662, the entry is, 'Mr. Thomas or Robert Pecklunatike, he is not in orders.' From this it appears that Middleton survived the restoration, and that Hubbard was ejected under the act of 1660. The next entry in the register of the diocese is, 'Tho. Ford, 2nd December, 1663, de jure vacat.' \*

BLACK NOTLEY.—*Edward Sparhawke.* The rectory had been sequestered from Joseph Plume, 'for that he is a common ale-house and tavern haunter, and hath been oftentimes drunke; and not only used superstitious bowing himself at the name of Jesus, but hath presented the churchwardens for not bowing, and threatened his parishioners because they refused it, commanding his churchwardens to look to them; and hath absented himselfe from his said cure for the space of eighteen weeks last past, and is reported to have betaken himself to the army of the cavaleers, and hath otherwise expressed great malignity against the Parliament.'

In Laud's account of his province, January, 1635, there is mention made of 'one Sparrowhawke,' who was then 'curate and lecturer at St. Mary, Woolnoth, London,' as having 'been convented for preaching against the canon for bowing at the name of Jesus, and . . . suspended from preaching in the diocese.' This may perhaps have been Edward, afterwards of Notley. We meet with him in Essex, for the first time, at Stisted, which vicarage had been sequestered to him from Richard Middleton, by order of the House of Commons, April 18, 1643. It was from thence that he removed to Notley. The Rev. T. Overton, B.D., the present rector of this parish, obliges me with copies of several entries in the parish register, from which it appears, that 'Sarah, the daughter of Edward and Lucy Sparhawke, was baptized at Black Notley, September 5, 1645; Jemimah, their daughter, June 13, 1647; and Samuel, their son, April 30, 1651; and that Hester, their daughter, died there, December 26, 1653; and Jemimah, their daughter, May 6, in the night, 1655.' I

\* Add. MSS. 15671, 109, 220; Palmer ii. 211; Malden, ante p. 274.



have given his name as it is found in the registers. In the Journal of the House of Commons it is given 'Sparrowhawke,' and by Calamy, 'Sparrowhawk.' In 1650, he is reported as 'a godly preaching minister.' After his ejection he seems to have removed to the neighbourhood of Colchester. The Bufton MSS., as I am informed by the Rev. B. Dale, contain the following notice of his death: 'Old Mr. Sparhawke (sic), minister, was buried. He lived within five miles of Colchester, 9th September, 1678.'\*

**SOUTH OCKENDON.**—*Barnaby.* The rectory had been sequestered from Francis Gouldman, it should appear, in 1644. Walker says that Gouldman was the 'well-known compiler of the dictionary which now bears his name.' Depositions were taken against him at Ongar, 9th April, 1644. Barnaby was not the immediate successor. John Petchie was minister there in 1646-7, possibly the same who was minister at Havering as late as 1637. In 1650, the return is, 'William Wrett, by order from the Committee for Plundered Ministers, an able, learned divine, constantly performing the cure.' I have not been able to ascertain anything of Barnaby. There are no traces of him in the parish registers. †

**GREAT OKELEY.**—*John Hubbert.* We first meet with him at Great Bentley, where he was the immediate successor of Nicholas Lewes, and the predecessor of Thomas Beard. His name appears in the parish register there as early as July 18, 1641, at which date there is the following entry: 'Memorandum. That the day and year above written, we, whose names are subscribed, have taken the protestation made and taken by the honourable House of Commons, May 3, in the year aforesaid, freely and willingly in the parish church of Much Bentley.' Then follow a great number of signatures, that of John Hubbert being the first. Before January 30, 1644, he had left, and we next find him at Boxted, to which

\* Cal. Acc. 313; The First Century, 16; Jour. H. of C. iii. 49; Lands. MSS. 459; Stisted, *infra*.

† Cole, Notes to Walker MSS. xxviii.

78; Add. MSS. 15669, 298; 15671, 51; Walker ii. 351; Notes and Queries, Aug. 30, 1862; Lands. MSS. 459.

vicarage he was admitted 15th March, 1644. Here his name appears on the 'Classis.' Here he also signed the 'Effex Testimony' in 1648, and the 'Effex Watchword' in 1649. He was still vicar of Boxted in 1650. At that date, according to the Parliamentary return, Robert Cole, who was the son of Humphrey Cole, of Tillingham, and had been instituted March 12, 1627, and had been rector also of Little Okeley, 1629 to 1641, was still rector of Great Okeley. At what date Hubbert succeeded Cole, I have not been able to ascertain. After his ejection he appears to have continued to reside in the parish. He died and was buried there.

The Rev. J. H. Marsden, the present rector, obliges me with the information that he has not been able to find Hubbert's name in the register, excepting in the entry of his interment. Mr. Marsden adds, 'he seems to have purchased the advowson, and to have presented himself, inasmuch as he and his wife presented John Bockenham, in 1663, and that he was buried at Great Okeley, March 19, 1678.'\*

CHIPPING ONGAR.—*John Lorkin.* Of his personal history nothing seems to be known. Notices of two of his predecessors at Ongar, Henry Havers and Elias Pledger, will be found elsewhere. Pledger was succeeded by Thomas Martin, as appears from the following entry in the parish register, with a copy of which I am favored by the Rev. Ed. Fisher, the present rector: 'Elizabeth Martin, daughter of Thomas Martin, minister of Chipping Ongar, and Katharine, his wife, born 17th July, baptized 17th August, 1655.' Mr. Fisher also informs me that there is a change in the handwriting at the date of 1660, which would be that of the admission of Lorking. The minute in the Visitation Book of the arch-deaconry in 1662 is, 'Johannes Lorking, rect. vac. rat. stat. ;' and the admission of his successor, James Crook, is given in

\* Cal. Acc. 308; Add. MSS. 15670, 69; N. ii. 80, 445, 446; Lands. MSS. 459; Mor. i. 489. The following curious epitaph was formerly on a stone in Tillingham Church:—'Hic jacit Humphredus Carbo, Carbone Mutandus |

Non Nigro, Creta sed meliore tua |  
Clamit in Clero nulli pietate secundus |  
Coelum vi rapit, vi capere poteris.' See ante, p. 293. See Great Bentley, p. 350. Boxted, p. 293.

Newcourt, as 'per inconform. Lorkin.' Calamy says of him, 'At his church several of his brethren carried on a weekly lecture. He was an infirm but solid person, and had a good estate which he lived upon, being very ready to entertain his brethren.' A contemporary newspaper contains a letter from Chipping Ongar, which says, under date October, 1662: 'This place having much thirsted for the continuance of a lecture by orthodox divines, did for that purpose petition the Most Reverend Father in God, Gilbert (Sheldon), lord bishop of London, and his lordship granted our request. Therefore, on Tuesday last, a lecture began, Dr. G. Gibbs preaching the first sermon. I need not tell you that common prayer was read according to the statute. Many worthy divines were present, who undertook to supply the lecture for the better service of his Majesty and the church.' Gibbs was the successor of Matthew Ellistone, at Stamford Rivers. He is one of Walker's 'sufferers.'

There are traces of a congregation here before the close of the century. The first minister, of whom any record survives, was Nathaniel Lacey, who is described as clerk. It should appear that this was the person mentioned, p. 277. If so, he had previously been rector of Grinstead, and, notwithstanding that he conformed in 1662, had now seceded. His successor was John Nettleton, who was brother-in-law to Philip Doddridge, who removed here from Epping before the year 1718. In 1716, the congregation is returned as having two hundred persons, eight of whom had votes for the county, and four of whom are described as 'gentlemen.\*' By 1722, the meeting house had been erected. The pastor at this date was Simeon

\* Cal. Acc. 306; Newc. ii. 453; 'The Kingdom's Intelligencer,' Thursday, Oct. 13, to Oct. 20, 1662; No. 42, Gibbs; Walker ii. 248; Newc. i. 921. The Rev. S. Conway obliges me with the following, from the parish register: 'Thomas Lorkin was buried April 3, 1679, according to the late Act of Parliament for burying in woollen. This act was origi-

nally passed in 1666. It was intended for lessening the importation of linen from beyond the seas, and for the encouragement of the woollen manufactures of this kingdom, and provided that none should be buried but in woollen.' 18, C. ii. 24. It was afterwards re-enacted in 1677. Jour. H. of C. ii. 3; Returns of 1716, ante, p. 353.

Weaver. His successor appears to have been John Green, and Green by John Somerset. The meeting house was conveyed to trustees in 1772. In 1781, Stephen Foster, afterwards first of Terling, and then of Maldon, became the pastor. He was shortly succeeded by Thomas Bingham, formerly of Dedham; Bingham by Thomas Hutchins; Hutchins by James Churchill; Churchill by Isaac Taylor; Taylor by Isaac Tozer; Tozer by the Rev. R. Cecil, now of Turvey Beds; Cecil by the Rev. Robert Simpson; Simpson by the Rev. I. Jennings, and Jennings by the present pastor, the Rev. Samuel Conway, B.A.\*

HIGH ONGAR.—*John Lavender.* The rectory had been sequestered from Josiah Tomlinson, by order of the House of Commons, October 21, 1643, at which date Lavender was appointed by the same authority to officiate the cure. In the Harleian Collection, in the British Museum, there is a small 4to volume of MSS. containing a transcript, and also a duplicate, of 'A Funerall Remembrance; a testimony concerning the religious life and death of the truly virtuous and gracious gentlewoman, Mrs. Jane Luther, wife of Antonie Luther, Esquire, buried at Kelvedon, January 11, 1641; delivered by John Lavender, Mtr. of Artes of Queen's College, in Cambridge, before the sermon at her buryall;' and 2. 'A True Coppie of the Sermon preached at Kelvedon parish, in the county of Effex, the 2nd day of March, 1638, by Mr. Lavender, at the buryall of Richard Luther, Esquire, aged 88 years.' Prefixed to this last is an elegiac poem, of forty lines, and a Latin acrostic, of fourteen lines, 'In obitum Richardi Lutheri, Armigeri de Kelvedon, in Com. Effex;' and to the title is added by the writer, 'This cobby was given to me, at my earnest request, by the said Mr. Lavender, the 29th March, 1639.' Richard Luther was the father of Antony. The family were seated at Miles's, in the parish of Kelvedon Hatch. The name of Antony appears on the 'Classis' as one of the elders of that parish.

\* 'The Origin and History of Nonconformity in Chipping Ongar, by the Rev. Isaac Jennings,' (1862).

Lavender was one of the 'Classis;' he also signed the 'Effex Testimony,' in 1648, and the 'Effex Watchword,' in 1649. In 1650 he is reported as 'an able, godly minister, by sequestration.' Tomlinson having died before the restoration, Lavender at that date must have been regularly presented to the vacancy. The living was in the gift of the Earl of Warwick. Bishop Kennett says, 'I am informed that a neighbouring minister was urgent with him (Lavender) not to conform; although, when the time came, he conformed himself. And,' he also adds, 'there was a common tradition in Effex that Dr. Anthony Walker had exerted a similar influence on his predecessor at Fyfield,' (Henry Havers.) Calamy, in relating this story, says that 'the adviser afterwards got Lavender's place.' But this was not so, Lavender's successor was William Alchorne. In the Archidiaconal Visitation Book for 1662, the entry is, 'John Lavender, rect. vac. rat. stat.' Lavender seems to have continued at Ongar after his ejection. He was buried at Ongar. The Rev. H. J. Earle, the present rector, obliges me with the following copy of the inscription on the tombstone which is in the church-yard: 'Underneath this marble lieth buried the body of Daniel Joyner, rector of Hackwell, in this county, who departed this life May 19, 1695; aged 54 years. Here also lyeth the body of John Lavender, late rector of this parish, who departed this life April 23, 1670; aged 59 year: and likewise Margaret, his wife. And also, near this stone, Johanna, his second wife. Of a grateful remembrance to a dearest and loving husband, and her honoured parents, the said John and Margaret, this stone was layed by Rebecca Joyner.' Calamy says of Lavender, 'He was all love to Christ, in life and in death; an holy, heavenly divine, of a very meet disposition, much and great in prayer and spiritualizing occurrence.' \*

PANFIELD.—*George Purchas*. The rectory had been sequestered from Edward Jenkinson, 'for that he did set the com-

\* Cal. 306; Harl. MSS. 6538; Walker ii. 378; Kennett Register and Jour. H. of Lords iii. 283; Mor. i. 186; Lands. MSS. 459; see Stambourne, Chronicer, 723.

munion table altar-wise, and railed it in ; and commanded the churchwardens to present such as refused to come to receive at the railes, and called them that refused *wall-eyed horses* ; and hath in his sermon taught—*that the table is God's altar, and that those that would not bow here at the name of Jesus should bow in hell hereafter, and that such as taught them they need not bow were blind guides* ; and hath compared the godly, reverend ministers, living about him, to *roasted doggs, which draw away other men's pigeons*, because his people went to heare them preach when they had no sermon at home ; *and hath said that such as preach twice a day are but praters, and that hee will want of his will but he will put by preaching in the afternoon*, himselfe being a judge in the ecclesiastical court ; and he is an encourager of prophaning the Lord's day, sending then for cudgels for his people to play withal, and being present himself at the cudgell playing ; and hath expreffed great malignancy against the Parliament.' The sequestration was ordered by the House of Commons, October 7, 1643, to the use of John Clark, M.A. Clark, however, could not have remained here long. He was succeeded by Robert Sparkes, who is said, by Walker, to have been sequestered also. If he was, however, he soon obtained another living, as in 1650 the return for South Benfleet is, 'Robert Sparkes, an able minister, approved of by the parishioners ;' a statement which it is not easy to reconcile with the allegation that he was sequestered. The Rev. E. J. Hill, the present rector of Panfield, obliges me with the information that the name of Sparkes appears in the parish registers February 15, 1660-1, which at least determines the date of the ejection of Purchas. The immediate successor of Sparkes was John Gilpin, whose name frequently appears in the registers down to 1653, and who evidently is the person reported of in the Parliamentary return, so frequently mentioned in these pages, 'by the Committee for Plundered Ministers, an able, godly minister.' It is worth notice that at that date Jenkinson was at Little Holland. The return for that parish is : 'There is neither parsonage nor vicarage, Mr. Jenkinson, formerly sequestered from Panfield, supplies the

cure.’ George Purchas was probably related to Samuel Purchas and also Thomas Purchas. From some MS. additions to one of the copies of the ‘*Classis*,’ in the British Museum, which are generally to be relied upon, it appears that Purchas succeeded one Hubbard in the sequestration. In the Visitation Book for 1663, there is a minute of John Taylor and Robert Poulton being cited for not bringing their children to be baptized, and not frequenting the parish church of Panfield.\*

GREAT PARNDON.—. *Bastwick*. This rectory had been sequestered from William Osbalston ‘for that he in his absence supplied his cure by scandalous and insufficient curates, and hath in his sermons preached against *frequent preaching*, affirming it to be *properly no service of God*, and that it was never a merry world since there was so much of it, and that if he could preach twice a day he would not, and that once hearing of common prayer is better than ten sermons; and hath read in his said church the Book of Sports on the Lord’s day, and encouraged men to foot-ball and other like sports on that day; and hath taught his people—that the water in baptisme doth wash away original sinne; and being desired to pray for a sick child, that was two years old, said in his prayer—that *actuell sinne it had committed none*, and as for originall it was washed away in baptisme; and hath pressed his parishioners to come up to the railes to receive the sacrament, professing that otherwise he would not deliver it unto them; and hath threatened to present such of his parishioners as went to heare sermons elsewhere when they had none at home, calling them hypocrites, and of the *tribe of Gad*; and said to one of his parishioners that he could not abide him because he stanke of two sermons a day. And being demanded to contribute to the association of the counties for the publike defence, said he would first have his throat cut before he would.’ On the sequestration of the rectory, Jeremy Dyke, M.A., was appointed to the living, by an order of the House of Commons, bearing date 25th December,

\* Cal. Acc. 308; Cont. 477; The MSS. 459; see Holland, ante p. 299; First Century 15; Jour. H. of C. iii. Sam. Purchas, ante p. 268; Thomas, 268; Walker ii. 281, 357; Lands. p. 270.

1643, and Osbalston having died in the meantime, Dyke was regularly instituted rector, 6th March, 1645, on the presentation of the patron.

Dyke was the son of Jeremiah Dyke, of Epping, 1609—1639. He had been vicar of Stansted Abbots, in Herts, to which living he was admitted December 10, 1640. He resigned that vicarage on his appointment to Parndon. Dyke was one of the 'Classis;' he signed the 'Essex Testimony' in 1648, as pastor of Parndon, and was still there in 1650, when he is returned as 'an able minister.' I have not been able to recover the christian name of Bastwick, nor can I ascertain anything about him beyond the fact that he was ejected here in 1662, and that he took the 'Oxford Oath,' in 1665. The institution of his successor is given by Newcourt, 'Rob. Osbaldston, A.M., December 1, 1662, legitime vacan.'\*

PATTISWICK.—*Ralph Hilles.* In 1641, January 8, the day when the inhabitants of Chignell petitioned against Uty, the inhabitants of this parish also petitioned against their minister, Thomas Dove. This step resulted in the removal of Dove from the incumbency. His successor seems to have been Patrick Weemes. January 10, 1646, the Committee for Plundered Ministers issued an order for 'Fifty pounds to be paid out of the tithes belonging to the Hospital of Great Ilford, sequestered from Richard Fanshawe, to and for the increase of the maintenance of Patrick Weemes, minister of the perpetual curacy of Patewicke.' The entry is signed 'Har. Grimstone.' It appears from the Parliamentary return in that year that Weemes was still there in 1650.

We first meet with Hilles at Shalford. The Rev. J. Groomes, the present vicar of that parish, obliges me with a copy of the following entry relating to Hilles, in the parish register: 'Sarah Hilles, the daughter of Ralph Hilles, clerk, and Persis, his wife, was baptized the 10th day of August, 1645.' He was still at Shalford at the date of the constitution of the 'Classis,' but left almost immediately afterwards. We next find him

\* First Century, 39. The name is given there as Henry and not William. It is plain, however, that this is a mistake. Dyke, of Epping, ante.



signing the 'Essex Testimony,' in 1648, and also the 'Essex Watchword,' in 1649, as 'minister of Ridgwell;' he is also returned there, in 1650, as 'a godly preaching minister, is vicar.' At what date he came to Pattiswick, I have not been able to ascertain. After his ejection he still continued to reside in the parish, as, in 1669, he is reported to Sheldon as having a conventicle there. \*

PEBMARSH.—. *Blakeley.* Thomas Wilborow was presented to this living in 1634. At the breaking out of the civil war he took a very decided part with the Royalists, and it should also seem his personal unpopularity involved him in considerable annoyance from the mob. 8th April, 1643, there is the following entry in the Journals of the House of Commons: 'An ordinance for sequestering the rents and profits of the parsonage of Pebmarsh, Coun. Essex, whereof Thomas Wilborough (sic) is parson, into the hands of certain sequestrators, named in the said ordinance, to the use and benefit of Thomas Brough, M.A., a godly, learned, and orthodox divine, who is hereby appointed and required to preach every Lord's day, and to officiate as parson, and to take care for the discharge of the cure of the said parsonage, in all the duties thereof, until further order shall be made by both Houses of Parliament.' This ordinance was carried to the Lords on the 21st, when the whole case underwent re-examination. The Lords that day ordered that notice shall be given to Thomas 'Wilbroughe' (sic), to appear. On the 9th of May, he not appearing, they had the charge against Thomas 'Wylborough' (sic) before them, and affidavit being made by the officers of the House, that they had served the order upon him, the Lords proceeded to hear evidence. One witness deposed that 'he heard (him) say that Christ was corporally in the sacrament, and unless a man believe this he could not be saved;' another,

\* Cal. Acc. 312; Lands. MSS. 459; Lambeth MSS. 639; MSS. S. P. O., Inter. cclxxxvi. 235. Fanhawe was the lay impropiator of the tithes; probably a grandson of Thomas Fanhawe, to

whom Elizabeth made a grant of the Hospital in 1572. N. ii. 346. Uty and Dove, ante p. 192; Shalford, infra; Returns of 1669, ante p. 344.

that 'he suspended persons for not bowing at the name of Jesus;' and another, that 'he heard him say the gospel had been too long in that place.' The House, 'being satisfied with these premises, took the whole cause into consideration,' and adjudged, 1, 'that he should be attached and brought before them;' 2, 'that he shall be sequestered during the pleasure of this House;' and 3, 'that Thomas Burrowe (sic), M.A., shall officiate the cure, and receive the profits.' This was followed on the 2nd of June by an order to the 'next justice of the peace, or other his Majesty's officers, to give possession of the parsonage, according to the order of May 9.' Burroughs (sic) was of the 'Classis.' He was still there in 1650, when he is returned as 'an able, godly minister.' It is possible that he was the same who was ejected from Cottesbrooke, Northamptonshire. If so, he published a sermon which he preached on the death of John Langham, 'a child of five and a half years,' which he dedicated to the father, Sir James Langham, 1657, 4to.; and also 'Directions about preparing for Death.' 1675, 4to. I can ascertain no more about Blakeley than that 'he was very active and useful in his station. There was a license granted to the house of 'Thomas Coke,' in this parish, in 1672, to be an Independent meeting place.\*

PENTLOE.—*Henry Esday.* The rectory had been sequestered from Edward Alfton, 'for that he hath attempted,' what now follows is totally unfit for publication, 'and was a forward maintainer and practiser of the late illegal innovations; and hath expressed great malignancy against the Parliament, affirming that *they were set to make the laws by authority, and broke them without authority, which was mere hypocrisy*; and in his pulpit spake against the present defensive warre, protesting that now, when *every child lift up his sword to shed*

\* Walker ii. 396; Jour. H. of C. iii. 51, 62; Jour. H. of L. vi. 34, 37, 38; Cal. Acc. 309; Burroughs, p. 292; Lands. MSS. 459; Cal. Cont. 645. The Rev. R. A. Irby, the present rector of Cottesbrook, kindly informs me, from the

parish register, that Catherine, the wife of Burroughs (sic), was buried there, 9th Oct., 1660, and, from a list of his predecessors in his possession, that Burroughs died in 1662. Cook, p. 209, et al; see also Harrison, Little Waltham, infra.

*innocent blood, it was high time for him to lift up his voyce like a trumpet; and did reade in his church declarations set out in his Majestie's name, but refused to reade any declarations of Parliament; and, at Chriftnas twelve months, having appointed a communion, and all things were ready for it, and the parishioners prepared, he turned and went away, refusing to deliver it, because the surplice was not there; and falsely affirmed that the Parliament gathered great summes of money to enrich their own purses.'* The immediate successor of Alfton was William Blackmore. He, however, had removed before June 23, 1647.

We first meet with Esday at Gingrave, where he succeeded Richard Babbington. He was still there in 1649, when his name appears among the signatures to the 'Essex Watchword;' but he must soon have removed to Pentlow, as the return for the parish in 1650 is, 'held under a lease let by Mr. Alfton, Mr. Henry Esday, by sequestration from Mr. Alfton, an able, godly preaching minister.' Esday seems to have been of Peter House, Cambridge, where he took the degree of master, in 1646. This was shortly before his settlement at Gingrave. He was succeeded at Gingrave by John Willis, who conformed. As Alfton recovered his living after the restoration, and retained it until his death, before December, 1675, Esday must have been ejected under the act of 1660. Calamy says that, 'he had a considerable estate left him by a relation after his ejection. He lived and dyed privately in Hoxton Square, in the parish of St. Leonard's, Shoreditch.' I find a license granted to Henry Esday, to be 'a Presbyterian teacher in his own house, at Koyles' (as I read it), under date May 2, 1672, and as usual, a license granted on the same day to his house, as a 'Presbyterian meeting house.'\*

PRITTLEWELL.—*Thomas Peck.* He was admitted vicar May 2, 1633, on the presentation of Robert, Earl of Warwick. His name appears in the parish register, together with those of one

\* Cal. Acc. 307; Cont. 476; The 15671, 73, 84; Lands. MSS. 459; First Century, 22; N. ii. 282, 469; Babbington, ante p. 259; License Book, Add. MSS. 15669, 527, 15670, 424, S. P. O., ante p. 340.

hundred and sixty-one of his parishioners, attached to the solemn league and covenant in 1643. The next name following his is that of Samuel Freeborne. It also appears as attached to another document of a similar character in 1648, disapproving of the conduct of the army in the matter of the apprehension of the King. He was one of the 'Classis' in 1647, signed the 'Essex Testimony' in 1648, and the 'Essex Watchword' in 1649, and is returned in 1650 as a 'painful and religious preacher.' In 1654 his name is attached to a minute in the parish books relating to the appointment of Nathaniel Benson as 'register.' In that year also Peck was appointed one of the assistants to the county commissioners for the 'removal of scandalous and insufficient ministers.' The entry in the Archidiaconal Visitation Book for 1662 is, 'Thomas Peck, rector. (sic) vacat. rat. stat.' He died at Prittlewell, and, as appears from the registers, which have been carefully searched for me by my friend, the Rev. J. Wager, with the kind permission of the vicar, he was buried there June 2, 1668. Calamy says of him that, 'he was esteemed a judicious and learned divine.' He published 1. 'A Sober Guess at several mysteries in the Revelations.' 2. 'A Funeral Sermon for Mrs. Dorothy Freeborne.' This was one of the wives of Samuel Freeborne. 3. 'A Discourse upon the unseparable union between Christ and believers.' \*

The church at Prittlewell is a branch of that at Southend, which had its origin about 1799. The first pastor appears to have been Joseph Gilbert, a son-in-law of Isaac Tayler, and afterwards first tutor at Rotherham, and then pastor at Nottingham. Gilbert was succeeded by . Ash, Ash by Andrew White, White by Richard Fletcher, and Fletcher by the Rev. James Wager, to whom I am indebted for this information.

QUENDON.—*Abraham Clyfford.* He was fellow of Pembroke Hall, Cambridge, from which he was also ejected. He became rector here after 1650, as at that date John Denifer was the rector. The succession of John Nye or Ney is entered

\* Cal. Acc. 306; Cont. 474; Lands. MSS. 459; Freeborne, ante p. 268.

in Newcourt 27th August, 1662, 'per cess. Clifford' (sic). After his ejection, Clyfford studied physic, took his degree at Leyden, and was a licensed practitioner in the city of London. He also took his degree of M.D. in the University of Oxford in 1670, when he is described as 'Secundarius a Secretis' to the Prince of Orange. He died in the parish of St. Sepulchre, London, in the beginning of the year 1675. Clyfford published 'Methodus Evangelica; or, the Gospel Method of God's saving sinners by Jesus Christ.' Lond. 1676, 8vo. Clyfford's successor, John Ney, had been ejected at Settingham, in Cambridgeshire, which may have been a sequestration.\*

RADWINTER.—*George Moxon.* The rectory had been sequestered from Richard Drake. A petition from his parishioners against him and his curate, Thomas Garner, had been presented to the House of Commons before 21st March, 1642, and on that day the House referred the petition, together with the articles annexed to it, to the Committee for Plundered Ministers. The case would seem to have been long in hand, as on March 22, 1644-5, it was referred by that committee to the county committee. Soon after this the sequestration took place. By January 10, 1645, William Voyle had been appointed to the vacancy. On Voyle's removal to Hereford, after 1647, Thomas Reynolds was appointed to succeed him. Reynolds was still at Radwinter in 1650, as he is described in the Parliamentary return of that date as, 'a preaching minister, put in by sequestration from Richard Drake.' Moxon succeeded Reynolds.

George Moxon was the son of the minister of the same name who was ejected from Astbury, in the county of Chester. His father was a Yorkshire man, who was educated at Sidney College, Cambridge, and obtained great distinction as a Greek scholar in that University. He settled at Warrington, in Cheshire, but was driven thence by persecution into exile in 1637. He then fled to New England, where he became pastor of the church at Springfield. He returned in 1653, and shortly

\* Cal. Acc. 90; Cont. 128; Denifer, ante p. 286.

settled at Ashbury. After his ejection, he preached at Congleton, where he died. George Moxon, of Radwinter, was brother-in-law to Shute, sheriff of London. After his ejection, which must have taken place under the act of 1660, as Drake recovered his living at the restoration, Moxon became Shute's chaplain, and died in his house, the birth-place of Richard Baxter. The Rev. J. T. Bullock, the present rector of Radwinter, obliges me with the following entry in the hand-writing of Drake, on the front page of the parish register:— 'Ego, Richardus Drake, in artibus septennium Magister Aulae Pembrochianae apud Cantabrigienses perpetuus socius, et Presbyter ad Rectorem Ecclesiae Parochialis de Radwinter, per mortem naturalem. Joanis Montfort, S.T.B., vacantem, inductus fui, in vigiliis . . . Nativitatis Dei Salvatoris, Anno Millesimo sexcentissimo tricesimo octavo, Incarnationis Domini, sequestrato, ut loquuntur Barbari me Richardo Drake, prorectoribus gerebant se Gulielmus Voyle, anno 1642. Tho. Renolds, anno . . . George Moxon, anno . . .' Drake resigned before 17th September, 1707, and is possibly the same person that died chancellor and canon residentiary of Salisbury, in 1681.\*

RAYLEIGH.—*Abraham Caley.* Calamy says that he had been preacher of Gray's Inn, London, but the Rev. A. B. Grosart, who has carefully searched the 'Book of Orders,' of Gray's Inn, informs me that though he was appointed preacher and lecturer of the society, 13th January, 1662, 'if he please to accept it,' there is no evidence of his acceptance of the post, and that on the 12th of November following, Mr. Craddock was chosen lecturer. It appears from the Visitation Book of the archdeaconry, after the restoration, that Caley had received episcopal orders. He was, therefore, ejected simply for refusing to make the required declaration. He was presented to the rectory of Rayleigh on the avoidance of the cure by the death of Stephen Vassal. His institution is dated 24th January, 1643. He was one of the 'Classis,' in 1647,

\* Cal. Acc. 128, 313; N. ii. 479; 15669, March 29, 1645; 238, 531, Wood, Fast. ii. 186; Sheriff Shute, Mor. 15670, 12, 14, 121, 161, 187, 193, 226, ii. 22; Jour. H. of C. iii. 11; Add. MSS. 443; Voyle, infra.

and signed the 'Effex Testimony' in 1648, as he also did the 'Effex Watchword' in 1649. In 1650, he is returned as 'a godly and learned divine.' His successor at Rayleigh, Samuel Bull, was his nephew; and 'after his ejection, Caley spent part of his time with his relative, and part with a daughter, who was married to a gentleman of the county of Suffolk.' He died at Rayleigh. 'One day having retired to his chamber, and staying there much longer than ordinary, Mrs. Bull was afraid lest something might ail him, and therefore desired her husband to call him, which he did; but having no answer, he looked through some crevice in the door, and saw him sitting in an elbow chair, with his handkerchief in his hand, and in a leaning posture. Mr. Bull thinking him engaged in contemplation, was unwilling to disturb him, and so retired; but going some time after, and knocking hard, but receiving no answer, he broke open the door, and found him dead on the floor. He was a learned and humble man, of an unblameable conversation.' Caley published, 'A Glimpse of Eternity, very useful to awaken Sinners and to comfort Saints.' 12mo., Lond., 1704. The institution of his successor is entered in Juxon's register as, 'legit jam vacant.'\*

RETTENDEN.—*William Clopton.* He was of a good Suffolk family, and was educated at Emmanuel College, Cambridge, where he took the degree of B.A. in 1632, and that of M.A. in 1637. We first meet with him at Great Horksley, which living had been sequestrated from Thomas Eyre, who also held the rectory of Mile-end, Colchester. He remained here, however, only a quarter of a year, as on the 28th March, 1646, the Committee for Plundered Ministers caused an order to the sequestrators 'to pay him for his services' for that period. It would appear that the vicarage of Rettenden also had been sequestered and from Charles Sutcliff, but Clopton did not immediately settle there on leaving Horksley. Joseph Sutcliff

\* Palmer ii. 212. His signature appears in a copy of 'Flavel on the Soul,' in the possession of Mr. Joshua Wilson, of Tunbridge Wells, to whom I have

been greatly indebted in the compilation of these pages. Lands. MSS. 459; Harl. MSS. 6100; N. ii. 483.

was on the 'Classis' in 1647, signed the 'Essex Testimony,' as minister of Rettenden, in 1648, and was still there in 1650, when he is returned as 'by order from the Committee for Plundered Ministers, a very able and godly minister.'

Calamy says of Clopton, and as rector of Rettenden, that he had the 'offer of a much better parish than he was in, but he refused it, because it was a sequestration.' It would appear from this, that the sequestered rector of Rettenden was either dead or had resigned before Clopton came there. Calamy adds that 'Mr. Nathan Hewson, of Burnham, writing to him a little before Bartholomew Day, 1662, asked him 'what he intended to do?' Mr. Clopton answered, 'he did not know what he should do' 'Oh!' said Mr. Hewson to him, 'never conform.' But he did not follow the advice himself, however, for when the day came he gave his 'assent' and 'consent.' He afterwards sent Mr. Clopton a letter, in which he desired him to have care 'what he did, for that Rettenden was a good living.' He wrote him back word that 'he hoped he should keep a good conscience.' And he had afterwards a great deal of satisfaction in his witnessing against ecclesiastical imposition. He died in the fifty-eighth year of his age, and was buried in the same grave, and at the same time, with his friend, Mr. Philologus Sacheverel.\*

RIDGEWELL.—*Daniel Ray.* He was of St. John's College, Cambridge, where he took the degree of B.A. in 1655, and that of M.A. in 1659. Calamy says that 'he was minister of Debden, in Suffolk, at the restoration.' According to Walker, that living had been sequestered from Thomas Tyllott, who also held one of the Saxhames in the same county. As Tyllott survived the restoration, and recovered his living, Ray could not have remained here long, but he would hardly have been one of those 'who could not write either sense nor English,' as Walker says was the case with Tyllott's successor, during the whole period of what he calls 'the usurpation.' On his ejection from Debden, under the act of 1660, Ray came to

\* Cal. Acc. 310; Add. MSS. 15770, Eyre, ante p. 237; Hewson, ante pp. 103, 15671, 188; Lands. MSS. 459; 273, 274; Sacheverel, infra.



Ridgwell. His stay here also was but short. He was ejected under the Act of Uniformity. After his ejection he continued to reside here for some time. Calamy tells us that 'after the indulgence, he and Giles Firmin set up a meeting here together.' I find that Ray took out a license to be a Presbyterian teacher in 'his own house, at Ridgwell,' 22nd of July, 1672, and that on the same day, 'his house also was licensed to be a Presbyterian meeting place.' Calamy adds that, 'in 1673, he removed to Burstal, in Suffolk, where, without any disturbance from the incumbent, who had another living, he had the liberty of preaching every other Lord's day, which he continued to do till his death, in 1677, in the forty-second year of his age.'

The church gathered by Ray and Firmin, at Ridgwell, continues to this day. In 1703, a meeting house was built. In 1716, the congregation is returned as containing six hundred 'hearers,' of whom twenty-four had votes for the county of Essex, one a vote for the county of Cambridge, and four had votes for the county of Suffolk; and of whom also one is described as an 'esquire,' and thirteen as 'gentlemen.' George Lowe died pastor of the church in 1730. He was succeeded by John Morgan, who removed to Ramsey. About 1770, Humphrey Larwill, who was a Baptist, was the pastor. Larwill died in 1813, and was buried in the meeting-yard. His successor was Joseph Drake, who was here in 1816. Drake was succeeded by William Swier, and Swier by . Fishpool, who left in 1833, and was succeeded by the present pastor, the Rev. S. F. Bridge. The present meeting house was erected in 1858, and enlarged in 1860.\*

RIVENHALL.—*George Lisle.* The rectory had been sequestered from George Boswell, who was also rector of North Benflete. It is clear, however, that Boswell still retained Benflete, as his name appears in the Parliamentary return for that parish in 1650, when he is described as 'a preaching minister, of good life and conversation.' Boswell's immediate

\* Cal. Acc. 305; Cont. 465; Baker, Morison and Blackburn MSS.; Returns MSS. Notes to Calamy; Walker ii. 383; of 1716, p. 353; Firmin, *infra*. 457.

successor was Richard Ward. The Rev. B. D. Hawkins obliges me with copies of the following entries in the parish register: 'Mem. I came to Rivenhall, February 8, 1647. Geo. Lisle. Abigail, daughter of Geo. Lisle, minister of Rivenhall, was born March 29, 1651, about four of the clock in the morning, and baptized on the same day; and was buried April 25. Elizabeth, June 27, 1652. George, November 29, 1653.' The Parliamentary return for Rivenhall, in 1650, speaks of him as 'an able, godly minister.' It would appear that Boswell died before September, 1654, as at that date his successor at Benflete was admitted. George Lisle would now be regularly presented to the living. Hence he was not ejected until 1662. His successor is given thus in Newcourt: 'Ric. Argall, 3rd October, 1662, per inconform. Lisle.'

After his ejection Lisle retired to Witham. In 1669, he is reported to Sheldon as having 'a conventicle' in that town. Calamy says that he was imprisoned for his nonconformity in Colchester gaol. This report had probably something to do with that imprisonment. On the Declaration of Indulgence Lisle was still at Witham, as he took out two licenses, one for himself to be a 'Presbyterian teacher' there, and another for his house to be a 'Presbyterian meeting place.' He died at Witham, and was buried in the church. The Rev. J. Bramston kindly informs me that there is a tablet erected to his memory on the south side of the chancel, and within the rails, with the following inscription: 'Near this place lieth interred the Rev. George Lisle, minister of the gospel, and late rector of Rivenhall, who died in the seventy-fifth year of his age. Buried March 31, 1687.\*'

ROOTHING ABBOTS.—*John Wood.* The rectory had been sequestered from Nicholas Burton, and, according to Walker, Wood was his immediate successor. Wood was afterwards appointed on the 'Classis' in 1647, and was one of the sub-

\* Cal. Acc. 304; Add. MSS. 15671, 227; Returns of 1669; License Book, S. P. O. MSS.; Lands. MSS. Walker

mentions the sequestration of Boswell, at Rivenhall, but takes no notice of his retaining the living of Benflete, ii. 200

scribers to the 'Essex Testimony' in 1648. In 1650 he is returned as 'a godly, preaching minister.' He was ejected by the act of 1660, under which Burton recovered the living.

The present congregation originated about the year 1698, with a London minister, who was on a visit to Rockwood Hall. The good work thus commenced was afterwards carried on by Samuel Pomfret, then pastor of the Presbyterian church assembling in Gravel Lane, Houndsditch. The first minister of the church thus gathered at Abbots Roothing was Daniel Wilcox, who was ordained there in September, 1703. Three years afterwards Wilcox removed to London, where he became co-pastor with Thomas Doolittle. He was the author of, 1. 'A Confession of Faith, delivered at his ordination,' 1703. 2. 'The Saint's Satisfaction: a sermon occasioned by the death of the Rev. Geo. Lendall,' 1716. 3. 'Abiding in Christ; a sermon on the death of the Rev. John Foxon,' 1723. 4. 'The Duty of holding fast the Form of Sound Words, referred to the Assembly's Catechisms and Confession of Faith; to which is added a list of the Divines in that assembly, the vow taken by every member at his entrance, with a word of his character,' 1717. This last was published anonymously. 5. After his death, sixty-four of his sermons were published in three volumes, 8vo. These volumes reached a second edition in 1757. Wilcox was succeeded by Lauchlan Ross, a man who is deserving of a much more extended notice than it consists with the limits of these pages to bestow. Under his ministry the congregation enjoyed great prosperity for many years. In 1716, it is returned as containing five hundred persons, fifty-nine of whom had votes for the county, and one had a vote for Middlesex, and nineteen of whom are described as 'gentlemen.' It was during his ministry that the present place of worship was erected; it was opened in 1730. Ross died in December, 1740, and was succeeded by George Ross, who, though bearing the same surname with his predecessor, was of a different family. George Ross removed to Matching, and was succeeded, in 1743, by John Cook. Cook resigned in 1778, and was succeeded by Ezekiel Offwood,

who bequeathed a benefaction to the church at Stebbing; Offwood by James Mc.Neeley; and Mc.Neeley by Thomas Eisdell. Eisdell was originally a member of the church at Coggeshall, from whence he was dismissed to become pastor over the Congregational church at Abbots Roothing, July 11, 1784. He removed to Biggleswade, and was succeeded, in 1790, by Joseph Corbifhley; Corbifhley by Charles Bateman; Bateman by Henry Stacey; and Stacey by the present minister, the Rev. Archibald Morrison.\*

ROOTHING WHITE.—*William Sandford.* The rectory had been sequestered from Charles, a nephew of Sir Thomas Laventhorp, Bart., of Sabridgeworth, in the county of Herts, and who succeeded to the baronetcy. He was presented to the living by Sir John, the brother of Sir Thomas, and was admitted 22nd September, 1617. The living was sequestered to the use of (Thomas) Micklethwait. On the sequestration, the creditors of Laventhorp, who had some interest in the profits, petitioned the Committee for Plundered Ministers on the subject. This was in June, 1645. By September 29, 1645, it should appear that Micklethwait had left, and the living, the profits of which had been appropriated either in whole or in part for the satisfaction of the petitioning creditors, was sequestered to the use of 'Samuel Collins, for the present.' This Collins was still there in 1647, when his name appears on the 'Classis.' In 1650, the return for the parish is: 'It hath been leased for £200.' It was, therefore, after this that Sandford settled there. He was ejected under the act of 1660, as Laventhorp recovered the living at the restoration. Calamy says that Sandford was 'a good scholar, much a gentleman, and very charitable.' †

SANDON.—*Samuel Smith.* The rectory had been sequestered from the distinguished scholar and biblicist, Brian Walton.

\* Cal. Acc. 314; Cont. 491; Mor. i. 138; Essex Remembrance, vol. iii., 1841, 13—19, 87, 91; Returns of 1716, p. 353; Wilson, History and Antiquities of Dissenting Churches, i. 397;

iii. 203—207; Dale, History of Coggeshall, 215.

† Cal. Acc. 311; Cont. 485; Add. MSS. 15669, 186, 249, 342; Mor. ii. 616; Micklethwait, *infra*.

Walton also held the rectory of St. Martin Orgar, London. Walker says that, in addition to his two rectories, he also held the prebend of Twyford, in the cathedral of St. Paul's; and, according to Wood, he was at the same time one of the chaplains to Charles I. He was born at Cleaveland, in the North Riding of Yorkshire, in 1600. He first entered Magdalen College, Cambridge, where he was a sizar in 1616, and afterwards removed to Peter-house. While there, he took his degree of B.A. in 1619, and that of M.A. in 1623. From Cambridge he went to a curacy, and the mastership of a school in Suffolk. Thence he removed to London, and lived for a short time with Richard Stock, rector of All Hallows', Bread Street, and the predecessor of Daniel Featly and Philip Nye. January 15, 1635, he was admitted to the rectory of St. Giles'-in-the-Fields, and on the same day to that of Sandon. He was presented to both livings by the King. He shortly resigned St. Giles', and was succeeded there by William Haywood.\* He was collated to his prebend at St. Paul's in 1639, and in the same year he was also created D.D., of Cambridge. The date of his admission to St. Martin's Orgar does not appear in Newcourt, but it must have been soon after his settlement at Sandon. Walton early took a very decided part with the prelatists, 'During the controversy between the clergy and the inhabitants of Sandon about the tithes and rents,' says Walker, 'he was very industrious and active in the behalf of the former; and upon that occasion made so exact and learned a collection of customs, prescriptions, laws, orders, proclamations, and compositions, for many hundred years together, an abstract of which was afterwards published relating to that matter, that the judge declared that there could be no dealing with the London ministers if Mr. Walton pleaded for them.' The parishioners of St. Martin's Orgar petitioned against him, and their petition was afterwards published, under the title of 'Articles and Charges proved in Parliament against Dr. Walton, minister of St. Martin's

\* Haywood, p. 238.

Orgar, in Cannon Street.' London, 1641, 4to. They complained that, 'he was a man of unquiet and unpeaceable carriage; that he prosecuted such of his parishioners as were not of his way of thinking; that, in 1637, in spite of his parishioners, he removed the table, and set it altar-wise in the east end of the chancel, and then read part of the service at the altar; that he neither preached nor catechized oftentimes, nor will permit his parishioners to procure a preacher, though at their own charge; that he extorted the ex-officio oath\* from his parishioners; and that he contemptuously asperseth those persons of quality and worth who at this time serve the Commonwealth in the honourable Houses of Parliament.' Walton refusing to appear, these charges were investigated in his absence, and he being besides a pluralist, his living of St. Martin's was sequestered, but not, however, that of Sandon. Shortly after this he became involved as a political delinquent, and as such, on the 22nd of December, 1642, it was ordered by the House of Commons that he should be 'forthwith sent for.' It does not appear that he was taken, he having fled to the King. It was now that the sequestration at Sandon would seem to have taken place. As early as 1644, there is an entry in the minutes of the Committee for Plundered Ministers, to the effect that, 'Whereas this committee have, the 8th day of July last, ordered that Dr. Walton, from whom the rectory of Sandon is sequestered, should appear before the committee within six days after notice, to answer his contempt, for prohibiting the parishioners of the said parish from paying of their tithes unto Mr. Smith, unto whom the said rectory is sequestrated, in contempt of the said sequestration; who hath made no appearance, onelie a petition is presented in his behalf, which this committee have taken into consideration; but there are produced against the said doctor three letters, by him written, to forbid the parishioners from payment of their tithes to the said Mr. Smith. It is therefore ordered that the serjeant-at-arms of the House of Commons, or his deputy or

deputies, do bring the said Dr. Walton in safe custodie before the committee, to answer his said contempt; and the sheriff of the said county, and all justices of the peace, the constables, and all other his Majesty's officers and loving subjects, are desired and hereby required to be aiding and assisting in the due execution hereof.' I find no evidence, however, of Walton's actual apprehension, neither do I of any of his alleged ill-treatment.

According to Wood, Walton remained at Oxford until the declining of His Majesty's cause, when he returned to London, where he resided with William Fuller, the sequestered rector of St. Giles', Cripplegate. He had already commenced, and in great part completed, the great work by which his name is so honourably distinguished—the '*Biblia Polyglotta*,' which was first published in 1656-7. There is but one edition of the work itself, but there are evidently three editions of the preface. The first edition contains the following reference to Oliver Cromwell: '*Primo antem commemorandi, quorum favore chartam a vectigalibus immunem habuimus, quod quinque ab hinc annis a concilio secretiori, primo concessum, postea a serenissimo D. Protectore ejusque concilio, operis promovendi causa, benigne confirmatum et continuatum erat.*' The second edition omits the epithet '*serenissimo*,' and also the word '*benigne*.' And in the third, which is addressed to Charles II., the reference to Cromwell is as follows: '*Cur vero aris tuis tabellam hauc votivam citius non appenderim, quod ab ipso suscepti operis initio decretum fuisse, . . . . omnis notum est, cum per infausta haec tempora, innuo erga Regiam Majestatem officium pro laesae Majestatis crimine haberetur, . . . . Insidiabatur enim partin nostro, Draco ille magnus et Tyrranidis suae mancipia, hoc agebat ut in ipso partu opprimeretur, nisi ipsi et patrono et protectori decretur. Deus vero ab ejus furore illum servavit, et nunc gratanter verum parentem lustriacum palam profiteri audet, cujus patrocinio fretus omnes adversariorum minas contemnit.*' In the compilation of this noble work he was assisted by, among others, Edmund Castell and Samuel Baker, and towards the

expenses he received contributions, among others, from Castle; William, Lord Petre; and William, Lord Maynard.\* A month before the 'Polyglot' was published, January 16, 1656-7, it was ordered by the 'Grand Committee for Religion' that 'it be referred to a sub-committee, to send for and advise with Dr. Walton, Mr. Hughes, Mr. Castle, Mr. Clark, Mr. Poulk, Dr. Culworth, and such others as they shall think fit, and to consider of the translations and impreffions of the Bible, and to offer their opinions thereon to this committee; and that it be especially commended to the Lord Commissioner Whitelock to take care of this business.' 'The committee,' says Whitelock, 'often met at my house, and had the most learned men in the Oriental tongues to consult with in this great business, and divers excellent and learned observations of some mistakes in the translation of the Bible in English, which yet was agreed to be the best of any translation in the world. I took pains in it, but it became fruitless by the dissolution of the Parliament.' The Parliament was dissolved February 4.

At the restoration Walton recovered possession of Sandon, and, as it should seem, previously to the printing of the third edition of his preface and the fulsome dedication to Charles II., Walton petitioned the King for the rectory of Winwick, in the diocese of Chester, and the county of Lancafter, on the plea that, he had been 'for eighteen years sequestered from his ecclesiastical preferments and from the exercise of his functions, and also plundered of all his personal estate for his loyalty, and for his constant adherence to the Church of England.' He obtained, however, something better. He was appointed Bishop of Chester, to which office he was consecrated at Westminster Abbey, December 2, 1660. Walton died in his house in Aldersgate Street, London, November 19, 1661, and was buried in the south aisle of St. Paul's Cathedral.

Smith's name appears on the 'Classis,' also among the subscribers to the 'Essex Testimony' in 1648. He is reported in 1650 as, 'an able preaching minister.' He was buried

\* Castle, p. 271, 299; Baker, *infra*.



April 2, 1662. Calamy says of him, that 'he was a judicious divine.' \*

SHALFORD.—*Giles Firmin*. He was a native of Ipswich, where he was born in the year 1614, and matriculated in the University of Cambridge, December, 1629. His conversion is ascribed to the ministry of John Rogers, at Dedham, who, 'observing him and some others crowding into the church on a week day, cried out, with his usual familiarity, 'here are some young ones for Christ. Will nothing serve you, but you must have Christ? Then you shall have him.' ' Firmin applied himself to the study of physic when at Cambridge, and emigrated with his father, of the same christian name with himself, to New England in 1632, † and joined the church there about the same time as his father did; he next went to Boston, but soon removed to Ipswich, where he received a grant of one hundred and twenty acres of land in 1638. He practised in New England as an apothecary and physician, and acquired for himself the reputation of an accomplished anatomist. There he also married Susanna, daughter of Nathaniel Ward. ‡ In 1648 he succeeded Ralph Hilles, at Shalford, where he was ordained, being then about forty years of age, by Stephen Marshall and other ministers. The Rev. S. Groomes, the present vicar of that parish, obliges me with several entries in the register, from one of which it appears, that after the removal of Ralph Hilles the parish was destitute of a minister for 'one whole year.' The return for 1650 is, 'Mr. Giles Firmin, by order of the Committee for Plundered Ministers, an able, godly preacher.' There are several letters written by him to Richard Baxter, during his incumbency here, among

\* Walker ii. 53; Add. MSS. 15671, 232; Jour. H. of C. ii. 872; Lands. MSS.; MSS. S. P. O. Charles II., 1660; Wood, Ath. Ox. ii. 47; Newcourt i. 223. Todd's Life of Walton. 'Feb. 16, 1656, Dr. Walton published the 'Polyglot Bible.' Whitelock, Memorials, 654, where also see the appointment of the Committee for a New Translation, Oxf.

ed. iv. 283. Cal. Acc. 313; Lands. MSS. 459. Peck, 'Desiderata Curiosa,' vol. ii.

† He and his father seem to have gone from Sudbury in the company which was joined by John Wilson. See ante. Farmer, Genealogical Register of First Settlers in N. E., 105.

‡ Ward, p. 464.

the Baxter MSS. in the Redcross Street Library. In 1654, Firmin says, 'I am a stranger to you, as you to me; yet you are more known to mee than I to you by your learned works . . . which while I peruse . . . I must say . . . to the free grace of God be all the glory of that grace, and those gifts which he hath most freely bestowed upon you. For Essex we are gospel . . . glutted, profession and these separatists have almost undone us. We have some good ministers, but for men of eminence, since Mr. Daniel Rogers died, and Mr. Marshall and Mr. Owen went away, we have only Mr. Newcomen, of Dedham, left.' In 1656, he says, 'Essex is in an ill posture. Mr. Newcomen is going to Ipswich, as I heare, and another I heare is going, one who is one of our chiefs, Mr. (John) Warren, whom you know I look on as one of the ablest men we have, but I think there is no county in England where there is lesse work done in conversion.' In 1657, Firmin was very active in procuring signatures to 'The Agreement of the Associated Ministers of the county of Essex, proposed to particular congregations and to all such of the county as love the church's peace; with a word of exhortation to brotherly union.' This agreement was published in 1658, but without the names of the subscribing ministers, in a 4to. pamphlet of thirty-three pages. In the preface to the reader the ministers say: 'Oh that we had not to bewail the dissatisfactions . . . among brethern of the same household of faith, and these arising chiefly from less and lower points and punctilios, when in fundamentals and the main there is so great an accord. Therefore, when souls are famishing, truth lies bleeding, divisions combining, enemies insulting, dangers and difficulties not abating; and, which far transcends all that can be said, all this likewise when our calamitous condition is not utterly hopeless, but like the patient languishing, not from utter defect of remedy, but want of the physician's willingness to joyn together, study the case, and apply the cure. For these things, the conceived expedient is a brotherly association, shewing the hitherto hindered union to arise not so much from difference of principles as from defect of will and inclination,

and this from a grand failing in brotherly love.' The 'Agreement' is an elaborate exposition of the principles, both of doctrine and of discipline, on which the members of the association declare themselves to be agreed and call on others to unite with them.

The following passages from a letter written by Firmin to Baxter, November 14, 1660, will exemplify the working of many minds as the crisis of the Act of Uniformity was approaching: 'Glad I am the Lord hath given you such favor in the eyes of our King that you are so neare unto him. I wish His Majesty the same yourself doe, a spiritual blessing to your being neare him. What your laboures with the rest of our honoured and godly divines have been towards the healing of the breaches . . . . I perceive by His Majestie's declaration. I do not think things are there in all pointes as you *would*, but as you *can*. I believe you have found it difficult work to get so farre, and it is a mercie that your King, all things considered, is so moderate as he is. What the Parliament will do, or a synod, which I desire, I cannot tell; for forms of prayer . . . . in that point I am troubled. I perceive that formes of prayer . . . . will not downe in our parts . . . . I am of Mr. Warring's (John Warren), your and my friend's minde, we shall quite undoe our miniftry if we shall yielde to anything which men now put upon us, if we cannot convey it directly from the WORD, which we tell our people is our rule. . . . . ' Then follows a passage not very legible, in which he predicts the retirement of the 'godly minifters,' and the return of such as are 'drunkards, gamesters, &c., fit men to advance the power of godliness.' Firmin thus continues: 'Though I cannot judge such episcopacy as is mentioned to be divine, yet if other men will take any power away from me, and will by their power purge my conscience from ignorance, so they will not force me to owne their power as being of divine authoritie, I will not oppose them, and would willinglie live under such a bishop if I could, for some episcopacies I owne.' When he refused to conform, Firmin had seven children dependant upon him, and was entirely

without resources. 'After his ejection,' says Calamy, 'the church doors were shut up for several weeks, nay months, and God had no public worship there. And he complains that it was also so in several other places, in his *Question between the Conformist and Nonconformist* truly stated in answer to Dr. Falkner, p. 29.' Firmin shortly retired to Ridgwell, where 'he practised physic for a maintenance, and was still a constant and laborious preacher, both on the Lord's days and on week days.'

In the Visitation Book of the archdeaconry there is an entry of proceedings taken, in 1662, against William Augar, John Cutts, John Dawson, and Sarah Rust, for standing excommunicate. December 1, 1672, Firmin took out a license for his house at Ridgwell to be a 'Presbyterian meeting place,' and also one for himself to be a 'teacher' there. He died at Ridgwell, according to Calamy, 'the Saturday after he had preached his last two sermons on the Lord's day, in April, 1697. His loss was generally lamented all the country round.'

Firman published, 1. 'A Serious Question Stated, whether the Ministers of England are bound by the Word of God to baptize the children of all such parents which say they believe in Jesus Christ, but are grossly ignorant, scandalous in their conversation, &c.' 4to., 1651. 2. 'A Treatise against separation from the Ministry and the Church of England.' 4to., 1652. 3. 'The Real Christian; or, a Treatise of Effectual Calling.' 4to., 1653. 4. 'A Reply to Mr. Cawdry, in defence of the Serious Question Stated.' 4to., 1653. 5. 'Establishing against Shaking; or, a Discovery of the Prince of Darkness, scarcely transformed into an Angel of Light, powerfully now working in the deluded people called Quakers.' 4to., 1656. 6. 'The Power of the Civil Magistrate in matters of Religion, vindicated in a Sermon of Mr. Marshall's, with Mr. Firmin's notes.' 4to., 1657. 7. 'A Treatise of the Schisme of Parochial Congregation in England, and of Ordination by Imposition of Hands; in answer to Mr. Owen, of Schisme, and Mr. Noye's, of N. E., Arguments against Imposition of Hands in Ordination.' 1658, 8vo. 8. 'Presby-

terian Ordination Vindicated, in a brief discourse concerning Episcopacy.' 4to., 1661. 9. 'Liturgical Considerations, or a brief examination of Dr. Gauden's Considerations concerning the Liturgy of the Church.' London, 1661, 4to. 10. 'The Plea of the Children of Believing Parents for their interest in Abraham's Covenant, their Right to Church Membership with their parents, and their Title to Baptism; in answer to Mr. Danvers.' 1683, 8vo. 11. 'The Questions between the Conformist and the Nonconformist truly stated and briefly discussed; in answer to Dr. Falkner and the Family Debate.' 1683, 4to. 12. 'Scripture Warrants sufficient proof for Infant Baptism; a reply to Mr. Grantham's Presumption no Proof.' 1688, 8vo. 13. 'An Answer to Mr. Grantham's Vain Question put to and charged upon Mr. Firmin, in his book intituled the Infant's Advocate.' 1689, 4to. 14. 'Weighty Questions discussed about Imposition of Hands, about ruling elders, and the members meeting in one place.' 1692, 4to. 14. 'Of Imposition of Hands, and the Constitution of Churches; with the Predictions of Daniel Rogers.' London, 1692. 15. 'A Brief View of Mr. Davis' Vindication giving no satisfaction.' London, 1693, 4to. 16. 'Some Remarks on the Anabaptist's Answer to the Athenian Mercuries.' 4to. 17. 'Remarks upon some passages of Mr. Crisp.' \*

SHELLEY.—*Zechariah Fitch*. He was of Emmanuel College, Cambridge, where he matriculated as a pensioner, July 5, 1632, took the degree of bachelor in 1635-6, and that of master in 1639. We first meet with him at Twinsted, where we find him on the 'Classis,' and also signing the 'Essex Testimony' in 1648, and the 'Essex Watchword' in 1649. He was still at Twinsted in 1650, when he is returned as 'a godly, able, preaching minister.' At that date Edward Green was rector of Shelley. It would seem that Green soon afterwards died, and that Fitch became his successor. In 1653

\* Cal. Acc. 297; Cont. 458; Prince's Annals N. E. ii. 2, p. 70; Mass. Hist. Colt. 2nd ser. iv. 126, vii. 69; Lands.

MSS. 459; License Book, S. P. O., see ante p. 340; see Ridgwell; John Warren, of Hatfield, ante p. 404.

Fitch was one of the ministers who took part in the ordination of Calamy, Borphet, and Roberts, at Moreton. In the minutes of the Archidiaconal Visitation of 1662 there is this entry: 'Mr. Zecharias Fitch, rector, vac. rat. stat.' Fitch died at Cockerells, in the parish of Havering, and was buried at Romford, February 10, 1687. The admission of his successor is also given in Juxon's register as, 'de jure vacat.'\*

SHENFIELD.—*George Bound.* He was the son of Nicholas Bound, who was rector of Wickford, in this county, a brother of Alexander Bound, and a nephew of the celebrated John Dod. George was first settled at Kelvedon Hatch, for which cure he was recommended by the Committee for Plundered Ministers to the Assembly of Divines, October 25, 1645. The rectory had been sequestered from Stephen Withers, 'for that he hath solicited oftentimes the wife . . . . and hath not only practised altar-worship, but urged his people to receive the sacrament at the rails; and in his church read the booke for prophanation of the Sabbath by sports; and will not suffer his people to have but one sermon on the Lord's day, though at their charge; and hath expressed great malignity against the Parliament' † The immediate successor of Withers was Nathaniel Bettes. Bound is called Browne in the 'Classis,' which is probably a misprint, his name also appears among the subscribers to the 'Essex Testimony,' and the 'Essex Watchword.' The Rev. John Banister, the present rector of Kelvedon Hatch, kindly obliges me with the following extracts from the parish registers there: '1643, Baptizatus, Nathaniel Bettes, filius Mri. Bettes, rectoris hujus ecclesiæ. June 17, Sepultus-

\* Ante p. 427; Cal. Acc. 307; Cont. 464; Lands. MSS. 459; Notes and Queries, Aug. 30, and Dec. 1862; Symonds' Notes, Leake MSS., Col. Mus. Two brothers of the name fled to New England from Bocking, in 1638. Thomas, who settled at Norwalk, in Connecticut, and James, whose history is thus related on his tomb: 'Natus fuit apud Bocking, 1662, Dec. 24, in Nov Angliam venit, aet. 16. Vitam degit

Harfordiæ per septennium sub Hooker et Stone, Munere pastorali functus est Saybrook, An. 14. Illinc Norvicem emigravit. Obdormivit in Jesu, An. 1702, Nov. 18. Aet. 80. Vi concionandi nulli secundus.' Zechariah was probably one of this branch of the Essex Fitch family. Farmer, Geneal. Register, 107; Mather, Hist. N. E.

† The First Century, 2. The omitted sentences are unfit for publication.

erat, Nathaniel Bettes, filius Mri. Bettes. Jan. 19, 1646: July ye sixteenth, George Bound, rector of the parish of Kelvedon, was maryed to Abigail Graves, of Chipping Ongar. Nathaniel Bound, ye son of George Bound, minister of Kelvedon, and Abigail, his wife, was baptized ye 8th day of October, 1648. Susanna Bound, ye daughter of George Bound, rector of Kelvedon, and Abigail, his wife, was baptized the 20th day of March, 1649. Susan Bound, a daughter of Nicholas Bound, late of Wickford, was buried the 25th day of August, 1649. Thomas Bound, the son of George Bound, minister of Kelvedon, and Abigail, his wife, was baptized March 31, 1651. John Fuller, of Much Waltham, was married to Alice Bound, of Kelvedon Hatch, October 19, 1652.' In 1650 Bound is returned as 'a noble, godly, preaching minister, placed by the Committee for Plundered Ministers, Mr. Withers, the late incumbent, being lately dead.\*' He removed to Shenfield about 1654.

The living of Shenfield had been sequestered from John Childerley in 1643. Childerley was of St. John's College, Oxford. When a junior fellow of that house he became preacher to the English merchants at Stode; on his return he became chaplain, first to Bancroft, and afterwards to Abbot, Archbishop of Canterbury. In May, 1599, he became rector of St. Mary Woolnoth, which he resigned in 1609, and in June, 1606, he was presented by James I. to the rectory of St. Dunston's-in-the-East. It was about this last date that he became rector of Shenfield. In 1643 he was 'very aged,' and Wood says that he was 'also blind.' The ordinance for the sequestration of Shenfield was made by the House of Commons, April 18, of that year, and on the 23rd it was sent up to the House of Lords. The case was then re-investigated by the Upper House, and Childerley was summoned to appear on the 28th. On the 29th there is the following entry in the Journals: 'Upon reading the petition of John Childerley, D.D., shewing that he willingly consents and submits himself

\* Lands. MSS. 459. The name here also is given as Browne.

to the ordinance of sequestration, humbly desiring that the arrears of rents and tithes, due to him at Lady-day last, may be allowed him, and that the provisions which he hath in his house and barn, as wood and hay, may be allowed him, and he permitted to dispose of them as he shall think fit, which this House granting, the Lords read the sequestration, and passed it.' The living was then sequestered to the use and for the benefit of Henry Goodyere, and at the request of the parishioners. Goodyere was still there July 21, 1647. His successor was Nathaniel Ward.\*

Nathaniel was the son of John Ward, of Haverhill. He was originally intended for the law. 'Afterwards travelling with certain merchants into Prussia and Denmark, and having discourse with David Paraeus, at Heidelberg, from which he received much direction, at his return into England he settled at Standon.' We find his name among the subscribers to the petition in favour of Thomas Hooker, in 1629, as rector of that parish. In Laud's account of his province, for 1633, there is the following reference to him: 'Having heretofore, after long patience and often conference, proceeded against Nathaniel Ward, parson of Standon, in Essex, to excommunication and deprivation, for refusing to subscribe to the articles established by the canon of the church (of which I certified last year), I have now left him under the sentence of excommunication.' Ward remained in England until 1634, when he removed to America. He there became pastor of the church at Ipswich, and 'had Nathaniel Rogers for his assistant.' Here one of his daughters married Giles Firmin. His son John, who was born at Haverhill, accompanied him to New England, where he became pastor of the church at Haverhill, in 1641. John died in America, at the advanced age of eighty-eight, continuing to preach to within a month of his decease. In 1646, Ward returned to England, and ultimately succeeded Henry Goodyere, but at what date I have not been

\* Wood, Fasti. i. 157; Newc. i. 334; Jour. H. of C. ib.; Add. MSS. 15671, 463, ii. 526; Jour. H. of C. iii. 45, 53; Jour. H. of L. vi. 15, 21; Goodyere, 526.



able to ascertain. In 1650 he is returned as of Shenfield, 'by sequestration, an able preaching minister.' He died at Shenfield in 1653, at the age of eighty-three. Ward published his brother Samuel's 'Jethro's Justice of the Peace,' a sermon preached in 1623, with a dedication to Sir Francis Bacon, Lord Chancellor of England. To this he appended a letter to his brother, dated at 'Elbing, in Prussia.' Mather says, 'He was the author of many composures, full of wit and sense, among which that entitled the 'Simple Cobbler' (which demonstrated him to be a subtle statesman), was most considered.' \*

I have not been able to trace Bound's course at Shenfield. He was ejected under the act of 1660, when he was succeeded by John Kidby, who had been sequestered at Kirby. Bound died before August, 1662. †

NORTH SHOEBURY.—*Robert Watson.* We first meet with him at Cranham, where he was in 1644, and where he is returned in 1650, as 'an able, godly preaching minister.' At that date the return for Shoebury is, 'William Hawksby, reputed a godly man.' Watson would seem to have been Hawksby's successor. ‡

SPRINGFIELD BOSWELL.—*John Reeve.* The rectory had been sequestered from Richard Freeman, who also held the rectory of St. James', Garlick Hill, London. According to Walker, Freeman had been presented to St. James' by the Parliament, on the sequestration of Edward Marbury. It should appear that he was sequestered for political delinquency. January 3, 1645, Foster Ouldfield was recommended by the Committee for Plundered Ministers to the Assembly of Divines to ascertain his fitness for the vacancy. In 1650, William Banchos, to whom the rectory of the adjoining parish had

\* Newc. ii. 544; Mather, Hist. of N. E. iii. 31; Massachuset's Hist. Soc. iii. 141, 148; Ward's Works appended to Adams iii. Nichol's ed. 1862; Ruffworth ii. 301; 'Trial and Troubles of Laud;' Lands. MSS. 459; see also ante pp. 119, 174.

† Cal. Acc. 302; Nich. Bound, Cooper, Ath. Cant. ii. 144, 551; Kidby, N. ii. 853; Add. MSS. 15669, May 10, 1645, 234; Walker i. 57.

‡ Cal. Acc. 314; Lands. MSS. 459; Hawksby, pp. 261, 271.

been sequestered from Robert Tourney, May 11, 1647, is reported as having both the rectories, 'an able, godly preacher.' At what date Reeve succeeded Banchos I have not been able to ascertain. At the restoration Freeman petitioned Charles for some preferment. His petition was accompanied by a certificate, 'that he was a man of laudable life and unblameable conversation; a faithful son of the Church of England, for which he hath suffered the spoiling of his goods and the sequestration of his living; and that he is orthodox according to the articles of the Church of England.' He, of course, recovered Springfield, but it does not appear that he recovered St. James', nor can I find that he had any other preferment. He died before 16th December, 1661, and was succeeded by William Pindar.

After his ejection Reeve remained at Springfield, where he continued to preach. In 1669, he is reported to Sheldon as having 'a conventicle' there. April 30, 1672, he took out a license to be a 'Presbyterian teacher,' in his house at Springfield, and another for his house at Springfield to be a 'Presbyterian meeting place.' About this time, if not before this, he also preached at Chelmsford, as, on the 9th of May following, he took out a third license to be a 'Presbyterian teacher in his house at Chelmsford,' and a fourth, for his house to be a 'Presbyterian meeting place.' We next hear of him as the successor of Thomas Brooks, the ejected minister of St. Mary Magdalen, Fish Street Hill, who gathered a congregation in London after his ejection, and died in 1680. Calamy says, 'he was imprisoned in Newgate, and probably died there.' Reeve published, 'A Funeral Sermon for Thomas Brooks,' and also a 'Metrical Paraphrase on the Canticles.'\*

Reeve's congregation at Chelmsford continued to meet after

\* Cal. Acc. 304; Cont. 467; Freeman, Walker ii. 170; Newc. ii. 538; S. P. O. MSS. Dom. Ser. Charles II.; Ouldfield, Add. MSS. 15669, 230; Tourney, N. ii. 539. Springfield had been sequestered from Tourney, Aug. 6,

1645; on that date it was presented to John Hawkins. Add. MSS. 15669, 230, 254. Banchos, Add. MSS. 15671, 14; Lands. MSS. 459; Returns of 1669, ante p. 345; License Book, p. 340.

his removal to London. Edward Rogers, an ejected minister, seems to have been Reeve's successor. He died in 1703. Before the year 1716, a meeting house had been erected. About the same time a separation seems to have taken place, which resulted in the erection of a second place of worship. The pastor at the old meeting, in 1716, was Nathaniel Hickford. The congregation is then returned as containing seven hundred hearers, of whom twenty are described as having votes for the county, and eighteen as 'gentlemen.' Hickford died in 1765, and was succeeded by William Johnson. The first pastor at the new meeting was Richard, the father of the well-known Nathaniel Lardner. Lardner was succeeded by John Green; Green by Anthony Mayhew; Mayhew by Samuel Philips; and Philips by John Gibbons. After the death of Gibbons, in 1763, the two churches united, but not long afterwards they separated again. In 1799, William Cooper became pastor at the old meeting. He was succeeded by Joseph Gray; Gray by the Rev. Sam. Eastman; Eastman by the Rev. George Martin; and Martin by the present minister, the Rev. Theodore Hook. In 1773, Edward Bryant was pastor at the new meeting. He was succeeded by Samuel Douglas; Douglas by John Hunt; Hunt by James Dean; Dean by Julius Mark; Mark by the Rev. Robert Bowman; and Bowman by the present minister, the Rev. George Wilkinson. \*

STAMBOURNE.—*Henry Havers*. He was a native of this county, and was of Katherine Hall, Cambridge. We first meet with him at Chipping Ongar. While there he was chosen on the 'Classis.' About 1648, he removed to Fifield, where he succeeded Constantine Jessop.

The rectory of Fifield had been sequestered from Alexander Reade, who was instituted November 15, 1630. The order for the 'sequestration of the profits of the living for the use of Constance (sic) Jessop,' who was thereby 'required to officiate the cure until further orders should be made,' passed

\* Rogers, *infra*; Returns of 1716, ante p. 353; Morison and Blackburn MSS.

the House of Commons, April 11, 1643, and two days afterwards it was sent up to the House of Lords. On the 23rd the Lords issued writs for the appearance of Reade, and the witnesses, at their bar, and on the 9th of May the case was before them. Reade was present, and 'the charge being read, he was demanded what answer he could make; and he denied he was guilty of any of the particulars, only he bowed to the table instead of the altar, and he confessed he read the Book for Sports on the Sabbath day, but did not speak for it.' Evidence was then heard, when two witnesses deposed, that 'they heard Dr. Reade say, in the church, after the reading of the Book of Sports on the Sabbath day, that it was lawful for the young men to sport on the Sabbath day;' two, that 'he said that we must obey the bishops' commands, set over us by God, though they be errors in religion, for our part is obedience;' one, that 'he said it was a fitting thing for men to cross themselves on the forehead when they came into church;' two, that 'he refused to read the ordinances of Parliament;' two, that 'he preached openly that it was utterly unlawful for any people to take up arms for the defence of religion, and that none but Brownists and Anabaptists are of another opinion, and that it is better to suffer for religion than to take up arms for the defence of it;' three, that 'he prayed that the laws in Queen Marie's days might be re-established as they were in her days, and this was a quarter of a year ago;' and four, that 'he was a compurgator in the ecclesiastical court for his man and maid, who had committed . . . .' The entry in the Journals proceeds to say, 'Dr. Reade confessed. The Lords having heard the proofs, took the whole business into consideration.' On the 11th, their lordships adjudged, 'that Dr. Reade, for his offences, shall be sequestered both from the profits and officiating in the parish church of Fifield for the space of six whole months; and that Constant (sic) Jessop, M.A., shall officiate the said cure, and the profits to be sequestered in the hands of indifferent persons, who are to receive the same, and pay the half to Dr. Reade and the other half to Constant Jessop.' On the 16th, it was further ordered,

‘that those dues belonging to Dr. Reade for the time past, before the sequestration, be paid to him.’ And on the day following, ‘on Reade’s humble petition,’ it was ordered that ‘the minister that is appointed to officiate the cure shall make choice of a convenient chamber to reside in during that time, and Dr. Reade is to pay rent of the same; and further, that Dr. Reade shall nominate two men, and the minister two men more, indifferent persons, for receiving the profits and tithes of the said living of Fyfield.’ This amended order of the House of Lords would seem to have been sent back to the Commons, and after some delay, it received their sanction. Further proceedings evidently followed, which I have not been able to trace, in consequence of which the sequestration was perpetuated until the decease of Reade, which took place, the Rev. H. Gibson, the present rector, kindly informs me from the parish registers, in January, 1649.\* Anthony Walker, who afterwards conformed, was now presented to the living by the Earl of Warwick, and Havers continued to officiate the cure until the Michaelmas of 1650. This is stated in as many words in the Parliamentary return for that year. Mr. Gibson obliges me with copies of two entries in the parish register, from which it appears that ‘Philip, son of Henry Havers, was baptized at Fifield, May 22, 1650,’ and that ‘Mrs. Havers was buried there on the same day.’

At the date of the Parliamentary return, so often quoted in these pages, ‘Mr. John Paynell’ was at Stambourne, ‘an able, godly minister.’ He must have avoided shortly afterwards, and Havers then succeeded to the rectory, to which, being a crown living, he would be presented by the Parliament. Calamy says that he was ordained by the Presbytery in London, and that, when rector of Stambourne, he refused to take the engagement. He was ejected by the Act of Uniformity. The institution of his successor, Robert Cooke, who already held the vicarage of Great Maplestead, is given by Newcourt thus: ‘11th November, 1662, per inconformitatem ult. rectoris.’

\* Jour. H. of C. iii. 40, 42, 58, 301; Jour. H. of L. vi. 15, 37, 42, 48, 49.

After his ejection, Havers held a farm in the parish, called New House, 'the residence of which was secluded from public view,' and there he regularly conducted public worship. Bishop Kennett says: 'I knew him to be a very moderate and quiet man, who kept possession of his own house and lands in that parish (Stambourne), and had an out-house fitted for a meeting, which was the better filled because the parish church was too much neglected.' His labours were not in vain. He soon gathered a congregation around him, of which frequent notices appear in the archidiaconal and other documents of the period. July 17, 1665, we find several persons cited before the archdeacon, at Braintree; among them Daniel Smith and his wife; John Choate and his wife; Rebecca Blunt, widow; Daniel Poulter and Elizabeth his wife; Widow French; and Francis and John French, for 'their nonconformity.' Choate and his wife are specially charged with having 'conventicles at his house, preached to by Mr. Havers.' In 1668 Havers was associated with Scanderet, Barnard, Coleman, Ball, and Billio, in a controversy with the Quaker, George Whitehead. In 1669 he is reported to Sheldon as having 'a conventicle at Stambourne.' In 1670 there are three entries in the Visitation Book of the archdeaconry relating to him and his little flock. On the 22nd of February, in that year, the following persons were presented in the court, which was held at Braintree, 'for not coming to church:': Henry Havers, John Chepe, P. Deekes, William Bryant; Daniel Poulter and his wife, and Francis French, all three of whom had been cited in 1665; and Roger Allett, John Stebbing, Thomas Wybrow, and James Smith. Allett and Wybrow seem to have appeared; the others avoided the citation. Judgment was deferred. On the 18th of May several were cited as excommunicated persons: Widow Baron, William Bryant and his wife, Daniel Poulter and his wife, and Robert Smith. Seven more were presented on the same occasion, for 'not coming to church, or receiving the sacrament for three years.' And, July 20, some of the excommunicated ones, to whom there were by that time added John French and his wife, were again before the Court. Two

years after this the Indulgence was published. Havers now took out a license for his own house, at Stambourne, to be a 'Presbyterian meeting place,' and another for himself to be a 'Presbyterian teacher.' The license bears date May 2, 1672.

In the meanwhile Havers had extended his labours beyond Stambourne, and, among other places, to Ipswich, where he laboured in conjunction with Owen Stockton. On the 16th of April, some weeks before he took out these licenses for Stambourne, he had, therefore, protected himself by taking out a license for Ipswich: it was to be a 'Presbyterian teacher in Grey Friars.' Of his other labours, nearer home, I have spoken elsewhere. He lived to a good old age, and was still living in 1705. Calamy might well say, 'he was courageous in his work.' He adds that, 'he was wonderfully preserved in the most troublous times. He was a good philologist and a substantial divine. One of great holiness, and a most amiable, peaceable temper, on whom malice itself could not fasten a blot.'

Havers organized a church at Stambourne. In 1716 the congregation is returned as containing seventeen persons who had votes for Essex, three who had votes for Suffolk, and six who are described as 'gentlemen.' The number of hearers is not given. The pastor, at that date, was Henry Havers, one of the family of the ejected rector. He was succeeded by his nephew, of the same name, during whose ministry the present chapel was erected. The next pastor was Anthony Mayhew, who was succeeded by Henry Hallam; Hallam by King; King by Benjamin Beddome; and Beddome by the present minister, the Rev. James Spurgeon.\*

STAMFORD RIVERS.—*Matthew Elliston.* The rectory had been sequestered from John Meredith, who succeeded to the living June 30, 1641, on the promotion of Manwaring to the see of St. David. Meredith was of All Souls' College, and at this date held also a fellowship in Eton College. April 23,

\* Cal. Acc. 303; Lands. MSS. 459; Returns of 1669, ante p. 345; Indulgence, ante p. 340; see also pp. 369, 394; Returns of 1716, ante p. 353.

1643, an ordinance passed the House of Commons for the sequestration of the living to Ellifton, which was sent up to the Lords five days afterwards. The Upper House then resolved to re-investigate the case, and issued an order to Meredith to appear before them. On the 6th of May there is an entry on the Journals to the effect, that Meredith failing to appear, and 'proof being given of the service of the order, of the 28th of April, at his lodging, the House taking this as a contempt, proceeded with the case in his absence.' Evidence was then heard, that 'he hath not been at his charge, at Stamford Rivers, this nine months, and that he is at Oxford with the King's army.' The House now adjudged, that Meredith should be sequestered, and 'that Matthew Ellifton, M.A., should be appointed to officiate the cure during their pleasure.' On the 17th of May, an order was made that Meredith 'should receive the proceeds of the living up to the date of the sequestration.' The settlement of Ellifton in the vacancy thus created, for some reason, did not take place, however, until after the 3rd of September, 1646. In the meanwhile, December, 1645, Meredith had also been ejected from his fellowship of Eton College, but had been presented by the Earl of Newburgh to the mastership of Wiggstan's Hospital, in Leicestershire. The House of Commons further deprived him of that preferment on the 11th of April, 1644.

Ellifton appears to have been a native of Coggeshall. I find no traces of him previously to his settlement at Stamford. The Rev. Dr. Tattam, the present rector, obliges me with copies of entries in the parish register of the 'baptism of John Ellifton, son of Matthew Elliston, minister, September 14;' of the 'burial of John, on the 11th of July, 1651;' and also of the 'baptism of his son Matthew, 27th of August, 1651.' Elliston was chosen on the 'Classis,' and is reported of in 1650 as, 'an able preacher, and of a godly conversation.' He was ejected under the act of 1660, as Meredith was restored to the rectory, as well as to his fellowship at Eton, and his mastership at Wiggstan's. Meredith resigned Stamford before 30th April, 1661, and afterwards became warden of All Souls' College, Ox-



ford, on the promotion of Gilbert Sheldon to the see of London, and subsequently provost of Eton. He died in August, 1665.

After his ejection Elliston removed to Little Coggeshall, where we find him licensed, on the 13th of May, 1672, to be a 'Presbyterian teacher in his house at the Grange,' and on the same day we find his 'house also licensed to be a Presbyterian meeting place.' Calamy speaks of him as 'a person of great worth and ability.' There are traces of his preaching at Coggeshall as late as 1675. It is not improbable that the following entry in the parish register, at Markhall, refers to him: '1693, May 3. Buried, Matthew Ellistone.'\*

STANSTED MOUNTFITCHET.—*Robert Abbot.* He appears to have been of Jesus College, Cambridge, where he matriculated March 2, 1629. He succeeded to the vicarage of Stansted Mountfitchet on the resignation of Richard Ward, under an order of the House of Lords, and on the presentation of Timothy Middleton, of Stansted Hall, the then patron of the living, and an elder of the parish, 23rd July, 1647. Ward was the author of, 1. 'The Anatomy of Warre, with the woful fruits and effects thereof, laid out to the life, by R. W., minister of the word.' London, 4to., 1642; in which volume he speaks of the following other works, which he had published previously: 2. 'The Pious Man's Practise in Parliament time.' 3. 'The Principal Duty of Parliament men.' 4. 'Vindication of the Parliament and their proceeding.' It is possible that he was the immediate successor of Boswell, at Rivenhall. If so, he would seem to have been the author also of, 5. 'The Chiefest Divine Virtues Epitomized: or, concerning Faith, Hope, and Charity.' London, 1655, 8vo.

Abbot signed the 'Essex Testimony,' in 1648, as minister of Stansted. In 1650, he is returned as a 'preaching minister.' Abbot's successor, Thomas Wallis, is entered in the register of the diocese as having been admitted '22nd of January, 1663, per inconform. ult. vic.'

\* Cal. Acc. 312; Cont 312; W. ii. 88; Jour. H. of C. iii. 56, 62, 456; Jour. H. of L. vi. 21—33, 48, 86; Wood, Fast. ii. 29. Dale, Ann. of Coggeshall, pp. 81, 196.

Abbot left traces of his ministry at Stansted. The church there, however, seems to have originated with Holcroft, Oddy, and Cradock. The chapel was erected about 1698. The first minister was Philip Burgess. In 1716, the congregation is returned as containing three hundred and fifty hearers, of whom thirty-five are described as having votes for the county, and eleven as 'gentlemen.' Burgess was succeeded by Jackson; Jackson by John Sewell; Sewell by Thomas Impey; Impey by James Johnston; Johnston by James Cavalier; Cavalier by Benjamin Gaffee; Gaffee by Josiah Redford; Redford by R. E. May; May by the Rev. Thomas Pinchback; Pinchback by the Rev. John Hall; Hall by the Rev. Horrocks Cocks; and Cocks by the present minister, the Rev. D. Davies. \*

STAPLEFORD ABBOTS.—*Lewis Calendrine.* He was the son of a former minister of the Dutch church, and, probably, a relative of Cæsar Calendrine, who was rector of Stapleford from 1620 to 1640. Of this Cæsar, Wood says: 'he was by birth a German; by profession a theologian; and, being a learned man, was beloved of the famous Dr. Usher, who took him into Ireland, and there, as 'tis said, preferred him.' Lewis appears to have succeeded Edward Benthall, who was still here in 1648, when he signed the 'Essex Testimony.' The return in 1650 is, 'Lewis Calendrine, an able, godly preaching minister.' Soon after his ejection Calendrine went to Holland, but shortly returned to Essex. In September, 1672, there is entry of a license granted to the house of Edward Praden, in this parish, to be a 'Presbyterian meeting place.' I find, however, no entry of a license to Calendrine. 'He had nothing to trust to when he was ejected, but threw himself upon Providence, with his ten children.' Calamy adds, 'he met with many difficulties, and yet was contented and cheerful under all.' In his old age he lived in a alms-house at Mile-end, London,

\* Baker's MSS. Notes to Calamy; Jour. H. of L. ix. 348; Cal. Acc. 307; Cont. 475; Lands. MSS. 459; Middleton, Mor. H. E. ii. 579, 599. Ward was admitted 1st July, 1649. Newc. ii. 551; Returns of 1716; Stanstead Church Book.

where he officiated as chaplain. It appears that he was still living in 1692.\*

STEBBING.—*Samuel Bantoft*. He was for many years fellow of Jesus College, Cambridge, and some time president. He took his degree of B.A. in 1641; that of M.A. in 1645; and afterwards that of B.D. He was one of the preachers sent out by the University about 1659. From this it would appear that it was after that date that he came to Stebbing. The living had been sequestered from Samuel Johnson, S.T.P., who was also rector of Fobbing. In the minutes of the Committee for Plundered Ministers, under date May 3, 1645, we find that it was 'ordered that the rectory of the parish church of Stebbing, in the county of Essex,' should 'be forthwith sequestered' from him 'for his malignancy against the Parliament;' and, under the same date, 'that Richard Searle, M.A., be recommended to the Assembly of Divines for the vacancy at Fobbing.'

In 1647, M. Aynsworth is given as the incumbent of Stebbing. He signed the 'Essex Testimony,' in 1648, as 'minister of the word there,' and is returned, in 1650, as 'Samuel Alsworth (sic), a godly preacher.' Bantoft probably succeeded Aynsworth.

After his ejection Bantoft removed to Braintree, where he preached for some time. September 5, 1672, he was licensed, as 'of Braintree,' to be a 'Presbyterian teacher;' and, on the same day, there is entry of a license granted for the 'house of Mr. Henry Infers to be a Presbyterian meeting place.' He was ultimately forced to leave Braintree, when he went to London, and was there 'promoted to an excommunication.' He removed from London to Ipswich, where he died August 21, 1692, at the age of seventy-three. 'While he was just a dying, he was heard to say that he blessed God that kept him faithful, that he never conformed.' †

\* Cal. Acc. 311; Cont. 485; Lands. MSS. 459; License Book S. P. O. ante p. 340; Dr. D. Williams' 'Gospel Truth;' Wood, Fast. i. 216. Benthall, ante p. 278, 423.

† Cal. Acc. 310; Cont. 485; Add. MSS. 15669; Fobbing, ante p. 230; Aynsworth, p. 289; Lands. MSS. 459; License Book, p. 340.

Bantoft's labours at Braintree proved to be the origin of the church at Bocking. We have no authentic record of the history of that church, however, until 1700, when a large congregation, which assembled in a barn near the White Hart, Braintree, invited Thomas Shepherd to become their pastor. Thomas was the son of William Shepherd, who was admitted rector of Tillbrook, in Bedfordshire, in 1654; and who, although he conformed at the restoration, afterwards resigned his living. The Rev. N. B. Young, the present rector of that parish, obliges me with a copy of the following memorandum, which is preserved among the parochial documents: 'In the parish church of Tillbrook, on Sunday (being the 20th day of February, 1660), William Shepheard (sic), clerk and rector of the said church, did publicly read the whole Book of Articles. N.B.—The said Mr. Shepheard, that unusually devoted labourer in the vineyard, notwithstanding his subscription, promises, and oath, at his ordination of priest and deacon, unhappily left the Established Church, and became a divinity teacher at Oundle, in the year 1690.' Thomas Shepherd had also been a beneficed clergyman, at St. Neot's, in the county of Huntingdon, where, I am informed by the Rev. G. B. Thomas, from the parish records, that he was instituted to the vicarage in the same year that his father resigned the living at Tillbrook, and that he left in 1692. It is said that he was afterwards beneficed again in Buckinghamshire. While in Bucks he entered into a 'serious correspondence with some of his brethren on the subject of subscription, a part of which was afterwards published.' In 1697 he preached as a probationary to a Presbyterian congregation in London, but did not accept their invitation to settle with them.

Under Mr. Shepherd's ministry the congregation at Bocking enjoyed great prosperity. In 1707 a spacious place of worship was erected for their accommodation, which soon became crowded. In 1716 the congregation is returned as consisting of eight hundred persons, of whom one hundred and ten had votes for the county, and nine had votes for Colchester and Maldon, and thirty-four of whom are described

as 'gentlemen.' Shepherd died January 29, 1738-9, at the age of seventy-three, and was buried at Bocking. He published: 1. 'Several Sermons on Angels, with a Sermon on the Power of Devils in Distempers.' 1712, 8vo. 2. 'Three Sermons on Separation, showing the Church's Fear of False Worship; her care to tread in the footsteps of the flock; what Schism is and where the guilt of it lies; in Answer to Mr. Bennett's Discourse of Schism, with a Postscript to Mr. Bennett.' 1712, 8vo. These discourses are inscribed 'to the Dissenting churches in Essex, with their bishops and deacons.' Thomas Bennett was rector of St. James', Colchester, from 1700 to 1716, when he resigned, and became vicar of St. Giles', Cripplegate. He was the editor of 'An Abridgement of the London Cases,' which was a series of treatises against the Dissenters, published by some of the London clergy in 1684. 3. 'A Volume of Sermons,' in 1726. 8vo. This was a collection of all the single sermons which he had published previously, together with some additional discourses. 4. There is also ascribed to his editorship, 'Mason's Remains,' being posthumous sermons of the Rev. W. Mason, rector of Water Stratford, Bucks.

Shepherd was succeeded by Joseph Pitt, who was ordained August 24, 1738. He resigned and preached his farewell sermon March 21, 1738, which was afterwards published. On the removal of Mr. Pitt the church invited the well-known George Whitfield, who was then itinerating the neighbourhood, to become their pastor. Whitfield declined, but recommended Thomas Davidson, a native of Cromarty, in the north of Scotland. Mr. Davidson was ordained July 5, 1744. John Thorowgood became Davidson's assistant in 1776. Davidson published: 1. 'The Triumphant Exit of a Faithful Servant of Christ; a sermon on the death of John Harrison, pastor of Wethersfield, June 10, 1770.' 2. 'A Sermon at the admission of Dr. John Trotter to the pastoral charge of the Scotch congregation at Swallow Street Chapel, London.' 3. 'The Early Knowledge and Remembrance of God recommended;' a sermon to young persons. 4. 'The

Necessity of a Divine Teaching to make us number our days ;' a sermon preached at Colchester on the death of Mr. Henry Stapleton, November 23, 1783; together with 'The Blessedness of the Dead who die in the Lord;' a sermon preached at Braintree, on the death of the Rev. Samuel Tabor, January 24, 1784. Davidson died April 6, 1788, and was succeeded by John Thorowgood, who continued pastor of the church until his death. Thorowgood's successor was the present pastor, the Rev. Thomas Craig, who was ordained October 12, 1802.

Soon after the death of Davidson a secession took place from the church at Bocking, which was the origin of the church at Braintree. The first pastor was David Pritchard, who was chosen in 1789, and continued pastor till his death February 28, 1812. Pritchard was succeeded by the present pastor, the Rev. John Carter.

STEBBING.— . *Angel.* I have not been able to recover his christian name. He was probably the associate of Bantoft.

The Morison and Blackburn MSS. state that a Mr. Young was also ejected here, but this is evidently a mistake. There was a Young who was silenced at Bishop's Stortford, where he had been associated with Jonathan Payne; and as Payne was active in this neighbourhood after his ejection, and was probably the founder of the church at Dunmow, it is not unlikely that Young may have laboured here after he was silenced at Stortford. It is said that the church now assembling at Dunmow met originally in this village, whence it 'removed to the more public and central situation it now occupies.' The Revs. Messrs. Shepherd, of Braintree, and Notcutt, of Thaxted, afterwards preached a lecture here. This was the case in 1716. There was a minister of the name of Laing here before 1719. In 1720, a small barn, situated on the spot where a part of the present meeting-house now stands, was fitted up with a pulpit, forms, and gallery. In 1724, Thomas Doughty, then minister at Finchingfield, was accustomed to preach at Stebbing, one Lord's day out of every three. After his removal the pulpit was successively

supplied on the same plan by the Revs. Messrs. Stennet and Davis, of Terling. During their ministry the village was visited by the itinerant preachers who laboured under the auspices of the Rev. J. Berridge, of Eversden, Cambs. In 1767, a small church was formed by Richard Hume, formerly of Braintree. This church was dissolved in 1776. The Revs. Messrs. Fell, of Thaxted, and Wickens, of Dunmow, then took up the cause, and conducted evening services here once in every three Lord's days, and also on alternate Tuesdays. In 1790, the Rev. Ezekiel Offwood, formerly of Abbots Roothing, was minister. After preaching for a few months he relinquished the pulpit. In 1792, the Rev. Samuel Torr became pastor. In 1793, the old barn was taken down, and a new place of worship was erected, mainly under the auspices of one William Barber, assisted by the generous contributions of the neighbourhood and the county. Mr. Torr was succeeded, in 1810, by the Rev. Joseph Morison. Morison was succeeded by the Rev. Charles Duff, the present minister.\*

STISTED.—*Thomas Clark.* In the Journal of the House of Lords there is an entry, under date April 19, 1642, of an order, that 'Mr. John Clark, the now curate of the parish of Stisted, the incumbent being lately dead, is hereby specially recommended to the Archbishop of Canterbury to be minister and parson of the said church, being certified to be a man of good life and of sound doctrine.' Under date of the 23rd of the same month, there is another as follows: 'Upon the humble suit of Mr. John Clark, the now curate of Stisted, made this day, ordered that the said Mr. John Clark is hereby specially recommended to the Archbishop of Canterbury to be minister according to a former order, dated the 19th of April, the said Mr. Clark being, as hath been affirmed by the parishioners there, and divers ministers, a man of good life and sound doctrine.' And on the 3rd of May, there is a third entry of an 'order, that Mr. John Clark is recommended to be presented unto the Archbishop of Canterbury, to be presented to be minister of Stisted.' Laud gives

\* Cal. Acc. 310; Dunmow, p. 385.

the following account of the matter in the 'History of his Troubles and Tryal,' which he wrote during his imprisonment in the Tower: 'The rectory of Stisted was fallen void, and in my gift; the Earl of Warwick was an earnest suitor to me for it, for one Mr. Clark. I delayed, having six months' time by law to dispose of my benefices. During the delay Mr. Richard Howlett, a bachelor of divinity, and a man of very good worth, a dean in Ireland, was, by the rebels there, turned out of all he had, and forced, for safety of his life, to come with his wife and children into England. His wife was my near kinswoman. At their coming over I was forced to relieve them, else they might have begged. Hereupon I resolved in myself to give Stisted to Mr. Howlett, and to gratifie Mr. Clark with something after; nothing doubting but that the Parliament would readily give way in such a necessity, for so worthy a man as Mr. Howlett was known to be. While these things were in my thought, two other great benefices fell into my disposal, Bocking and Lachingdon, both in Essex. Presently the parishioners petition me, they of Bocking, for Dr. Gawden, a chaplain of the Earl of Warwick's; they of Lachingdon, that they might choose their own minister. I gave a fair answer to both, but reserved myself. Then I was pressed with letters from the Earl of Warwick, for Dr. Gawden. My answer was, I could not gratifie Dr. Gawden with Bocking, and Mr. Clark with Stisted. Then Dr. Gawden brings me a very earnest letter, but very honourable, from the Earl of Hertford. When I saw myself thus pressed, I resolved to name fit men to all these benefices presently, and see how the Parliament would be pleased to deal with me. Before I did this I thought fit to make a fair offer to the Earl of Warwick, who, by Dr. Gawden's entreaty, came to me to the Tower. I freely told his Lordship, and my honourable friend the Lord Marquis of Hertford, I could give Bocking to Dr. Gawden; Lachingdon to Mr. Howlett, in regard of his alliance to me, and his present necessity; and Stisted to Mr. Newstead, to whom I was pre-engaged, by promise to my ancient worthy friend, Sir Thomas Rowe, whom Mr. Newstead had served in his embassages seven years; and



for Mr. Clark, he should have the next benefice which fell in my gift, for his lordship's sake. His lordship seemed to be very much taken with this offer of mine, and promised me, and gave his hand upon it, that he would do me all the kindness he could that these nominations might pass with the Lords, May 31, 1642. Upon this I rested, and according to my promise petitioned the Lords as is expressed. Upon the reading of this petition the Lords ordered me presently to collate Bocking upon Dr. Gawden, which I did, the order being brought unto me the next day, April 1, 1642. But for the other two the Lords took time to consider. The Earl of Warwick was then present in the House, and, as I am informed, said little or nothing. This made me fear the worst, and therefore I ordered Mr. Howlett to get a full certificate from the Lord Primate of Armagh, both for life and learning, and attend with it at the Parliament, to make the best friends for himself. The business stuck still. At last he met with the Lord Kimbolton, who presently made all weather-fair for him, and, upon his lordship's motion to the House, an order passed for Mr. Howlett to have Lachingdon, April 13, 1642. The motive this: Mr. Howlett was fellow of Sidney College, in Cambridge, and tutor at that time to two sons of Lord Montague, the Lord Kimbolton's uncle; at which time also the Lord Kimbolton himself was a student in the same college, and knew the person and worth of Mr. Howlett. This his lordship honourably now remembered, else it might have gone hard with Mr. Howlett's necessities. So, upon the order thus obtained, I collated Lachingdon upon him. After this the Earl of Warwick went lord admiral to sea, by appointment of the Parliament, and forthwith I was served with another order, to give *Stifted* to Mr. Clark. Hereupon I petitioned again, and set forth my resolutions and engagements to Sir Thomas Rowe, and Dr. Gawden having told me that the Earl of Warwick had left that business with me, in trust with the Lord Roberts, I made bold to write to his lordship and entreat his lawful favour. The Lord Roberts denied that any such order or care of that business was left with him, nor would he meddle in it; but

referred me to the Lord Kimbolton, who still followed the business close for Mr. Clark. By all which it appeared to me that the Earl of Warwick had forgotten his promise to me, to say no more. Soon after I received another order to give *Stifted* to Mr. Clark. To this I answered again by petition, April 25, 1642, but with like success, for another order came forth peremptorily to command me to give *Stifted* to Mr. Clark, May 3, 1642. But it so fell out that this order was not brought to me till ten days after the date. I sent my council to attend the Lords, that I might not fall into contempt. The business was not then called on, and by the sixteenth of the same month *Stifted* fell in by lapse to His Majesty, so I lost the giving of the benefice, and somebody else their ends upon me.'

The King now presented Richard Middleton. This was possibly the same person who had been his chaplain when Prince of Wales, and who published, 1. 'Card and Compass of Life.' Lond., 1613, 8vo.; 2. 'The Heavenly Progress.' Lond., 1617, 12mo.; and 3. 'The Key of David,' Lond., 1619, 12mo. He soon became involved in the troubles of the times, as, on the 18th of April, 1643, the Commons passed an 'ordinance for sequestering the rents and profits of the rectory of *Styfted*, whereof Richard Middleton is vicar, for the benefit of Edward Sparrowhawke, M.A.' This ordinance was sent up to the Lords on the 20th, and on the 24th the Lords returned for answer, 'that it should be taken into consideration.' They did not however confirm it, but issued an order for the presentation of Christopher Newstead, whom Laud was anxious to present before. On the 16th of June, in that year, Newstead (sic., in the Journals) had presented a petition, complaining that, 'whereas the House made an order for his quiet officiating and enjoying the possession of his living, yet, notwithstanding, the said order is disobeyed, and he not suffered to come into the church, and that the women threw stones at him, and reviled him and his friends.' And it was that day ordered, that 'Thomas French, and the constable, and the sexton, shall be sent for as delinquents, to

answer for the said offences.' The result was, that for the time Newstead succeeded in obtaining possession of the rectory. In the March following, however, depositions were taken against him at Halsted, when two witnesses gave evidence on oath, 'to his having been a great promoter of the late innovations, by bowing to the altar towards the east, reading the service and churching women there, prosecuting tender consciences, affirming it treason not to obey the same;' four, to his having preached 'that the sin of ignorance is but a small sin, and that Papists are saved as well as Puritans, but that a Papist must go a little farther about, and that (that) sin which makes some people infamous, made Magdalene famous;' two, to his having 'buried corses with crosses on the breast,' and, 'there being in his church at Abington the pictures of God (the) Father and of Purgatory, he caused to be rased out some texts on (the) walls shewing their unlawfulness, and put up others to justify them, e. g., 1 Pet. iii. 19, and observed that Lent (was) kept for more than politick ends, and when he was told of the Act of Parliament to the contrary effect, he said, what cared he for Parliament;' three, to his 'incompetence, and that he does not preach to prepare people for the sacrament;' three, that 'his curate, catechizing, shewing that Christ's death was sufficient for all, but not sufficient to all, he silenced him, and next Lord's day he preached that Christ died for all, proving it from the catechism, Christ died for me and all mankind;' two, to his having 'declared malignity against the Parliament, and especially Lord Say, that he was no good subject;' three, to his 'being conversant with malignants and ill-affected persons, and choosing those of most base and lewd life for his churchwardens;' two, that 'when Mr. Rood, his predecessor at Abington, was unjustly imprisoned by the High Commission, Newsted (sic), in the absence of Mr. Rood, threw their goods and children out of the house, exposing them to the cold, barefoote;' one, that 'on taking possession of Stisted, last summer, he said he must goe to his master, the King;' one, that 'he swore before the House of Lords against some of his neighbours, that they broke the peace on his taking

possession ;' and six, ' that this oath was false, for the peace was kept, the constable to that purpose charging several persons' (there appears to be an erasure here in the original MS.); three, that ' he behaved so ill at Abington, that he was forced to resign to escape articles, and that he bound some of his parishioners not to sue him ;' two, that ' he preached that God had saving mercies for David in hell ;' and three gave evidence to his ' not taking the covenant,' and ' its not being taken in his parish.' The living was now sequestered from Newstead, but the fifth of the proceeds were awarded to his wife.

The name of Thomas Clark does not appear on the 'Classis,' nor do I find any evidence of his being here until 1649, when he subscribed the 'Essex Watchword.' In 1650 the return is, 'Thomas Clark, by sequestration from Mr. Newstead, an able, godly divine.' Calamy says of him, that he was 'a very laborious, useful preacher.' The admission of Daniel Nicholls, S.T.B., his successor, 8th March, 1662-3, is entered in Juxon's register as 'jam legitime vacante.' Palmer has the following, in addition to Calamy: 'He had ten children when he left this valuable living for the sake of a good conscience. A daughter of his was mother to the late Mr. Woodward, an eminent brewer in Bedford—a gentleman in good repute, and of considerable influence in that town. Two of his daughters were married to eminent dissenting ministers, the one to Mr. James Belsham, some years minister of Newport Pagnel, who afterwards preached only occasionally, residing at Bedford; the other to Mr. Samuel Saunderson, who died pastor of the congregation in that town, and afterwards to the late Mr. Prichard, of London. Mr. Belsham left a son in the ministry, who was later in the academy at Daventry, and afterwards removed to Hackney.'

Newstead survived the restoration, when he became prebendary of Cadington Minor, in the cathedral of St. Paul's. Newcourt identifies him with the Christopher Newstead of whom Wood says that, he 'was the son of Thomas Newstead, of Somercoates, in Lincolnshire;' that he 'became a commoner of St. Alban's Hall in 1615;' that he wrote 'An

Apology for Women, or the Women's Defence,' Lond. 1620, 8vo. And that 'he afterwards had a benefice conferred upon him, and though he never took any degree in arts in this University (Oxford), yet he took that of B.D. in 1631.'\*

STOCK.—*Martin Sympson*. The rectory had been sequestered from William Pindar, who was also rector of Laingdon Hills. I have not been able to discover either the date or the reasons of this sequestration, but as Pindar's personal property was also sequestered, political delinquency may be safely inferred to have been its chief occasion. Henry Crewe was recommended to the Assembly of Divines for the sequestration of Laingdon; but in 1650 the return is, 'It is in the hands of sequestrators, having no settled minister. Mr. Pindar, the sequestered minister, is returned.' At the restoration Pindar resigned the rectory, and was succeeded by William Rogers.

The Rev. E. J. Edison kindly informs me that there is a memorandum in the parish register, at Stock, that 'one Holmes and one Duke and Martin Simpson (sic) were put in by Parliament.' The return for that parish in 1650 is, 'Mr. Duke, by sequestration, a very weake and insufficient preacher.' Sympson seems to have been Duke's successor. He was ejected by the act of 1660, as Pindar recovered this living also. Pindar was the successor of John Reeve, at Springfield Boswell.

In the Visitation Book of the archdeaconry for 1690, under date July 24, there is entry of a Mr. Crowley, of Laingdon, having been absolved from excommunication, which he had incurred by frequenting 'seditious conventicles, in consideration of his previous good conduct.' †

GREAT TAY.—. *Green*. He must have succeeded on the death of Timothy Rogers. I have not been able to ascertain

\* Cal. Acc. 304; Cont. 468; Palmer, N. M. ii. 219; Jour. H. of L. vi. 6, 16, 30; Jour. H. of C. iii. 49, 53; Jour. H. of L. vi. 15, 16, 97; 'Troubles and Tryals of Laud,' 194, 195; Wood, Fast. ii. 131; Cole MSS. xxviii. 17, seqq.; Add. MSS. 15669, 223, 290; Lands.

MSS. 459; Newc. i. 132; Wood, Ath. Ox. i. 457; Howlett, ante p. 205; Sparhawke, ante p. 432.

† Cal. Acc. 313; Add. MSS. 15670, Sept. 4, 1646, p. 227; Harl. MSS. 6100, Lands. MSS. 459; Crewe, ante p. 260; Springfield, ante p. 465; Duke? 246.

anything more of him than the fact of his ejection, neither can I discover his Christian name.\*

TAY MARKS.—*Richard Rand.* In the MSS. additions to one of the copies of the 'Classis,' in the British Museum, the name of Rand appears at Easthorpe. It is quite possible that this may refer to Richard, as he was not at Marks Tay until after 1650, the entry in the Parliamentary return for that year being, 'Mr. John Neville.' Rand was ejected under the Act of Uniformity. His successor was admitted 13th November, 1662. Calamy says, 'he was a holy, humble, learned man, and a very serious, awakening, profitable preacher. I have also been informed that it happened that very few knew Mr. Rand's Christian name, which was the means of his escaping divers sufferings. Once a Quaker of the same surname was taken in his stead. He showed them their mistake, and that he was not the person they meant. Then they would fain have learnt of him what this Mr. Rand's Christian name was, but being a man of honour, he would not assist them in their design of taking him, and therefore plainly told them that he could tell but would not. God hath many ways to shelter His servants from their enemies, and can make use of many instruments for that purpose.' If not immediately, certainly not long after his ejection, Rand removed to the parish of Great Braxted. June 10, 1672, he took out a license to be a 'Congregational teacher in the house of Robert Maidston,' in that parish; and on the same day a license was granted to the house, to be 'a Congregational meeting place.' We afterwards find him at Little Baddow, where he died in 1692. †

TERLING.—*John Stalham.* Calamy says that 'he was a native of Norfolk, and was bred up in the University of Oxford.' He seems to have first settled as 'a preacher of the gospel' at Edinburgh, and was presented to the vicarage of Terling on the deprivation of Thomas Weld, in 1632. He was of strict Congregational principles. In 1643 we find him

\* Cal. Acc. 308; Rogers, ante p. 294, 421. MSS. 459; License Book, S. P. O., ante p. 340; Maidstone, infra; Easthorpe,

† Cal. Acc. 308; Cont. 476; Lands. p. 293; Little Baddow, p. 353.

holding a public disputation with 'Timothy Batt, physician,' and Thomas Lambe, 'sope-boyley,' at Terling, on the subject of infant baptism, on which occasion he was assisted by his neighbours, John Newton, of Little Baddow, and Enoch Gray, of Wickham. In 1654 he was appointed one of the assistants to the county commissioners for the removal of scandalous and insufficient ministers. And, in 1655, he was one of those who assisted at the fast service at Coggefhall, which was disturbed by James Parnell.\*

Stalham was ejected under the Act of Uniformity, and was succeeded, October 10, 1662, by Robert Ridgway, who also held the vicarage of Thorpe. After his ejection he still continued at Terling, and as pastor of a Congregational church. He died there in 1680, or 1681. The congregation is returned in 1716, erroneously as Baptist, as containing two hundred hearers, twenty of whom had votes for the county, and eight of whom are described as 'gentlemen.' The next pastor seems to have been Nathaniel Wyles, who died in 1748, at the age of eighty-eight. Wyles was succeeded by . Stennet. Stennet died in 1761, and was succeeded by . Davis; Davis by Daniel Bocking; Bocking by Stephen Foster; Foster by John Mills; and Mills by William Kemp, who removed here from Colchester, and died here June 30, 1844. Kemp was succeeded by the present pastor, the Rev. Francis Moore. †

\* Cal. Acc. 304; Cont. 468. 'The Scriptures Vindicated,' by Richard Farneworth; London, 1655, p. 1. Weld, *infra*; Newton, *ante* p. 154; Gray, p. 299. 'About five years since, the Deane of Canterbury, hearing that one Mr. Gray, a godly and able minister, now living in Essex, had preached against the prelates' popish proceedings . . . Sabbath morning rode out to find him, and hunted . . . from parish to parish; at last, towards night, he came to Sandwich, where he had almost caught the game . . . But the Gray was crept through . . . whereupon the dean caused the town gates to be shut, and

watchmen were set with halberds at every corner, but the preacher escaped them all . . . having on a coloured suit . . . and so to London. 'Newes from Canterbury.' Lond. 1649.

† Newc. ii. 578; Morison and Blackburn MSS.; Returns of 1716, *ante* p. 353. There is an interesting letter addressed by the church at Terling to that at Rowel, in Northamptonshire, and signed by Stalham, in the name and with the consent of the church, in Maurice's 'Memoir of Thomas Browning,' of whom see *infra*. Unhappily the letter is not dated.

Stalham published, 1. 'The Summe of a Conference at Terling, Effex, Januarie 11, 1643, . . . by which the strength of truth and weaknesse of error is discovered; and before which an epistle more largely is prefixed, to give some light thereunto, and to promote the cause pleaded for.' Lond., 1644, 4to. From the introduction it appears that there had been a similar conference, held some little time previously, at Wickham, when Thomas Lowry was also present, and 'sweetly put out a request to God that he would keep us in his presence, not to seeke ourselves, but to lay ourselves at the foot of truth; and that the word may judge between us now, as well as it shall judge us at the last day.' 2. 'Vindicia Redemptionis in the fanning and sifting of Samuel Oates, his exposition on Matt. xiii. 44; with a faithful search after our Lord's meaning in his two parables of the Treasure and the Pearl, endeavoured in severall sermons upon Matt. xiii. 44, 45: wherein the former part, universal redemption, is discovered to be a particular error; and in the latter part, Christ, the peculiar treasure and pearl of God's elect, is laid as the sole foundation, and the Christian's faith and joy in Him and self-denial for Him, is raised as a sweet and sure superstructure.' Lond., 1647, 4to. In the dedication of this treatise there is a passage which is not without biographical interest. 'You are the people among whom my lot hath fallen these fourteen years and upwards, and I cannot but remember that inviting report which was given of you, that you were a fasting and a praying people, which I found true. I doe not forget what example of nonconformity to prelatial injunctions you held out to me, nor what forbearance you allowed me for a time in the use of the ceremonies which my revrend and godly predecessor had refused, and I, through inconsiderate timidity and temerity, had introduced, till God convinced me of my folly.' Poor Oates, to whom this treatise replied, was now in Colchester gaol as a disturber of the public peace. There is also prefixed an address to the Christian reader, by John Maidstone. Speaking of Oates, and those who followed him, Maidstone thus expresses himself upon the



subject of 'toleration,' which was then already creating so wide a breach between the Congregationalists and the Presbyterians: 'For my part I shall call for neither hammer, sword, nor fire against them, but the Sacred Scripture, which is compared to all three. Let him cry murder, and call for a constable to keep the peace at a dispute, who is impatient of contradiction and accounts his own principles ruined by another man dissenting from him. Meek and innocent truth sufficiently contenteth him in whom it dwells, though it meets with opposition from him that knows it not. And I would expect to see his flesh come, like the flesh of a young childe that is once baptized in the Jordan thereof, when he that is once dipt in the Pharpar of corporall punishment shall go away in his errour, a leper as white as snow. And much more should I rejoyce to rescue one poor soul in gentlesse and love out of the prison of a corrupt opinion, than keep all the hereticks under heaven in the ward where Pharoah's prisoners are bound, till their feet are hurt in the stocks, and the iron enter into their soul.' 3. 'The Reviler Rebuked; or a reinforcement of the charge against the Quakers so-called.' London, 1657. This was written in answer to Richard Farnworth. It is dedicated to 'His Highness Oliver, Lord Protector of the Commonwealth, and the Right Honourable the Council of State.' Stalham says to the Protector: 'The liberty proclaimed to godly, gospel preachers, and your fostering of orthodox pastors and teachers, will much conduce, by the spirit of Chrif's mouth, to the consumption of the man of sin. Some, indeed, cry up nothing but club-law against the Quakers, and can give no other measure than their prelatial fathers to those that dissented from them. But, by your indulgence and forbearance of saints erring and otherwise minded, many have conscientiously made enquiries after those truths which lay hid, or were defaced, and have the more heartily embraced them, and do hold them after scripture conviction.' 4. 'Marginal Antidotes to be affixed over against the Lives of R. H. and E. B., their pamphlet entitled the Rebukes of a Reviler.' Lond., 1657.

THAXTED.—*James Parkin.* There is a four-leaved tract among the King's pamphlets in the British Museum, the following reprint of a part of which will not unfitly introduce what facts I have been able to collect with reference to this devoted man. It is entitled 'A Great Fight in the Church at Thaxted, in Essex, between the sequestrators and the minister, and the Mayor being present; the men and women in this fight fell all together by the eares, on the Lord's day: concerning which divers of the chiefe actors were brought before the House of Lords, in Parliament assembled, this present Friday, September 24, 1647; with the manner of the tryall, and the severall charges brought in against them at the Lords' barre. London, printed for Henry Becke, in Aldersgate Street, Anno Domini 1647.' 'The Committee for Plundered Ministers sequestered one Mr. Leader, vicar of Thaxted, and settled (sic) one Mr. Hall, a godly, learned minister. Mr. Leader deceasing about a year after, the Lady Maynard, being patronesse of the said living, refused to present Mr. Hall, but presents one Mr. Croxon, a man for swearing, cursing, and drunkenesse, the whole country cannot parallell as was proved against him. The well affected parishioners perceiving what a judgment they lay under, to sit under the ministry of such a soul-starving pastor, began a new prosecution, and exhibited severall articles against the said Mr. Croxon before the Committee for Plundered Ministers, and prosecuted the same untill the said committee, hearing the cause, sequestered the said living from Mr. Croxon.\* The Lady Maynard suggested to the said committee that Mr. Croxon had made a resignation to the lady of the said living; but because no resignation did appear to the committee, it was ordered that the said lady should have only leave and two months' time to nominate some

\* Neuman Leader, presented by Sir W. Maynard, bart., (Mor. ii. 432,) and admitted 30th September, 1612, died in 1645. Edmund Croxon was admitted 3rd December, 1645. N. ii. 582. Croxon was summoned to appear before the Committee for Plundered Ministers, to an-

swer charges that were alleged against him, May 2, 1646. Add. MSS. 15670, 153. Lady Maynard was the wife of Lord Maynard; her husband was now under impeachment for high treason. Mor. ii. 432.

godly minister to the committee for the said living. The well affected parishioners petitioned the committee to vacate the said order, for these reasons: I. *Because the lady had presented two unworthy ministers before, the prosecuting of which ministers had cost a few well affected persons in the parish at least a hundred pounds.* II. *Because that order that gave the lady power, was gotten upon pretence of a resignation, whereas there could be none legall: First, because when articles are depending no man can resign. Secondly, because if the resignation had been before articles the living must needs be relapst, because it was more than six months before the said lady went about to present the said Mr. Hall; but it is proved, by an order, that the said resignation was a little before the sequestration, therefore, by the order of the committee, void, as we can make clearly to appear.\** Yet, notwithstanding, the committee gave the lady liberty to commend some godly minister: she commended Mr. (Samuel) Hall, who was referred to the Assembly of Divines, who found him unfit, and made return of it to the committee. Mr. Hall was sent a second time to the Assembly, who returned him still unfit, and they were more unsatisfied than before. Mr. Hall was sent a third time, and returned unfit, whereupon he was discharged from intermeddling with Thaxted any more by the said committee, they having power to place none but such as the Assembly approves of. Since which time he hath addressed himself to the right honourable the House of Lords, who did order the Assembly to examine him; who have returned answer that they cannot approve of him. The Lords were pleased to order that the Assembly should bring in the reasons why they did not approve of him. The Assembly did produce their reasons, which gave the Lords such satisfaction that the cause was laid aside for the present, and the said Hall, in the absence of the speakers, got an order for institution and induction, which is now made void by the ordinance.†

\* This petition was received June 25, 1646, and was referred to the County Committee for the necessary documents to be produced. Add. MSS. 15670, 247.

† The order from the Lords to the Assembly was issued 18th May, 1647. On the 21st the Assembly reported. The Lords then ordered 'a copy of the

The tract then recapitulates the story of a 'report from the sequestrators,' and proceeds to say, 'Hall came to the church accompanied with the mayor, Nitingale, and divers others of the disaffected party. The sequestrators demanded his authority; he refused to show any authority, and said they should not question it, and went and preached the forenoon. In the afternoone the sequestrators went and stood at the door of the deske to force him to show authority, or prevent him from preaching. Mr. Hall came in the afternoone to the church, accompanied with the above-said mayor. The sequestrators demanded his authority; he refused to show any. The sequestrators told him they had no order, that he should not officiate, and if he could show a letter they would desist, which he refused to doe. Then one Chistopher Tanner, churchwarden, and Edward Mountforth, told the sequestrators that if (they) would not come downe, they should be pulled downe, and said that Mr. Hall should preach too, with other daring words. Then came the mayor out of his seat, and reprovved the sequestrators, and said he wondered the sequestrators would make a disturbance, which animated divers disaffected men and women, who fell upon the sequestrators, beat them, tore their hair from their

report to be sent to Hall, and that he should be heard what he could say to clear himself from the things which are charged against him.' In the report the Assembly says: 'It have been our use in the examination of ministers to consider first, of their lives, . . . and especially now . . . when so many, who have been cast out for their scandalous and ungodly conversation, do endeavour to get into livings, . . . we do further certify . . . that this very man hath occasioned more trouble to us, and more hindered the public service, than any other minister that ever was referred to us.' They also say, 'We (be) credibly informed of sundry miscarriages in his preaching and otherwise, and that he hath been imprisoned by the Committee

of the Eastern Association, for preaching a malignant sermon in Cambridge against the Parliament, within these two years last past.' And concludes, 'And we do humbly pray that he may not be permitted further to interrupt the public work of this Assembly.' Jour. H. of L. ix. 192, 200, 201. The Assembly, however, was troubled with Hall again. 1st June, the Lords ordered them to make good their charges on Friday next. On the 4th, Stephen Marhall and others appears at the bar for that purpose. The Lords take time, and then, on the 4th of August, the order is given for Hall's institution, *ib.* 229, 236, 369. In the meanwhile the parishioners had refused to pay the sequestrators. Add. MSS. 15671, 65.

heads, and their bands from their necks, and endangered the taking away their lives; the mayor being present and never reproved the same. Anne, the wife of Thomas Meade; the wife of Laurence Porter, the wife of Nathaniel Westley, the wife of Samuel Salmon; these women fell violently upon the said sequestrators, beate them sore, tore their haire from their heads, their bands from their necks, and their hattes and cloakes off. Then came Henry Jebb, Thomas Meade, junior; Edward Meade, junior; John Moore (who struck Captain Turner, one of the sequestrators); William Caton, Lewis Caton, Nathaniel Smith (alias Baby), John Guy, and John Baker, who animated and abetted the said women; the sequestrators being forced to haste as fast as they could out of the church, being in danger of having their lives taken away from them by the persons above-mentioned. The mayor of the town being present, never charged any one of them to keep the peace, but animated them, and said, when others pressed towards the sequestrators, '*Let them alone: and let the women decide the case.*'

In the interval between the last report of the Assembly and the 'Insurrection of the London Apprentices,' both Houses had broken up. This was on the 26th of July. On the 27th they re-assembled, but without their speakers, and adjourned to the 30th. In the meanwhile the army had resolved to march on the metropolis; and, on the day of their re-assembling, both Houses found that their speakers had joined the army. It was in the midst of this confusion that Hall obtained his order. When the Houses were re-constituted, one of the first measures was to pass an ordinance for 'making null all orders, ordinances, and votes, in both or either Houses, from the 26th of July to the 6th of August.' Due notice of this was sent to the sequestrators at Thaxted, who immediately presented it to the mayor, who read it in the presence of Hall. Both of them set the order at defiance, and the sequestrators then appealed to the House of Lords. The House, on hearing this petition, on the 27th of August, ordered that 'Hall, the mayor, and also Henry Gibb, who had made himself conspicuous in the resistance of their orders, should be attached and brought to their bar;' and,

on the 8th of September, they appointed the following Thursday to hear the case. The case was heard accordingly, but judgment was deferred. On the 24th of September (the very day that this scene was taking place in the parish church at Thaxted), the Lords delivered judgment to the effect 'That the order, dated the 3rd August last, is void, and that Samuel Hall shall not officiate there (at Thaxted) any more;' and further, that 'Henry Gibb, town clerk, for his contemptuous words against the Parliament, shall stand committed to the Fleet during the pleasure of this House.' Three days afterwards the Lords ordered that Nitingale, the mayor of Thaxted, should 'attend them' the following day, and that the rest of the persons complained against by the sequestrators, except Samuel Hall, should be released, 'they having by their petitions submitted themselves to this House.' By the 1st of October Samuel Hall also had submitted, and was released. It is not impossible that this Hall is the person whom we shortly afterwards find at Bardfield Saling and Bardfield Magna.\*

James Parkin now succeeded to the sequestration. His name appears among the subscribers to the 'Essex Testimony' in 1648; and in 1650 he is reported of as 'a quiet man, and one that taketh great pains.' My friend, the Rev. J. C. Rooke, has favoured me with copies of several entries in the parish registers relating to Parkin, extending over the whole period from 1648 to 1662. From these it appears that he had six children born to him during his incumbency: Hannah, June 5, 1649; William, in September, 1650; Henry, in July, 1652; Thomas, June 18, 1654; Richard, November 15, 1655; and Samuel, January 21, 1656-7. Thomas was buried July 20, 1654; and Richard, November 27, 1655. The admission of his successor is given as, 'per inconform. ult. vic.' †

\* Parl. Hist. iii. 717, 723; Jour. H. of L. ix. 408, 410, 427, 449, 457, 458. The Bardfields, ante pp. 283, 284.

† Cal. Acc. 307, 475. 'Priest Parkin, of Thackstead, did sorely beat Thomas Sewen with a cane, when he was at

labour in the field, in his master's work, insomuch that his body was sore for several dayes after.' 'The Cruelty of some Fighting Priests.' Lond. 1660, 4to. p. 6.

After his ejection Parkin still continued at Thaxted, and there are traces of his abundant labours both in the town and neighbourhood. In 1663, John Williamson was cited in the Archidiaconal Court, and charged 'to forbear practising physicke, and to come to his parish church, and to bring a certificate next court.' And, at the same date, William Loveday, John Hardie, James Philpot, Richard and Elizabeth Wright, John Harvey and William Harvey, and Thomas Brown, were cited for not coming to church, and not bringing their children to be baptized. The court was held at Dunmow. On the 13th of January, 1668, there are entries relating to other persons, resident in Thaxted, in the Visitation Records: Robert Kent, Giles Barker, and John Dunmowe. Kent's offence was not bringing his child to be baptized, according to the ordinance of the Church of England; Barker's, having unlawful meetings at his house, and private conventicles; and Dunmowe's, frequenting unlawful meetings, and exciting others to do the same; and also, 'collecting monies for those that doe unlawfully teach at those meetings,' and 'going to conventicles.' On the same day Parkin also appeared before the court, and from the minutes it appears that it was not for the first time. His offence was, 'preaching at unlawful meetings and private conventicles sometimes on the Lord's day, he being an excommunicate person, drawing many from the church of God.' This court was also held at Dunmow. Under date of September 5, 1672, I find a license granted to the house of John Reynolds to be a 'Presbyterian meeting place,' but I find no record of any license taken out by Parkin.\*

How far Parkin may have contributed to the origin of the church here cannot now be ascertained. Tradition connects the church with the labours of Jonathan Paine, and at a later date with the itinerant labours of the little church at Wendon. The first pastor, of whom any record has been preserved, is William Notcutt, who was ordained here in 1705. In 1716, the congregation is returned as consisting of five hundred

\* License Book, S. P. O., ante p. 340.

hearers, twenty of whom had votes for Essex, and four of whom are described as 'gentlemen.' Notcutt was succeeded by John Foster; Foster, in 1730, by Thomas Hide; Hide, in 1737, by David Parry; and Parry, in 1770, by John Fell: In 1787, Fell became tutor at Homerton. He published, 1. *An Essay on the Love of one's Country.* 8vo. 2. *'Three Letters on Genuine Protestantism.'* 1773, 8vo. 3. *'A Fourth Letter on the same subject.'* 1775. 4. *'The Justice and Utility of Penal Laws.'* 1774. 5. *'An Essay on Durances.'* 8vo., 1779. 6. *'A Letter to Dr. (Hugh) Farmer on the Idolatry of Greece.'* 1785. 7. *'An Essay towards an English Grammar.'* 1784. 8. *'A Review of the ΕΠΕΑ ΠΕΡΕΟΝΤΑ (of Horne Tooke).'* 1784. 9. *'A Review of Savary's Letters on Egypt.'* 10. *'Lectures on the Evidences of Christianity.'* Fell was succeeded by John Jennings; Jennings by Joshua Sewell, and Sewell by the present minister, the Rev. J. C. Rooke.\*

THEYDON MOUNT.—*Francis Chandler.* His first settlement in Essex was at Woodham Ferrers. The rectory had been sequestered from William Clutterbuck, for what reason I have not been able to ascertain. May 2, 1646, there is an entry in the minutes of the Committee for Plundered Ministers to the effect, that the living having been sequestered to 'Solomon Carswill, who is returning to his own county in the west, it shall be sequestered to Francis Chandler (sic).' The Rev. R. St. John Shirreff, the present rector of Woodham, obliges me with extracts from the parish register, one of which refers to the baptism of Francis Chandler's son, July 23, 1646, and the other to the burial of Hannah, his wife, in July, 1655. The return for Woodham in 1650 is, 'Mr. F. Chandlour (sic), an able and godly preacher.' It was from Woodham Ferrers that he removed to Theydon. †

The rectory of Theydon had also been sequestered. It was from 'Nicholas Wright, doctor in divinity, for that he hath

\* Morison and Blackburn MSS.

the living of Danbury. Lands. MSS.

† Add. MSS. 15669; Carswill, *infra*; Clutterbuck was restored, and also had

459.



not preached above twice or thrice a year to the parishioners, and yet hath presented divers of them and put them to great charges in the Ecclesiastical Court, for going to hear sermons in other churches, when they had none at home, and brought also such ministers as they heard so preach into trouble ; and hath procured the communion table to be set altar-wise, with steps to it and rails about it, and constantly bowed towards it at his coming in and going out of the church ; refusing to administer the sacrament to divers of his parishioners without any cause, other than his own wilfulness ; and read the Book for Sports on the Lord's day in his said church, and preached to maintain the lawfulness of it, by means whereof the Lord's day hath ever since been much profaned by foot-ball playing, and other ungodly practises ; and hath deserted his said cure ever since Palm Sunday last, and betaken himself to the army of the cavaleers, and is in actual war against the Parliament and kingdom ; and hath brought and continued long under him for a curate a drunken, lewd, and scandalous person, that hath been indited and found guilty at the sessions for a common drunkard.' March 1, 1644, Katharine, Wright's wife, and Alice and Mary, his daughters, petitioned the Committee for Plundered Ministers for some provision to be made for their maintenance, and they were ordered to receive ' a full fifth of the income of the sequestered rectory, including the Easterbooke.'\*

The immediate successor of Wright was John Feriby, or Fereby ; he was chosen of the ' Classis,' and also signed both the ' Essex Testimony ' and the ' Essex Watchword.' ' He freely and voluntarily set up, and for some time constantly and gainlessly maintained, a lecture at Epping.' He was probably the John Ferebee, as Wood spells the name, who was of Oriel College, Oxford, and took the degree of B.A. in 1601, and that of M.A. in 1606. The return in 1650 is, ' John Fereby, by order of the Committee for Plundered Ministers, an able, godly minister.' The Rev. Sir C. H. Foster obliges me with several extracts from the parish register, from which

\* The First Century, p. 18 ; Add. MSS. 15669 ; March 1, 18, 1644 ; May 3, 1645, 201, 246, 260.

it appears that 'Samuel, the son of John Fereby, was baptized here January 15, 1646, and Sarah, his daughter, September 4;' and that John Feriby himself was 'buried here, September 29, 1652.' He was the author of, 1. 'The Lawful Preacher; or, a short discourse, shewing that they only ought to preach who are ordained ministers: occasionally delivered in some lectures at Epping, by John Fereby, now printed, upon the anti-preaching of some against it in the same pulpit, about the latter end of November last.' Lond., 1652-3, 4to. 2. 'The Pulpit Guard relieved; a short appendix to a late book called the Pulpit Guard rowted, written by Thomas Collier.' Lond., 1652-3, 4to. Wood says, this Collier was a husbandman, afterwards a teacher to the church at York, and, in 1652, a teacher at Westbury, in Somersetshire. \*

Feriby was succeeded by Robert Adkins, afterwards ejected in Exeter. Chandler succeeded Adkins. Sir C. H. Foster also obliges me with several extracts from the register relating to him, among others, that of the baptism of Francis, his son, by Rebekah, his then wife, November 9, 1658; and also that of Daniel, their son, March 29, 1662. Chandler was ejected under the Act for the Confirming and Restoring of Ministers; and James Meggs was instituted to the vacancy 16th February, 1660-61. 'Meggs, the next day after his induction, desired Chandler to be his assistant, and allowed him twenty shillings per week for it. This is the account,' adds Calamy, 'that I have given me by one of his family.' The same writer also says of Chandler, 'he was a serious, bold, awakening, and popular preacher. . . . He was very desirous of King Charles' restoration, and prayed for him as rightful king some time before, and on May 29, 1660, went to London with great joy to see his pompous entrance. Dr. Meggs much pressed him to conform, and though he could not be satisfied to comply with the terms that were fixed, he continued very kind to him. Judge Archer was Mr. Chandler's intimate friend, and several others of rank and fashion in those parts shewed him a good

\* Wood, Fast. i. 160.

deal of civility and respect. In 1657 he married Rebekah, daughter of councillor Coys, with whom he had some houses at London, the rent of which comfortably supported him after his ejection till the year 1666, when the fire consumed them, by which he was reduced. But God raised him up friends, whose kindness supported him. His farewell sermon, preached from Heb. xiii. 20, 21, occasioned a great many weeping eyes. He afterwards commonly attended the publick service of the Church of England, and preached between the forenoon and afternoon service, and in the evening, probably in his own house, or at other places, as he had opportunity. On the other days of the week he had also frequently preaching work, and was often called in to assist in private days of fasting and prayer, and yet I don't hear he ever met with any disturbance. . . . In the beginning of March, 1665-6, he removed to Stortford, and there enjoyed the agreeable conversation of good Mr. Ely, till about May, 1667, when he, in the prime of his years, exchanged this for a better life. . . . He would often say, 'incipienti, progredienti et proficienti Deus mihi sit propitius.' \*

TOPPESFIELD.—*John Overed.* Calamy says, that 'in his younger time he lived in the house of Mr. (John?) Mead, in the parish of Finchingfield, whither Mr. Stephen Marshall used to come very frequently.'

The living of Toppesfield seems to have been sequestered from Laurence Burnell, one of the King's chaplains, and who, according to Walker, was also 'chancellor and canon residentiary of the cathedral church at Exeter.' Overed was already here at the appointment of the 'Classis.' Burnell died November 12, 1647, and Overed was then appointed to the vacancy, under the following order of the House of Lords, 20th July, 1648: 'Whereas the rectory and church of Toppesfield is now void by the death of Dr. Laurence Burnell, being above value and immediately in his Majesty's gift, and now at the disposal of both Houses of Parliament, the Lords and Commons,

\* Cal. Acc. 312; Cont. 488. Judge Archer, of the Common Pleas; see Morant. Adkins, *infra*; Meggs, *ante*; Ely, *ante* p. 406.

in Parliament assembled, taking note thereof, and to the end that the said rectory and church . . . may be supplied with an orthodox and godly minister, have ordered and ordained and appointed . . . John Overed, clerk, to be rector of . . . Toppesfield. . . And the Commissioners of the Great Seal are hereby authorized to pass the grant . . . unto John Overed accordingly.'

Overed signed the 'Essex Testimony' in 1648, and also the 'Essex Watchword' in 1649. In 1650 he is returned as, 'an able, godly preaching minister.'

At the restoration Clement Thurston petitioned for the living and obtained it, notwithstanding the formal presentation made to Overed by the Parliament, on the legal avoidance of the rectory by the death of Burnell. Overed then petitioned for a revocation of the grant to Thurston, succeeded, and obtained a patent for himself. But Thurston again appealed to Charles, alleging, that 'the living had been sequestered for Burnell, and that Overed had obtained the revocation by secret, sinister representations, and that, God not honouring his fraud, he was rejected for insufficiency,' and soliciting a 'new presentation.' He was again successful, and Overed was finally ejected, under an order issued by the clerk of the privy council, in compliance with the following instructions: 'Whereas, Mr. John Overed hath, by sinister meanes, procured from us our royall patent for a presentation to the rectory of Toppesfield, and hath been since, upon due examination had before the Right Reverend Father in God, Gilbert, Bishop of London, adjudged insufficient for that cure, we doe, by these presents, revoke the late letters of presentation; and our will and pleasure is, that you will prepare a bill for our royall signature, to pass our greate seale, containing a presentation of Clement Thurston, clerke, to the said rectory.' Notwithstanding this order, however, Thurston was not inducted to the living. Overed's successor was Edward Wolley, the date of whose admiffion is 2nd March, 1660-1. Wolley had also been one of the chaplains of Charles I., and was one of between forty and fifty clergymen, who, having joined the King at Oxford,

were rewarded with the degree of D.D., in 1642. Wood says of him : ' He became rector of a church in Essex . . . . to settle the inhabitants thereof in loyal principles, and undo and invalidate the doctrine which that most notorious Independent, Stephen Marfhall, had infilled into them.' This statement, notwithstanding its blunders, as to the name of the parish, and the principles of Marfhall, who was anything but an Independent, throws some light, perhaps, upon the ' insufficiency ' of Overed. Wolley remained at Toppesfield until 1665, when he was promoted to the episcopal see of Clonfort and Kilmacogh, in Ireland; but he does not seem to have been very successful in undoing the work of Overed, as in that year there is an entry in the Archidiaconal Visitation Book of a ' conventicle still held in the parish, in the house of one Thomas Cromwell.'

After his ejection from Toppesfield, Overed seems to have removed to Castle Hedingham. On the declaration of indulgence, he took out a license to be ' a Presbyterian teacher in his house ' in that parish, and at the same time one for ' his house to be a Presbyterian meeting place.' The entry of the licenses bears date June 10, 1672.\*

There are distinct traces of a church at Castle Hedingham as early as 1706, and from that date the succession of pastors is clear. John Barker was the minister in 1708, and Thomas Fisher in 1713. In 1716 the congregation is returned as consisting of five hundred hearers, twenty-eight of whom had votes for Essex, and one for Suffolk; and one of whom is described as an ' esquire,' and thirteen as ' gentlemen.' In 1719 the old meeting house was built. William Ford, a descendant of Nathaniel Vincent, the ejected minister of Langley Marsh, in the county of Bucks, succeeded in 1732, and was succeeded by Robert Stevenson. Stevenson died January 1, 1822, and was succeeded by the present minister, the Rev. Samuel Steer. †

\* Cal. Acc. 304; Cont. 466; Walker ante p. 340; Wolley; Wood, Fast. ii. 25; Jour. H. of L. x. 372, 404; ii. 31.  
 Jour. H. of C. v. 451; MSS. S. P. O. † Morison and Blackburn MSS.; Charles II. 1660; License Book, S. P. O., Returns of 1716, ante pp. 171, 290, 385.

UPMINSTER.—*John Robotham.* The rectory had been sequestered from John Halke, of whom there is a long entry in the Journal of the House of Lords, under date of 12th June, 1641. Michael Halke, who had been instituted to the rectory, 12th August, 1615, had petitioned the House, his petition had been handed to a committee, and the committee that day reported that, ‘after the petitioner had personally officiated the cure for some years, on the prosecution of Christopher Denn (sic), he was imprisoned, degraded, and deprived by the High Commission Court, which they conceived was illegally done; and that, after the deprivation of the petitioner, Christopher Denn himself was put into the living, and on the death of Denn, John Halke was instituted and inducted as his successor.’ It was under these circumstances, therefore, that Michael Halke had appealed to the House. Having given the report, the entry proceeds to say: ‘In consideration of all which, and in recompense and satisfaction, it is thought fit and ordered, that Michael Halke shall yearly receive, during his natural life, out of the rectory of Uppminster, the sum of £40, and that John Halke shall give personal security for the payment, for his time.’ In August, 1646, articles were exhibited against John Halke, before the Committee for Plundered Ministers, who referred the case to the examination of the committee for the county, then sitting at Romford. From this it would appear that the offences laid to his charge were political rather than ecclesiastical. The committee now appear to have dismissed the case, as, in the month of September, articles were again exhibited against him before the Committee for Plundered Ministers, who resolved, ‘that as he had been discharged at Romford, the articles could not be entertained.’ By July, 1647, however, Halke was again in trouble, when his case was once more referred to the local committee, and it was now that his sequestration took place, but not without an appeal to the House of Lords, as, 26th August, 1648, it was ordered that ‘the minister that now officiates the cure shall show cause, by this day fortnight, why John Halke should not be restored to

the living.' His immediate successor was Marmaduke James, who appears among the subscribers to the 'Essex Testimony,' in 1648, and also to the 'Essex Watchword,' in 1649. James was also here in 1650, when he is reported 'by sequestration from Mr. Hawk (sic), an able, godly preaching minister.' He is probably the same person who, as minister of Watton at Stone, in the county of Hertford, published 'The Best Fee Simple; set forth in a sermon at St. Peter's, Cornhill, before the gentlemen and citizens born in the county of Notts, 18th February, 1657.' Lond., 1659, 4to.

At what date Robotham succeeded does not appear. He published, 1. 'The Preciousness of Christ to Believers, in a treatise shewing the absolute necessity, the transcendant excellency, the super-eminent grace, the beauty, rarity, and usefulness of Christ is opened and applied.' 1647. This little book was reprinted, London, 1669, 8vo, 2. 'An Exposition on the whole Book of Solomon's Songs.' Lond., 1652, 4to. 3. 'The Mystery of the Two Witnesses Unveiled; wherein we have a description of the persons, times, acts, death and office, manner of prophetic, sufferings, resurrection, with the consequences that followed: together with the seventh trumpet, and the kingdom of Christ explained.' Lond., 1654, 12mo. He was then minister at Dover. Watt, *Bibl. Brit.* adds: 'Disquisitio iu Hypothesin Baxterianam de Foedere Gratiae ab initio, et deinceps semper et ubique omnibus induito, &c.' Lond., 1694, 1698, 8vo. From this last it is clear that he survived his ejection, which took place in 1660, several years. In 1672, September 10, the house of Samuel Springham was licensed to be a 'Presbyterian meeting house.' \*

The present Congregational chapel was not erected until 1800. The Rev. H. Madgin obliges me with the following succession of pastors. Rev. John Rogers, 1824; Rev. John

\* Cal. Cont. 490; Jour. H. of Lords iv. 273; Add. MSS. 15670, 392, 446; 15671, 92; Jour. H. of Lords x. 460; Lands. MSS. 459; License Book, S. P. O. The Hon. and Rev. S. Barrington, the

present rector, obliges me with a copy of the following entry in the parish register at Watton: '1653, Nov. 16, Mrs. James, wife of Mr. J., minister, buried.'

Woodwark, 1827; Rev. R. H. Smith, 1832; Rev. Robert Thompson, 1843; Rev. Thomas Joseph, 1847; Rev. Geo. Kettle, 1854; Rev. Henry Madgin, 1862.

GREAT WAKERING.—*Christopher Scott.* He was admitted to the vicarage 17th November, 1644, apparently on the presentation of Juxon, bishop of London. He was first of Christ's College, Cambridge, where he took the degree of B.A. in 1639, and afterwards of Caius, where he took the degree of M.A. in 1640. His name appears among the subscribers to the 'Essex Testimony' in 1648, and also to the 'Essex Watchword' in 1649. In 1650 he is returned as, a 'very able, preaching minister.' Scott edited and published 'A Practical Commentary; or, an exposition in observations, reasons, and uses, upon the 1st General Epistle of John, by Mr. John Cotton, pastor of Boston, in New England.' Lond., 1656. He dates the epistle to the reader, 'From my study in Much Wakering, in Essex, October 15, 1655.' Cotton was of Emmanuel College, Cambridge, and settled in Boston, in Lincolnshire. Here he married Elizabeth, daughter of James Horrocks, an excellent minister, in Lancashire, and of the same family with Thomas Horrocks. After labouring at Boston for twenty years, Cotton was compelled to fly to New England. This was in 1633. Among his companions on the voyage was Thomas Hooker. On his arrival in America, he was shortly chosen co-pastor with John Wilson, at Boston. He kept up a constant correspondence with his old friends in England, and among others with Oliver Cromwell, and especially on the subject of the propagation of the gospel in America. There is a characteristic letter of Cromwell's, addressed to him in October, 1651, printed by Brooks, and also by Carlyle. Nathaniel Rogers was on terms of great intimacy with him, as also was Peter Bulkley, who composed an elegant Latin elegy on his death. Cotton died at Boston, New England, December 23, 1652. Cotton Mather was his grandson.

In the Visitation Book of the archdeaconry, 1662, the minute is, 'Mr. Christopher Scott, vacat. rat. stat.' After his ejection he removed, as it should appear, to Prittlewell.



May 16, 1672, he took out a license to be a 'Presbyterian teacher, in the house of Robert Butler,' in this parish, and at the same date a license was granted to that house to be a 'Presbyterian meeting place.' Calamy says, 'he was a very worthy man . . . . Two of his successors in this living (probably Thomas Edwards and John Barton) did not think it beneath them to take instructions from him how to preach to their parishioners.'

After his ejection, Scott published 'The Saint's Privilege; or, gain by dying.' Lond., 1673. 4to. This was a funeral sermon for Marjory, the wife of Captain Robert Fisher, to whom he addresses a prefatory epistle, dated 'from my study in Milton Hamlet, this 3rd Jan., 1672.' There is also another prefatory epistle addressed to 'Captain John Bradman, and Mrs. Sarah Bradman, relations to, Captain Richard Horrock, Mr. Israel Heath, Mr. Richard Fisher, brothers-in-law to, and Mrs. Elizabeth Fisher, daughter-in-law to, Mrs. Marjory Fisher.'\*

LITTLE WALTHAM.—*John Harrison.* We first meet with him at Great Waltham, where he succeeded Samuel Noell. He was instituted to this rectory November 23, 1643. He was on the 'Classis' for Little Waltham in 1647, and there he also signed the 'Essex Testimony' in 1648. In 1650 he is reported as, 'an able, godly minister.' Mr. Veley, to whose more than courtesy I am so greatly indebted, obliges me with the following copy of the institution of his successor, Thomas Aleyn. 'Decimo nono Jan'rii 1662, juxta mandatum Dni Gilberti London' Ep'i Emanavit commissio ad inducend' Thomam Aleyn, Cl'ricum, S. T. P. ad Rectorem Eccl'iæ p'o'alis de Waltham p'va, in com' Essex' per non-subscriptionem ultimi incumbentis ibidem (secundum actum parliam' aut alio quocunq' modo) Ad quam ven' lem viru' Gulielmum Jones, de Greys Inn Ar' et Eliza'm ejus uxorem Guardianos (jure d'c'æ Elizabethæ) cujusd' Arbellæ Aleyn, minoris filiæ unicæ et

\* See Thomas Peck, p. 443; Lands. MSS. 459; Mather, Magnalia iii. c. i.; Brooks, Lives of Puritans iii. 151;

Carlyle's Cromwell ii. 356—359; License Book, ante p. 340.

hæredis D'ni Edmundi Aleyn Baronetti def: veraeq' et indubit' ejusd' Reçtorixæ Patronisse p'ntatus extitit.'

After his ejection, Harrison removed to Pebmarsh, where, under date April 2, 1672, his house was licensed as a 'meeting house,' and he himself was also licensed as a 'teacher' in his own house. \*

LITTLE WARLEY.—*William Powel.* The return for this parish in 1650 is, 'Thimelby Holden, an able, godly minister.' From the parish register it appears that Holden was buried there January 6, 1652, and that he was succeeded by William Gants. Powel succeeded Gants at Michaelmas, 1653. There is but one entry relating to Powel personally: 'Enoch, filius Gulielmi Powel, rectoris de Warley pva, qui sepultus erat vicessimo quinto die Octobris, 1654.' The minute in the Visitation Book of the archdeaconry in 1662 is, 'Will. Powel, rect. va. rat. stat.' †

SOUTH WEALD.—*William Rathband.* The living was sequestered from Samuel Baker, who was admitted to the rectory April 4, 1640, on the presentation of Juxon, bishop of London. Wood says of Baker, that he 'was M.A. of Arts of Christ's College, in Cambridge, and afterwards became a Puritanical preacher in London, and much followed; but being taken off from these courses, was made household chaplain to the bishop of London, and a creature of Dr. Laud, archbishop of Canterbury.' He had been rector of St. Margaret Pattens, in the city of London, which living he resigned in 1637. Besides his chaplaincy and the censorship of the press, he also held, at the date of his sequestration, the rectory of St. Mary Hill, London; the prebend of Totenhall, in the cathedral of St. Paul's; and another prebend at Canterbury, besides this vicarage at Weald. Not long before this, Richard Carpenter, 'having made a recantation sermon at Paul's, was angrily denied the publication of it, per Dr. Baker; the reason, because the church of Rome and we are in a peaceable way, and

\* Cal. Acc. 306; License Book, ante p. 340.

† Cal. Acc. 313. In the Continuation,

p. 490, he is wrongly identified with John Powel who signed the 'Essex Testimony' in 1648.

therefore not fitt to augment controversies.' The proceedings, in Baker's case, began in the House of Lords, April 28, 1643, when order was given to summon him to appear at the bar to answer the charges which had been alleged against him. On the day appointed, May 6, Baker not appearing, and affidavit being read of the service of the order, the Lords postponed the case for a week, and gave directions for a second order to be served upon him by their officer. On the 13th also, he failed to appear, when a third order was directed to be served upon him for the following Tuesday, and the Lords resolved that he should pay the expenses of the witnesses during the interval. On the 16th, Baker appeared, and confessed that 'he hath two livings, and hath two prebends, one of which is of Canterbury, where he is bound by his oath to reside three quarters of a year, and confesses he hath had some misfortune in licensing books, which he is sorry for.' The House then adjudged that, 'Dr. Baker should be sequestered from the profits and officiating in the parish church of South Weald, till the further pleasure of the House be known.' There is not a word thus far said of his other living at St. Mary Hill, nor have I met with any reference to his sequestration there elsewhere. No appointment appears to have been made to South Weald until August 6, 1646,—more than three years after Baker's sequestration 'during the pleasure of the House.' But on that day an order was issued for settling Nicholas Folkingham in the vicarage, which order was sent down to the Commons on the 3rd of September following. Folkingham's name appears on the 'Classis,' and also among the subscribers to the 'Essex Testimony' in 1648, where it is plainly misprinted Farchingham. My friend, the Rev. H. P. Bowen, who was allowed free access to the registers by the courtesy of the present vicar, the Rev. C. a Belli, sends me copies of several entries relating to Folkingham, from which it appears that he was here as early as February, 1643. The return for 1650 reports, 'Mr. Goodwin, by order of the Committee for Plundered Ministers, is vicar.' The signature of Thomas Goodwin appears among the subscribers to the 'Essex Watchword,' in 1648, but simply as 'minister of the word,'

without any indication of residence. My friend also sends me copies of the following entries relating to him: 'Elizabeth Goodwin, daughter of Tho. Goodwin, baptized 2nd of December, 1651. Thomas Goodwin, sonne of Thomas Goodwin, was born ye 8th January, and baptized ye 17th of ye same. Jane Goodwin, daughter of Mr. Tho. Goodwin, minister of this parish, and of Ellen, his wife, was born the 7th of June, and baptized the 21st of the same, 1657. Thomas Goodwin, minister of Weald, buried September 6, 1658. Jane Goodwyn (sic), buried November 10, 1658.' The Rev. C. a Belli himself obliges me with a copy of the inscription on the tablet which is erected to Goodwin's memory, at South Weald: S. M. | Thomae Goodwyn | In Artibus Magistri Collegii Johannensis | Cantabrigiensis socii olim Caleberrimi, hujus | Ecclesiae Vicarii doctissimi, gravissimi | Desideratissimi | Obiit | Anno Dni 1658 | Sept. 4 | Si mea cum coelo valuissent vota, supremum | Tu mihi dixisses, Maxime Praeco, vale | Nunc, tua dum Claudio morientia lumina pro Te | Hoc, Mea Funeris Concio, carmen erit | Ingenui mores, Pietas, Facundia, Templi | Lumen, Christe, Tui, Clauditur hoc Tumido. | Sic flevit. dum amoris hoc et amicitiae | Monumentum posuit. | Johannes Leech.'

Goodwin published, 'A Fair Prospect; shewing clearly the difference between things that are seen and things that are not seen; in a sermon preached at the funeral of the Hon. Lady Judith Barrington, at Knebworth, in Hertfordshire. By Tho. Goodwin, late fellow of St. John's College, in Cambridge, now minister of the gospel at South Weald, in Essex.' Lond., 1658, 4to. The epistle dedicatory is dated Brentwood, Oct. 24, 1657.

It should appear that Rathband succeeded to the vicarage on the death of Goodwin, although there are no traces of him in the parish register. He was a son of William Rathband, who wrote, 'A most grave and modest Refutation of the Errors of the Sect commonly called Brownists; a brother of Nathaniel Rathband, some time preacher at the cathedral, York, and whom Heywood speaks of as preaching a sermon

in John Angier's study, on the occasion of the betrothal of that good man's daughter to a Yorkshire minister; and a relative, probably, of Abel Rathband, of Writtle. He was educated at Oxford, but where he had been previously settled, if anywhere, I have not been able to discover. The entry in the Visitation Book of the archdeaconry in 1662 is, 'Will. Rathbone (sic), vacat. rat. stat.' 'After many removes,' says Calamy, speaking of him after his ejection, 'he settled at Highgate, where he continued to his death, in October, 1695.' His funeral sermon was preached at Highgate, on the 13th of October, by his friend and fellow-collegian, Samuel Slater. The sermon was immediately published, London, 1695, 8vo. Slater says of Rathband: 'It is above fifty years since our first acquaintance, we having been of the same college, and under the same tutor. He was a learned man, and, as I am persuaded, truly godly; one that denied himself, and suffered much for conscience sake. I care better to do you good, not to commend him, for that is needless; you having known his doctrine and manner of life.'

We find that three houses in this parish were licensed to be Presbyterian meeting houses, in 1657; the house of Ralph Taylor, and that of John Bell, July 16; and the house of John Springham, September 30.\*

WEELEY.—*Samuel Dowel*. One James Parkinson, who was instituted April 4, 1607, on the presentation of James I., held the rectory, and Dowel was 'hired' by him as his curate, as appears from the return in 1650. Beyond this fact, and that his Christian name was Samuel, which I also have on the same authority, I have been able to ascertain nothing of Dowel. †

WETHERSFIELD.—*John Cole*. He was a native of Ipswich, and Calamy says, that he also 'had been fellow of Jesus

\* Cal. Acc. 306, 472; Wood, Fast. i. 226; Newc. i. 214; Sir Edward Deering's notes, proceedings principally in the county of Kent, 1640; Camden Soc. 1862, p. 85; Jour. H. of C. iii. 58; iv. 661; Jour. H. of L. vi. 21-33, 44, 47; viii. 454, 479. See also Add. MSS.

15669, March 29, 1645, April 3, 1645; Lands. MSS. 459; License Book, S. P. O.; Goodwin Halley, Memoir of Tho. G. prefixed to his works, Nichol., 1862; see ante p. 185.

† Cal. Acc. 308; Lands. MSS. 459.

College, Cambridge,' which statement is confirmed by the inscription on his tombstone, in Wethersfield. He was M.A. of his University. He first settled at Burwell, in Cambridgeshire, the vicarage of which parish, together with a fellowship in Corpus Christi, Cambridge, according to Walker, had been sequestrated from William Brearly. Here he was 'a zealous preacher, and an instrument of much good.' He removed from Burwell to Wethersfield in 1655. The vicarage of Wethersfield had been sequestered from Philip Tennison, who also held the rectory of Hethersett, in the county of Norfolk. He was not deprived of his living of Hethersett, however. The Rev. R. W. Collett, the present rector of that parish, obliges me with copies of entries in the parish register, from which it appears that he was still rector as lately as 1659. This would seem to indicate that he was sequestered at Wethersfield for plurality and non-residence. Cole's predecessor here was Daniel Weld, who was chosen of the 'Classis,' who also signed the 'Essex Watchword' in 1649, and who is returned in 1650 as, 'an able, godly, preaching minister.' Cole was a worthy successor of Richard Rogers. He was ejected under the act of 1660. 'When he preached his farewell sermon,' says Calamy, who is clearly mistaken as to the date, 'there was such a vast appearance of people met as had scarce been seen for twenty years before. There was a great mourning and lamentation.'

He was succeeded on the 3rd of November, in that year, by Joseph Clerke, who died in a few months, and was succeeded by Henry Pelsant, who conformed. Calamy says of Pelsant, whom he describes as 'a sober, grave man, of good conversation, though no great preacher,' that 'he had been so zealous for the common prayer, that he read it in Oliver's time; and when the large prayer book was taken away, he used a small volume which he carried in his pocket.'

After his ejection, Cole soon got into trouble. In 1663, he was cited in the Spiritual Court, excommunicated, and, in February or March of that year, he was committed to prison. 'When Pelsant, the vicar, read the sentence of excommunica-

tion against him in the parish church, he did it with tears in his eyes, and said that it was the bitterest pill that he had ever taken in his life.' After his release, Cole resumed preaching, when a '*capias*' was issued against him, and ultimately he was again apprehended, and now continued in prison, at Colchester and at Chelmsford, for seven or eight years. In 1669, he is reported to Shelden as 'now in Chelmsford gaol, for a conventicle at Wethersfield.' In 1672, under date of April 21, there is entry of 'John Coale's house in Wethersfield,' being licensed to be a Presbyterian meeting place, and, under the same date, of 'John Coale' being licensed to be a 'Presbyterian teacher in his house in Wethersfield.' He was buried in the church-yard at Wethersfield. The following is the inscription on his tomb-stone: 'Here lieth the body of John Cole, master of arts, and fellow of Jesus College, in Cambridge. He was a faithful and painful minister of Christ. He was called to preach the gospel at Wethersfield, in the year 1655, and died there April 11, 1673. He was aged about 52 years. The memory of the just is blessed.'

After the death of Cole his congregation continued to meet, and shortly Robert Dod, who since his ejection from Inworth had preached at Sible Hedingham, became their minister. It is said of him, that 'he was obliged to change his place of preaching, and that he sometimes preached to a large congregation in the fields.' Dod died at Wethersfield, and was buried there. The inscription on his tomb is as follows: 'Here lyes the body of Robert Dod, who was minister of the gospel at Wethersfield. He dyed April 9, 1695, aged sixty-three years.' His widow, who married again to one Merills, died December 28, 1704. A John Harrison, who had served the public in the capacity of minister for many years, with very small encouragement, now seems to have had charge of the congregation for a time, and the next pastor was his son, of the same name with himself, a M.A. of the University of Glasgow. In 1707 a meeting house was erected, in which Harrison preached until his death in October, 1749. In 1716 the congregation is returned as consisting of six hundred hearers,

of whom twenty-six had votes for the county, and twelve are described as 'gentlemen.' Harrison published, 'Death Abolished for all Believers; or, late penitents warned and sinners encouraged. A sermon occasioned by the death of S. F., who died in the twenty-eighth year of her age; with preface and appendix,' 1743. A Mr. Richardson was Harrison's assistant for a time. Harrison was succeeded by George Powel. Samuel Perry became the pastor in 1765, and was succeeded by Thomas Mark in 1796; Mark by the Rev. Peter Sibree, in 1822; and Sibree by the present minister, the Rev. J. H. Cadoux, in 1836. \*

WICKHAM BISHOPS.—*Robert Billio.* He was a native of Sible Hedingham, and educated at Castle Hedingham, where he attended on the ministry of Edmund Brewer. He was of Trinity College, Cambridge. On his leaving the University he settled at West Bergholt, as an assistant to Gregory Holland, who was instituted to the rectory in 1613. Depositions had been taken against Holland, about August, 1644? when two witnesses gave evidence that, 'he preached that (it was not) fit for farmers and tradesmen to know the mystery of their salvation, but only for himself and such as he;' three, that 'he read the Book of Sports;' three, 'that he compelled his parishioners to come to the rails;' four, that 'he deferred the sacrament till the raile was finished, and then in giving it, protested, before God and (the) congregation, that he would not come out of the raile though he lost his living for it, and yet at that time came out to some that would not come up;' two, 'that having subscribed ten pounds to the Parliament, he said he would go to prison before he paid it, and would do no more for the Parliament than he was forced to;' two, that he 'published the Scots to be rebels, and prayed for their confusion;' two, that he said 'the King and cavaliers stood to maintain the Protestant religion;' two, to his 'swearing even in church;' and three, to his 'being a haunter of inns and taverns, and divers times drunke.' It is clear, however, from the parish registers, that

\* Cal. Acc. 309; Cont. 164, 481; Returns of 1669, ante p. 345; Returns of 1716, ante p. 353.



Holland was not disturbed in his living, and, in 1650, the return is, 'Mr. Gregory Holland. He is aged and consents to a cure for better supply of his place, to be appointed by the parish.' There are several entries in the parish register relating to Billio.

Billio removed from Bergholt to Hatfield Peverel, where there had been a vacancy for some time. His son, Joseph, was born there in 1668. While at Hatfield, Billio was so affected with the gout that he lost the use of his limbs, and was compelled to have recourse to crutches. Calamy tells us, that 'when he had been in this condition for some time, he being one day alone in his parlour, had an encouraging impulse upon his spirit to go to prayer, and with some difficulty crept up to his chamber, and poured out his soul before the Lord. While he was praying, he found himself strengthened, and when he rose from his knees his pain was gone, and he walked as well as ever.' He removed to Wickham Bishops about 1658, probably on the death of Enoch Gray. He there remained until he gave way to Thomas Browning, his successor; but under what circumstances is rendered somewhat doubtful, as the date of Browning's institution Newcourt makes to be 25th January, 1660, unless, indeed, this is a misprint. Calamy is positive as to his remaining at Wickham until 'he was turned out, August 24, 1662.' On the same authority, he is said to have continued at Wickham for some time after the passing of the Act of Uniformity; and then to have removed to Yeldham, and from thence to Felsted. In December, 1664, one Jeffrey Meage, of Felsted, was cited before the archdeacon at Braintree, for having 'a conventicle or unlawful meetinge in his house, where Mr. Billowe, an inconformist and unlicensed person, preacheth and expounded the Scriptures. Divers of the same parish, and other parishes, were present contrary to lawe. . . . Anna Walford and John Blomfield, his wife and daughters, were also cited as being present at that said conventicle.' At Felsted he was greatly befriended by 'the good Countess of Warwick, whose life was published by Dr. Walker, and abridged by Mr. Clark, sometimes joyned in prayer with

him in her chamber and in her banquetting house in the Wilderness, and allowed him £5 per annum towards the educating of his eldest son for the ministry, and continued it till 1678, when she died.' In 1668 we find him engaged with Barnard, Havers, Coleman, and Ball, in a public dispute with George Whitehead, the Quaker. In 1669 Billio is returned as having a 'conventicle' at Aythorp Roding, and also at Kelvedon; probably Kelvedon Hatch. In 1672 there is entry of a license granted to Billio, under date August 10, to be a 'Presbyterian teacher in the house of — Hodge, in Hanvil' (Hanningfield). Billio's labours continued to be spread over an extensive district of the county until his death, which took place April 19, 1695, in the seventy-third year of his age. 'In times of persecution he was wonderfully preserved, though he was once very near being taken, when he was preaching at the house of Israel Mayo, Esq., at Bayford, near Hertford, being but just in time conveyed into a garret, and covered in a dark hole with billets. In the time of King James he, with most others, was full of fears as to the indulgence that was granted, and expressed his fears in the words of Nehemiah iv. 11: 'Our adversaries said, They shall not know, neither see, nor hear, till we come in the midst among them and slay them, and cause the work to cease.' . . . There were few whose preaching did more affect the greatest part of his hearers than his.''

Both of his sons entered the ministry among the Nonconformists. Robert, the eldest, was brought up under Samuel Cradock, the ejected of North Cadbury, Somerset, who was for many years pastor of a church at Bishop's Stortford. On the completion of his studies he became chaplain and tutor in the family of Sir Francis Beckley, at Attleborough, in Norfolk. While there he married a relation of the family, Sarah, the widow of Dudley Rider, the ejected of Bedworth, in Warwickshire. His first settlement, as a pastor, was at Chis-hill, in this county, where he taught school, and also, at the same time, preached at Cambridge. In the reign of James II. he fled into Holland, in order to avoid the threatening storm.

Before the revolution he returned to England, and settled at St. Ives, Huntingdonshire. From St. Ives he removed to Hackney, where he succeeded the great and good William Bates, the ejected of St. Dunstan's in the West, who died pastor of a church at St. Thomas Square. Robert died May 5, 1710, and was succeeded by the well-known Matthew Henry. Joseph became pastor of a church at Maldon.\*

WICKHAM ST. PAUL'S.—*Thomas Deersley*. I can learn nothing of him previous to his settlement at Wickham. The rectory had been sequestered from Timothy Claie. Depositions were taken against him at Halsted, March 21, 1643, when four witnesses gave evidence on oath, that 'he preached but once a day and provided no substitute, and then railing at painful and godly ministers, and said that it was not lawfull to call people from their work on a weeke day to heare a sermon, adducing the fourth commandment to prove it;' two, that 'he deferred a sacrament, by him appointed and given out, till the raile was set up; and when it was up, he read the second service at it, threatening them with the High Commission that would not receive it there;' five, that he 'hath layne out drinking seven or eight dayes, till he was distempered to distraction, (so) that Mr. Ady, his phisitian, sent him word that if he did not leave his drinking sack he would be starke mad; and in his drinking of it, he, with another person now gone to Oxford, kept a noted . . . with them, sometimes in private, the most part of two daies and nights, to the expense of above five libri to their parts, from Munday to Friday night, in their disorders;' three, that he was a 'common swearer;' and two, that 'he said he was sure God made a King but not a Parliament;' and that 'he drank to Rupert, and saying the Queen and Rupert were right for us, but the King would come to the Parliament if he could;' and said, 'but when we have got him, we will keep him;' and that, 'there never were merrie days since the bishops

\* Cal. Cont. 478; Cole MSS. xxviii. 64, 65; Lands. MSS. 459; Gray, pp. 299, 487; N. ii. 658; Lambeth MSS. 639, see ante 345; Visitation Book of the

Archdeaconry; License Book, S. P. O., see ante p. 425; Anthony Walker, pp. 155, 294, 410; Lady Warwick, Anderson, 'Puritan Ladies.'

went downe, and that he would venture his life for the King, and go to him if he could, but would die in the roome rather than go to the Parliament.'

Deersley appears to have immediately succeeded to the cure. He was on the 'Classis' in 1647. He signed the 'Essex Testimony,' as minister of Wickham, in 1648, and the 'Essex Watchword' in 1649. The return in 1650 is, 'Thomas Deersley (sic), an able and godly preaching minister.' There are entries in the register of the baptism of Rebecca, the daughter of Thomas Deersley, and Joane, his wife, April, 1646; and of those of John, their sonne, 23rd of May, 1652; Abigail, their daughter, February 15, 1654; Samuel, their son, 9th July, 1656; and Susanna, their daughter, 26th April, 1660. At this last date the handwriting changes; then we have entry of the baptism of William, the son of Thomas Deersley, clerke, March 3, 1662, apparently in another hand, certainly not in that of Deersley, and afterwards the handwriting changes again. This is precisely what we should expect. The dean and chapter of St. Paul's would have claimed the avoidance of the living as a sequestration, because Claie still survived, and put some one in, if not as rector, at least to officiate the cure; and on the 30th of November, 1662, they had presented Samuel Leake to the vacancy. Claie, or as his name is given in Newcourt, Clay, was admitted to the vicarage of High Easter on the presentation of the dean and chapter, his old patrons.

Thomas Deersley was certainly ejected. Calamy withdrew his name from his second edition, on the plea that he had been informed that he afterwards conformed, and became rector of Narter. But the person to whom his informant referred was John, and not Thomas Deersley, according to his own statement. John is probably the person referred to in the following entry in the parish register: 'The 5th day of October, in the year 1656, there was a consent and agreement for the publishing of a contract between John Deersley, single man, and Margaret, the daughter of William Hale, of the said parish of Wickham Sti Pauli, single woman, which was published three

several Lord's days in the said parish church, according to an Act of Parliament in that cause made and provided; and the said parties were married the 23rd day of October, in the year of our Lord 1656, before me, Herbert Pelham.\*

Among the Sancroft letters in the Harleian Collection, in the British Museum, there is one from Sir William Cooke, of Broome, Suffolk, and the brother-in-law of Thomas Wincoll, who then held the manor of Twinsted Hall, under date March 25, 1665, which is not without its interest. After referring to some personal matters, Cooke proceeds to say: 'Sir, I have a brother-in-law who lives in Essex, a very worthy person, who desires me to beg a favor of you for one Mr. Weston, ye present incumbent of my brother's parish of Twinsted, in E. This request is, that if a small living, Wickham, being the adjacent towne, and in your gift, be voyd, as they are informed it is (for their parson have neglected his own cure a twelvemonth, and have a great estate in Northamptonshire), and you have not yet disposed of it, I am very well assured, by persons of worth, that Mr. Weston is an obedient son of our church, and of unspotted repute. I am likewise credibly informed that Wickham church being empty, and the parish generally fanatic, they have no ministers preach there

\* The Act referred to was one which confirmed a previous act of 1653, entitled 'An Act touching Marriages and the registering thereof, and also touching Births and Burials,' excepting one clause which was this: 'And no other marriage whatsoever . . . after the 29th Sept., 1653, shall be accounted a marriage according to the laws of England.' The Act provided that persons intending to be married should either give notice as the entry exemplifies, or in the market place three several market days; and upon the register making certificate that notice had been given, the marriage should take place before 'some Justice of Peace of the county.' The same Act also provided (for the first time) for the

registry as well of 'all publications as of all marriages, and also of the births of children, and deaths of all sorts of persons,' in a book, for the keeping of which the inhabitants and householders of every parish were to make choice of some person, approved by a justice of the peace, who should be called the 'Parish Register.' Sometimes this person was the minister, sometimes he was a layman. The Register at Wickham, at this date, was a layman, Roger Hurrell. This better provision for the registry, during the Commonwealth, explains the reason why so many parish registers have so few, and some of them no entries at all, at that date. Scobell ii. 388—236.

but such schismaticks as the inhabitants procure, and that the neighbouring churches are almost deprived of their flocks, who every day goe to Wickham, as to a place of Nonconformity.' Whether the request was complied with or not does not appear.

WITHAM.—*John Ludgater.* The vicarage had been sequestered from Francis Wright (p. 218), 'for that he hath tempted . . . and is a common haunter of ale-houses and taverns; and a common drunkard and prophaner of the worship of God, by publike performing of the same in his drunkenness; and a common swearer, and common user of corrupt communication; and hath not officiated in the said cure for the space of twelve months last past before the sequestration.' The order for the sequestration was passed in the House of Commons, 6th April, 1643, and, as usual, sent up to the House of Lords for confirmation in a day or two afterwards. On the 28th, the Lords ordered, 'That Wright should appear before them on 'Thursday next, at ten of the clock in the morning,' and that the witnesses should also be forthcoming at the same time. On the 1st of May, affidavit having been made of the service of the order on Wright, and Wright not appearing, the Lords proceeded to the examination of the witnesses in his absence; and, on the 4th, 'upon consideration of the whole case,' the 'House adjudged, 1. That Francis Wright shall be presently sequestered from the profits of the living . . . . of Witham, and from officiating there. 2. That Mr. Edmund Brewer shall officiate there. 3. That he shall be committed to the Fleete, there to remain during the pleasure of this House; and ordered that the gentleman usher shall attach the body of Francis Wright, and bring him before this House.' The sequestration re-appears in the minutes of the Committee for Plundered Ministers, November 17, 1645, when an order was issued that the living should be sequestered from Edmund Brewer, who is now vicar of Castle Hedingham, to the use of Richard Rowles, minister of the word. How long Rowles retained his post I have not been able to ascertain, but he was still there in 1650, at which date he is

reported in the Parliamentary return as, 'an able, godly preacher.'

We first meet with Ludgater at Great Birch. This living also had been sequestered; it was from William Collingwood, but under what circumstances does not appear. The present rector of Birch, the Rev. W. Harrison, obliges me with the following from the parish register, in Ludgater's own handwriting: 'The register booke kept by John Ludgater, rector of Much Birch, from the time of his entrance there, May 21th (sic), being Whit Sunday, Anno Domini, 1643.' From the minutes of the committee above mentioned, it appears that in May, 1646, Ludgater was involved in a dispute with Mr. Collingwood about his tithes, which, on the 2nd of July following, was committed for decision to the county committee. He was one of the 'Classis,' as of Birch, in 1647. He was still there in 1650, as appears from the Parliamentary return of that date. Walker says that John Davis was appointed to Birch in 1654, but I can find no traces of him. Collingwood recovered his living in 1660, and on the 26th of August, in that year, he was collated to the prebend of Holywell, in the cathedral of St. Paul's. The Rev. W. Harrison also informs me that the curate of Birch, in 1664, was Nathaniel Bugg, which would suggest the question whether he was not ejected at Great Horksley. Newcourt's entry of Robert Harrison, in 1683, would well consist with the restoration of Thomas Eyre, in 1660; and Bugg by this time may have conformed. April 2, 1672, license was granted to Zachary Seaman's house, in Birch Magna, to be a 'place of meeting of the Presbyterian way;' and on the same day, John Argor, then of Copford, took out a license to be a preacher in that house.

I am indebted to the courtesy of the Rev. J. Bramston, the present vicar of Witham, for the information, that the only traces of Ludgater in the documents of that parish occur in a list of 'old papers supposed to be contained in the parish chest,' but which he subsequently discovered were not to be found there. These are as follows: 'Brief for counsel,

Ludgater *v.* Wright. Petition of John Ludgater, vicar, and churchwardens, to Lords Commissioners of Great Seal, concerning property, 1656.' Walker says of Wright, 'I believe he outlived the usurpation, and was repossessed of his living, to the dishonour of the church, in all probability unless his afflictions had bettered him.' His restoration to the vicarage is at least consistent with the transcript of the register of the diocese, published by Newcourt, according to which the next entry after Fra. Wright is, 'John Harper, 24th December, 1682.' It is therefore probable that Ludgater was ejected under the act of 1660. I have not been able to trace Ludgater after his ejection.\*

On the declaration of indulgence, besides George Lisle there was another minister licensed to be a Presbyterian teacher at Witham, Edmund Taylor, whose license, and the license for whose house to be a Presbyterian meeting place, bear date 27th May, 1672. Palmer says of this Edmund Taylor: 'He preached in several places. He was imprisoned in Tilbury Fort, in the Duke of Monmouth's time, and died at Witham. Perhaps he was the same person mentioned in Monmouthshire (Littleton).' There was also a third house licensed on the 12th of June following, 'the house of Elizabeth Trew, also to be a Presbyterian meeting place.'

The present meeting house was built in 1715, when the minister appears to have been John Watson. In 1716 the congregation is returned as containing three hundred and twenty hearers, of whom twenty-three had votes for the county, two had votes for Maldon, and six are described as 'gentlemen.' Watson was succeeded by Dr. Lobb; Lobb by John Parsons, in 1755; Parsons by John Burnett, in 1762; Burnett by Charles Case, in 1767; Case by Samuel Newton, in 1786; Newton by William Wright, in 1823; Wright by Richard Robinson, in 1825; Robinson by the Rev. John Gill, in 1849; Gill by the Rev. John Hill, 1854; and Hill by the present pastor, the Rev. John Dewsnap. †

\* Cal. Acc. 312; Cont. 490; License Book, S. P. O., see ante p. 355.

† Church Books. Lobb was buried in Bunhill Fields. Jones, Bunhill Memo-



LITTLE YELDHAM.—*Robert Chadsley.* He is called by both Calamy and Palmer, Chadsey; his own signature is Chadsley. Calamy also gives his Christian name as John, but Palmer, correctly, as Robert. He was first settled at Falkborne, the rectory of which parish had been sequestered from Edward Strutt. Depositions were taken against Strutt 15th July, 1644, when two witnesses gave evidence, that ‘he said, at Sir Edward Bullock’s house, that what the Parliament doe they doe it without law, for they have no law for what they doe;’ one, that ‘he said that if he did not part with his money to the Parliament it would have been better than it is;’ one, that he said ‘that now there was noe Parliament, and that they are as a body without a head now that the King is away, and that they were guilty of treason;’ one, that ‘he dissuaded his parishioners, as for example Sir Edward Bullock, from taking the covenant, telling him that Dr. Gawden, Mr. Collins, of Braintree; Mr. Fuller, of Stebbing; and others, did not take it;’ one, that ‘he did not preach more than once a Sabbath for several years, nor till about a quarter of a year back;’ three, that they ‘heard him swear several times, even on the Sabbath, because his dog was killed;’ two, that ‘when Mr. Wright, late vicar of Witham, was called in question before Parliament for his profane and wicked courses, they having conference with Mr. Strutt about the same, he said to them that the Parliament could not by law take away his living;’ and one, that ‘Mr. Strutt hath for many years frequented the house and company of Mr. Leventhorpe, who is a known papist.’ Sequestrators were then nominated, Mr. Bartholomew Wall and Goodman Thomas Herridge. Additional depositions were taken against him on the 9th of October following, when one witness gave evidence, that ‘he was a common swearer.’ Chadsley was now put into the living by the committee. I have obtained the following extracts from the parish register: ‘Robert Chadsley, minister of Faulkborne, October ye 13,

rials, 156. He published ‘Letters on the Sacred Predictions for reading the Scriptures on Lord’s days.’ 8vo. 1761.

See his ‘Memoirs, or the Power of Faith and Godliness exemplified,’ by John Greene. Chelmsf., 1767, 12mo., p. 450.

Anno 1645. Theodore Chadsley, ye sonne of Robert Chadsley, and Elizabeth, his wife, was baptized ye 22nd of August, 1645, being borne ye eleventh day of August, 1645, being Monday, about ten or eleven of ye clock in ye evening. Hellen Finch, &c., &c., buried; Thomas Finch, &c., &c., buried; Elizabeth Chadsley, borne &c., &c., baptized &c., &c. Edward Strutt, the sequestered rector, was buried at Faulkborne, November 19, 1646.' The living now reverting to the patron, Chadsley left; and was succeeded by Richard Strutt, of whom there is the following entry in the Journals of the House of Commons: 'Ordered, that Mr. Dr. Aylett, or his lawful deputy, are hereby authorized and required to give, &c. . . . unto Richard Strutt, clerk, M.A., to the rectory of Falkborne, . . . void by death of Edward Strutt, late incumbent . . . producing his presentation thereunto . . . under the hand and seal of John White, gent., the lawful patron.' Richard Strutt is returned in 1650 as, 'a godly and able minister.'

Chadsley now removed to Yeldham. There had been a sequestration here also. The sequestered minister was William Evett, who was admitted, at Yeldham Parva, according to Newcourt, February 20, 1642. Depositions were taken against 'Evet, pretended parson of Yeldham Magna (sic),' April 9, 1644. The case is thus recorded in the minute book, as copied by Mr. Cole, MSS. vol. xxviii. p. 22: '1. Notwithstanding his pretended presentation to the rectory of Yeldham Magna, he hath never, even by proxy, officiated there. Hence for the last twelve months the parishioners have been wholly destitute of spiritual means, except what they provide themselves. 2. By letter under his hand, of 29th August, 1643, he contemned the power of Parliament, threatening his parishioners for their obedience thereto, because of the King's proclamation.' Mr. Cole adds, in a subsequent page, that the 'depositions were taken at Halsted; that the committee were John Barnardiston, Sir Thomas Honeywood, Richard Harlackenden, Isaac Wincoll, and John Ellifton;' and that 'the parishioners desired Mr. Benton may be their minister.' It is clear that the reference is to Little Yeldham, not only from the entry in Newcourt, but

also from evidence kindly supplied by the Rev. J. M. Cripps, the present rector of Great Yeldham, that Richard Mosely was the rector of that parish, without interruption, from 1629 to 1660.

Chadsley subscribed the 'Essex Testimony,' as minister of Yeldham, in 1648, and the 'Essex Watchword' in 1649; and in 1650 he is returned thus: 'conceived to be an able minister.' There are no traces of him in any of the parish documents at Yeldham. 'He was very poor, but remarkably provided for till he was taken hence by death.' \*

\* Cal. Acc. 306; Cont. 473; Palmer ii. 328; Strutt, Cole xxviii. 37—39. Sir Ed. Bullock was of Falkborne Hall. Jeremy Benton was afterwards of Finchingfield, where he signed the 'Essex Test.' in 1648. A Benjamin Benton

took out two licenses, Sept. 5, 1672, one for his house at Ham to be a 'Presb. M. H.,' and another for himself to be a 'Presb. teacher' there. L. Book, S. P. O., ante p. 340.

## CHAPTER II.

### MINISTERS FORMERLY SETTLED IN ESSEX, WHO WERE EJECTED IN OTHER COUNTIES.

*Samuel Austin.* Ejected from the vicarage of MEHENNIOT, in the county of Cornwall. He signed the 'Essex Testimony,' as minister of Romford, in 1648. After his ejection he lived at Plymouth.\*

*Robert Adkins.* Ejected from ST. JOHN'S, EXETER. He was born at Chard, in 1626, and was originally designed for business, but his father finding that his heart was set upon the ministry, he was sent to Oxford. Adkins was entered at Wadham College, of which he ultimately became fellow. After remaining twelve years at the University, the Protector, Oliver, appointed him one of his chaplains. He soon left this post however, Calamy says, 'by reason of the insolency of the sectaries,' and settled at Theydon, as the successor of John Feriby and the predecessor of Francis Chandler. From the register, as I infer from extracts kindly made for me by the present rector of that parish, it appears that his ministry here extended from 1652-3 to 1657. Calamy says, 'he found the place overrun with sects, but his solid doctrine, joyned with a free and obliging conversation, so convinced and gained them, that after a while he had not one dissenter left in his parish.' He was compelled to leave Theydon because of his health. At the instance of Thomas Ford, then minister of the cathedral of Exeter, and afterwards one of the sufferers from the Act of Uniformity, he now removed to that city. Here he first preached in the parish church of St. Sidwell, while the choir

\* Cal. Acc. 150.

of the cathedral was being prepared for him. When the alterations were completed, the choir, commonly known as East Peter's Church, was capable of accommodating a vast congregation, which Adkins soon drew around him. He was generally considered one of the best preachers in the west of England. He was expelled from St. Peter's, it should appear, under the act of 1660, but was immediately chosen to St. John's, which was then vacant. While there, Calamy tells us, 'that as he was preaching against the growing vices of that time, one of his hearers, a gentleman of great quality, stands up in the church, just before him, and stares him in the face : but he, knowing on whose errand he came, proceeded with his discourse, not fearing the frowns of the greatest. The very next morning his clerk brings him a libel, full of reflections on that and other gentlemen, which he found affixed to the church door. He reads it, leaves it in his study, and goes out into the country. He was no sooner gone but a messenger is sent after him with an order for him to appear immediately before several justices of the peace in Exeter. He appears, is charged with this libel, professes his innocence, is menaced, and without any proof committed to prison. But Bishop Gawden procured him his liberty.'

Adkins was ejected from St. John's by the Act of Uniformity. In his farewell sermon, preached August 17, 1662, he said to his flock : ' Let him never be accounted a sound Christian that doth not fear God and honour the King. I beg that you would not suffer our nonconformity, for which we patiently bear the loss of our places, to be an act of unpeaceableness and disloyalty. We will do anything for his Majesty but sin. We will hazard anything for him but our souls. We hope we could die for him, only we dare not be damned for him. We make no question, however we may be accounted of here, we shall be found loyal and obedient subjects at our appearance before God's tribunal.' Calamy says, ' great offers were made him if he would but conform, but he was faithful to his conscience to the last.' He continued to reside and to preach in Exeter after his ejection.

ment. 'Some of the magistrates, who were very severe against other dissenting ministers, yet favoured and connived at him.' Three meetings were disturbed in his house, 'the names of many taken, yet neither he nor the house were fined. One mayor and justice, who were far more busy than their brethren, fined his house twenty pounds, though the people were not found in his, but in a neighbour's, house. Hereupon they came and broke up his door to distrain for the fine, but finding his goods and best books removed, they seized on him, who was very ill of the gout, brought him down from his warm chamber, in a chair, into his court; exposed him some hours to the cold air . . . and made his 'mittimus' to send him to prison for this fine. Of all the great multitude that were gathered about his house upon this occasion, the mayor and justice could not, either by promises or *threats*, get any to carry him to prison. At length some of his friends paid his fine. The rest of the chamber utterly disliked this severity. Once he was taken at another house, where he was to have preached. The mayor excused himself, telling him that he thought he had been another person, and dismissed him on his promise to appear the next day at the Guildhall, if sent for; he was not sent for, neither did he hear any more of the matter. One of his hearers was prosecuted in the Spiritual Court for having his child baptized by a nonconformist. When Dr. Lamplugh, late (1713) archbishop of York, then bishop of Exeter, understood that Mr. Adkins had baptized it, he put a stop to the proceedings of the court, dismissed the man without paying any costs, and spoke very honourably of Mr. Adkins, for his learning and moderation.'

Adkins died March 28, 1685, at the age of fifty-nine. There are printed of his, 1. 'The Sin and Danger of Popery, in six sermons.' Exon. 1712, 8vo. 2. 'His Farewell Sermon at St. John's.' Exon, 1715, 8vo.\*

*Paul Amarott, or Amyraut.* Ejected from MUNSLEY, in the

\* Cal. Acc. 214—218; Cont. 238; I have given his name Adkins, as I find it in the register at Theydon. Gauden,

formerly of Bocking, p. 194, et all; Feriby, p. 497; Chandler p. 496.

county of Norfolk. We first meet with him at Ermington, in that county. He was an early sufferer for his nonconformity. In 1636, he was cited before Wren, bishop of Norwich, and suspended for not bowing at the name of Jesus. He was afterwards of Wolterton, also in the county of Norfolk, where he was deprived within two years after his suspension at Ermington, as appears from the following entry in the register of the diocese of Norwich, in the year 1638, with which I am favoured by my friend, the Rev. George Gould, who has obtained access to the original, through the courtesy of the present bishop: ‘Decimo tertio die Julii Anno Domini pred. Thomas Wolsey Clicus in Artibus Magēr Inffitutus fuit in Rectoriam pred p. deprivacōem Pauli Amarott Clīci ult. incumbent.’ It should appear that it was now that he settled in Essex, but where, I have not been able to ascertain. When ‘Captain Henrie Bell’ translated Martin Luther’s ‘Table Talk,’ the House of Commons, hearing that he had been unable to procure a license to publish it from Laud, they sent for Bell, ‘and did appoint a committee to see it and the translation, and diligently to make enquirie whether the translation did agree with the original or no.’ ‘Whereupon,’ Bell continues, ‘they desired me to bring the same before them, sitting then in the treasure chamber. And Sir Edward Dearing, being chairman, said unto mee, that he was acquainted with a learned minister, beneficed in Essex, who had long lived in England, but was born in High Germanie, in the Palatinate, Mr. Paul Amiraut, whom the committee sending for, desired him to take both the original and my translation into his custodie, and diligently to compare them together, and to make report unto the said committee whether hee found that I had rightly and truly translated it according to the original; which report he made accordingly.’ The book was then licensed, and Amarott’s report was prefixed to it.

In 1648, Amarott had returned to Norfolk, and was vicar of East Dereham, which living, according to Walker, had been sequestered from John Bretten. While there he published a sermon entitled, ‘The Triumph of a Good Conscience; on

Rev. ii. 10.' From thence he removed to Munsley, which rectory had been sequestered from John Tenison, father of the archbishop of that name. It should seem that Amarott was ejected under the act of 1660.\*

*William Bridge.* Ejected from the lectureship of GREAT YARMOUTH. Bridge was born in Cambridgeshire, about 1600. He was educated at Cambridge, where he took his master's degree in 1626. He also became fellow of Emmanuel College. While at the University he not unfrequently came to hear John Wilson, at Sudbury. In August, 1631, he was 'presented,' by the corporation of Colchester, to stand for his 'choice' as the 'general lecturer of the toune.' This was on the retirement or suspension of Richard Maden. He soon involved himself in trouble however, as, in 1632, Richard Maden was appointed a second time. Calamy is mistaken in saying that he was a minister in Essex for five years, unless indeed he had been settled here previously to his appointment to Colchester, of which I can find no evidence, as he was rector of St. George's Tombland, Norwich, in 1633. He was also rector of St. Peter's, Hungate. Here he was silenced by Wren, for nonconformity, in 1636 or 1637; and continued in the city until Wren also excommunicated him and issued a writ for his apprehension. He then fled to Holland, and settled down at Rotterdam, as pastor of the Congregational church, of which Jeremiah Burroughes was teacher. When Charles heard of his flight to Holland, by a letter which Laud wrote to him on the subject, he is said to have written in the margin of the letter, 'we are well rid of him.' He remained in Holland until the year 1642, when he returned into England and became town lecturer at Yarmouth.

In that year a Congregational church was formed in that town, of which we have the following account in the church book: 'The urging of popish ceremonies, and divers innovated

\* Sir Ed. Deering's notes, 25th Nov., 1644. 'Proceedings principally in the county of Kent.' Camden Soc. 1862. 'Colloquia; or, the Familiar Discourses of

that pretious man of God, Dr. Martin Luther.' Lond., 1652. fol. Bell's Preface. Cal. Acc. 483; Cont. 630; Blomefield, Hist. Norfolk iii. 330.



injunctions in ye worship and service of God by Bpp. Wren and his instruments, . . . caused divers of ye godly . . . to remove and to passe over into Holland, to enjoy ye liberty of their conscience in God's worship . . . After they came into Holland divers joyned themselves to ye church in Rotterdam . . . Among whom were Mr. William Bridge and Mr. John Warde, who also were chosen officers of ye church there. But after ye glad tydings of a hopefull Parliament . . . was reported to ye church divers . . . whose heart God stirred up to further ye light . . . after much advising with ye church, and seeking God for direction, . . . returned . . . into England, with resolution to gather into a church with all convenient speed, where God should please to direct them . . . . In ye meane time, Mr. John Warde being called to Colchester, did there, with others, gather into church fellowship and there continued. After many meetings of ye brethren to seeke God, and advise together about in-churching themselves, . . . divers yt they might be in readynes for it . . . sent over to ye church at Rotterdam for their assent.' Then follows a copy of the dismissal of thirty persons from the church in Holland, 'yt they may incorporate themselves into a church in Norwich or elsewhere.' Negotiations were now opened with Bridge to become their pastor, and in the meanwhile it was decided, 'that Yarmouth was safer in regard of ye dangerous times for ye present, and therefore thought fitt ye church should reside there untill it should further appeare where most libertie and oportunity should concurre.' Bridge accepted the office of pastor September 9, 1643, and 'ye next day, . . . after they had blessed God for his great love and gratiouse presence hitherto, and seeking his face for further assistance, hee was by the church ordayned into ye pastor's office; and in ye latter part of the day, being ye Lord's day, the church did comfortably partake in both the sacraments, ye children of some of the members, and members' children of other churches, baptized.'

The year that Bridge returned to England a treatise was published by Henry Ferne, then archdeacon of Leicefter,

entitled, 'The resolving of Conscience upon this question, 'Whether upon such a supposition or case, as is now usually made, subjects may take arms and resist? &c.' Camb., 4to., which was reprinted, in 1643, at Oxford. Bridge took upon him to reply to this treatise, in 'The Wounded Conscience Cured, &c.;' and on Ferne's reply, in 'Conscience Satisfied,' Ox., 1643, Bridge rejoined, in the 'Truth of the Times Vindicated.' 'These treatises from the pen of Bridge,' says Dr. Vaughan, 'are interesting as disclosing the large and philosophical views concerning the nature of government entertained at that juncture by men of his class. The author cites largely from . . . chancellor Fortescue, showing that the English monarchy, as a matter of law and history, is a limited monarchy; demonstrating at the same time, from Scripture and from reason, that magistracy is an ordinance of God, simply as magistracy; the form which the office shall assume, and the restrictions that shall be laid upon its action being left wholly with society. . . .' 'The kingdom,' says Bridge, 'is greater than the King, the governed are greater than the government, and the salvation of the greater is the supreme law to which the less everywhere must be subordinate. Jesuits suppose all ecclesiastical power to be lodged in St. Peter, and to pass from him, not to the church, but to the pope and the bishops; and it is only consistent in such reasoners to suppose that all civil power descends immediately to the King, and to the commonwealth only through him. But enlightened Protestantism and sound reason know nothing of such servile dogmas. God at the first,' continues our sturdy Independent, 'by all we can learn from Scripture, was pleased to appoint magistracy itself, and left men free to set up that form of government which might best correspond with their condition, making the people the first subject and receptacle of civil power. Therefore, the prince, a supreme magistrate, hath no more power than is communicated to him by the community, because the effect cannot exceed the virtue of its cause. No community can give away from themselves the power of self-preservation. In case a prince shall neglect his

trust, so as not to preserve them, but to expose them to violence, it is no usurpation in them to look to themselves, but an exercise of the power which was always their own.'

Bridge was one of the Assembly of Divines, where he soon took a distinguished position as a leader of the dissenting party. His portrait is still preserved in, what is now, the Unitarian meeting house at Yarmouth. His works, which were collected and published in three volumes, 4to., in 1649, have been reprinted in five volumes, 8vo. There is a monument in the parish church of St. Nicholas in memory of his widow, Elizabeth. She died in 1675, aged seventy-six.\*

*John Brinsley.* He was ejected from a lectureship at GREAT YARMOUTH. Brinsley was a native of Ashby de la Zouch, in the county of Leicestershire, and the son of a minister there of the same name. His mother was the sister of Joseph Hall, the well-known bishop of Norwich. He was educated first at the public school at Ashby, of which his father was then in charge, and afterwards at Emmanuel College, Cambridge, where he was entered before he was fourteen years of age. When about eighteen he accompanied his uncle, Hall, as his amanuensis to the synod of Dort. He returned to Emmanuel College, remained there until he had taken his degrees, was then ordained, and commenced his ministry, Calamy says, at 'Preston, near Chelmsford.' In 1626, he was chosen by the corporation of Yarmouth to be their minister, but the dean and chapter of Norwich, claiming the right of nomination, disputed the appointment, and in the issue, Brinsley was summoned before the High Court of Commission, at Lambeth, and suspended from his cure by an order from Laud. This was in 1627. He continued, however, to preach in the town notwithstanding, in what was then the Dutch church. This building was afterwards converted into a theatre, and is now known as the Town House. The

\* Cal. Acc. 478; Colchester Assembly Book; Morant Col. 100. Blomefield, Hist. Norfolk iii. 743. 'Open Communion and the Baptists of Norwich,' by the Rev. Geo. Gould, cxlv. clii. Ferne,

Wood, Ath. ii. 265; Vaughan, English Nonconformity 160; Turner's Sepulchral Reminiscences of the parish church of St. Nicholas, Yarmouth, 10.

corporation in the meanwhile persevered in their struggle with the bishop and the court in his behalf, until at length, in 1632, the King in council forbade his officiating in Yarmouth, and even committed to prison four persons who had interested themselves in the case, one of whom was Miles Corbet, then recorder of the town. In 1642 we find him at Lotheringland, and about the same time he obtained the cure of Somerleyton. Two years after this he was again chosen by the corporation of Yarmouth to be one of the town preachers, and is said to have occupied the chancel of the parish church, with the Presbyterians, while Bridge occupied the north aisle, with the Congregationalists, and the south aisle, together with the nave, was left to the regular incumbent. Service was performed simultaneously in all three parts of the church, the corporation having divided the building for that purpose. After his ejection from the lectureship, he continued to reside at Yarmouth until his death, which took place January 22, 1644, at the age of sixty-four. He was buried in the parish church.

Brinsley was a considerable author. 'One and twenty treatises of his are collected in two volumes, 4to., 1657; besides which, and several sermons before the Parliament, he hath sundry tracts.' 'Ten Sermons of God's return to the Soul;' 'Ten Sermons on Christ and the Covenant;' 'Eight Sermons of Good and Bad Company;' 'Serviceable Truths in Evil Times;' 'The Freeness of the Grace and Love of God to Believers;' 'The Sinfulness of Sin and the Fulness of Christ;' 'A Word to the Aged;' 'His Remains,' &c.; also 'The Sovereign Church Remedy; or, the Primitive Apostolical way of composing Ecclesiastical Differences.' 4to., 1645. He had a son, Robert, who was educated at Emmanuel College, Cambridge, and was ejected like his father by the Act of Uniformity. Robert subsequently studied medicine, and graduated at Leyden. He then practised at Yarmouth, where he was elected co-chamberlain with Robert Barnard, in 1681, and was appointed water-bailiff in 1692.\*

\* Cal. Acc. 477; Cont. 617. Turner, Church, Yarmouth. Prestons is in South Sepulchral Reminiscences of St. Nicholas' Hanningfield. Mor. ii. 39.

*Edmund Calamy, senior.* Ejected from ALDERMANBURY, London. He was the son of a London citizen, and born in that city in February, 1599-60. At the age of sixteen he was admitted of Pembroke Hall, Cambridge. At the age of nineteen he took the degree of B.A. His Calvinistic tendencies prevented his promotion at Pembroke, but he succeeded at length in being elected 'Tanquam socius,' a position which is peculiar to that Hall. About this time he attracted the notice of Nicholas Felton, then bishop of Ely, who made him his chaplain. While an inmate of the bishop's house, he applied himself with great diligence to the study of theology. It is said that 'he thus employed himself sixteen hours a day,' and that during his chaplaincy 'he read over the controversies with Bellarmine entirely . . . also many of the schoolmen, especially Thomas Aquinas, in whom he was most exactly versed;' and that 'he read St. Augustine's works five times, and many other eminent authors, ancient and modern, besides his daily study of the holy scriptures, and perusal of commentators upon them.' He retained his chaplaincy until the death of Felton, in 1626. In the meanwhile he had been presented by the bishop to the vicarage of St. Mary's, Swaffham, which was within reach of the bishop's residence. He held that vicarage from 1625 to 1630. About 1630 he was one of the town lecturers of Bury St. Edmunds, when he resigned his vicarage and took up his abode at Bury.\* During his lectureship he says, in his 'Just and Necessary Apology against an Unjust Invective,' which he wrote in reply to Henry Burton's 'Truth still Truth, though shut out of doors,' London, 1642, 4to., that 'he never bowed to or towards the altar, to or towards the east; never read that wicked Book of Sports upon the Lord's day; never read prayers at the high altar, at the upper end of the church, where the people could not hear. I have often,' he continues, 'preached against innovations, and once I did at a public visitation, and was called in question for my labour. I never justified the oath 'ex-officio,' nor ever prevented any man or

\* Davy MSS. B. M. xxxii. 236, 237.

woman at the high communion. I never, to the best of my remembrance, preached at any time for the justification of any innovations.' This testimony is worthy of notice, as under the leadership of such writers as Walker and Wood it is not uncommon to brand him as a 'turn coat.' \*

When Wren published his celebrated Articles in 1636, Calamy and his diocesan soon came into open collision, and as the result, he was compelled to flee the diocese. William Fenner, rector of Rochford, dying in 1639, the living was vacant. † It was in the gift of Robert, Earl of Warwick, and he bestowed it on Calamy. He did not remain there long, however, certainly not many months, as in the vestry book of St. Mary, Aldermanbury, London, there is the following entry, under date May 27, 1639: 'The late election of our minister, Mr. Edward Calamy, was confirmed by a general consent, and ordered that he shall have for his maintenance £160 per ann. . . . And it was propounded whether every man would give the same rate which they formerly gave to Dr. Stoughton, and it was consented to without contradiction. And Mr. Calamy to come to us at Midsummer next, or presently after. . . .' ‡ His admission to Aldermanbury is dated, in Newcourt, 26th October, 1639. In the July previous to his settlement in London he was incorporated D.D. at Oxford. In 1640 appeared the famous 'Answer to an Humble Remonstrance,' of which I have already spoken. || In 1641 Calamy was appointed by the House of Lords one of the sub-committee for religion, of which Laud had this entry in his diary: 'This committee will meddle with doctrine as with ceremonies, and will call wise divines to them to consider of the business. I believe this committee will prove the national synod of England, to the great dishonour of the church. And what may follow it God knows.' This committee assembled in the Jerusalem Chamber, with 'several bishops and doctors, in order to the accommodating ecclesiastical matters. In which meeting, by mutual concessions,' says the grandson of Calamy, 'things were

\* Ex-Officio Oath, ante pp. 77, 181.

† Ante p. 170.

‡ Malcolm, Lond. Red.

|| Smečtymnus, p. 197.

brought into a very hopeful posture : but the whole design was spoiled by the bringing into the House of the bill against bishops, &c.' In 1643, Calamy was one of those who were nominated for the Assembly of Divines, and when that assembly was convened he was one of its most active members.

Calamy was a rigid Presbyterian, and had little sympathy with the so-called 'sectaries,' among them the 'Independents.' From his position, his character, his learning, and his abilities, his influence was very great, especially in the city. When the civil war had fairly broken out, and the Parliament men were negotiating with the Scots, he attended a meeting in the Guildhall, when he delivered a memorable speech, in the course of which he says : 'The truth is, that it is a great shame that England should stand in need of another nation to help it to preserve its religion and liberties, . . . that England should stand in need of the help of their brethren of Scotland for to preserve that gospel that they have professed so many years. I confess to me it doth seem a very strange prodigy and a strange wonder ; but it hath pleased Almighty God for the sins of England . . . to suffer a great part of the kingdom to be blinded, . . . and there are many . . . that will not be persuaded that there is an intention to bring in popery and to bring in slavery. Many of them, I say, think that though the popish army should prevail, and the plundering army should prevail, yet . . . all would go well . . . and this is the reason that (they) stand neuters, and that so many are malignant and disaffected to this great cause, that there is little probability to finish this cause without the army of the Scots.'

Calamy frequently preached before the Parliament. Three of his sermons were published, 1. 'England's Looking Glass,' on Jer. xviii. 7, 8, 9, 10, preached on a solemn fast, December 22, 1641. Lond., 4to. 2. 'God's Free Mercy to England,' on Ezek. xxxvi. 32, preached at a fast, February 23, 1643. Lond., 4to. 3. 'England's Antidote against the Plague of Civil War,' on Acts xvii. 30, preached October 22, 1644. There are two others attributed to him by Wood, but these are the only three acknowledged by his grandson. He was strongly

opposed to any violent measures against the King, and was one of the originators of the petition to Cromwell on that subject. During the Protectorate he took little or no part in public affairs. When the Provincial Assembly of London issued their '*Jus. Divinum Ministerii Evangelici*,' in 1653, special thanks were awarded to him, in conjunction with Gataker and Cranford, for 'their great paines in the work.' After the death of the Protector, Calamy was one of the first to prevail with Monk for the restoration of Charles. He was also one of the divines who visited the King in Holland. After the restoration he was made one of the King's chaplains, and was offered a bishopric. It is said that on the treachery of Monk becoming patent, that general being among the hearers one Lord's day at Aldermanbury, and Calamy having occasion to speak of filthy lucre, said, 'some men will betray three kingdoms for filthy lucre's sake, and threw his handkerchief towards the general's pew.' When the Act of Uniformity had passed, he refused to subscribe, and preached his farewell sermon on the 17th of August, on 2 Sam. xxiv. 14. He united with several of the London ministers, who had also refused the declaration required by the act, in a petition to the King, in which they say, 'Upon former experience of your Majesty's tenderness and indulgence, . . . we, some of the ministers within your city of London, who are likely by the late Act of Uniformity to be cast out of all publick service in the ministry, because we cannot in conscience conform, . . . have taken the boldness humbly to cast ourselves at your Majesty's feet, (that) you would take some effectual course whereby we may be continued in the exercise of our ministry to teach your people obedience to God and your Majesty. And we doubt not but . . . we shall render ourselves not altogether unworthy of so great a favor.' This petition was presented by Calamy in person, accompanied by Manton, Bates, and others, August 27. 'The very next day,' says his grandson, 'the matter was fully debated in council, his Majesty himself being present, who was pleased to declare that he intended an indulgence if it were at all possible. The great friends of the silenced ministers, who had encouraged



their hopes by a variety of specious promises, were allowed . . . . freely to suggest their reasons against putting the act in execution . . . . but Sheldon, in a warm speech, declared that it was now too late to think of suspending that law, for that he had already, in obedience to it, ejected such of his clergy as would not comply with it on the Sunday before, and should they now be restored, after they were thus exasperated, he must expect to feel the effects of their resentment, and should never be able to maintain his episcopal authority among such a clergy, who would not fail to insult him as their enemy, being countenanced by the court.' On this it was resolved that no indulgence should be granted, and the petition was dismissed.

On the 20th of December following, Calamy, going to Aldermanbury as a hearer, and finding that the minister who was expected to officiate did not appear, was prevailed upon to occupy the pulpit. As might have been expected, this soon reached the ears of Sheldon, who was anything but slow to take action upon it. On the 5th of January a warrant was procured for the committal of the offender to Newgate. Calamy, hearing of this, immediately waited on the bishop and obtained a respite until the next day. On the 6th he gave himself up to the city marshals, and was taken by them to prison. While in prison there was so great a resort of persons of influence to him, to express their sympathy, that it was evident this step was not unlikely to entail unpleasant consequences. Charles, therefore, interfered, and after a few days Calamy was released. Wyld, the ejected of Aynhoe, has a poem addressed to his friend on the subject of this procedure on the part of Sheldon, in which he has the following lines:—

‘Shame and disgrace  
Rise only from the crime, not from the place,  
Who thinks reproach or injury is done  
By an eclipse to the unspotted sun?  
He only, by that black upon his brow,  
Allures spectators, and so do you.  
Let me find honey, tho’ upon a rod,  
And prize the prison when the keeper’s God.  
Newgate or Hell were Heaven if Christ were there,  
He made the stable so, and sepulchre.’

But the affair did not end here. On the assembling of Parliament, on the 18th of February, a complaint was made in the House of Lords that Calamy's release was not owing to the exercise of the prerogative, but to a deficiency in the act, which did not allow of his detention in prison. On the 19th, a committee was therefore appointed to enquire into the subject. That committee reported, on the 9th of March, that the complaint was not well founded; on which the House expressed its satisfaction.

Calamy lived to see London in ashes, 'the sight of which broke his heart.' He was driven through the ruins in a coach, and seeing the desolate condition of so flourishing a city, for which he had a great affection, his tender spirit received such impressions as he could never wear off. He went home, and never came out of his chamber more.' He died October 29, 1666. Besides the publications already mentioned, Calamy was the author of, 1. 'The great danger of Covenant-breaking; a sermon preached before the lord mayor, &c., of London, on 2 Tim. iii. 3.' Lond., 1646, 4to. 2. 'The Monster of Self-seeking Anatomized; a sermon at St. Giles' morning exercises, on Acts xxvi. 8.' 3. 'Funeral Sermons; on the death of Samuel Bolton; Robert, Earl of Warwick, who was a hearer of his at Aldermanbury; and Simeon Ashe.' 4. 'The City Remembrancer; a sermon to the native citizens of London.' 5. 'A Farewell Sermon to his Parishioners, August 17, 1662.' 6. Five Sermons, entitled, the 'Godly Man's Ark; or a City of Refuge in the day of his Distress,' 8th ed., Lond., 1683, 12mo. \*

*Solomon Carswill.* He was ejected from ST. GERMAIN'S, in Cornwall. He was a west-country man, and had the rectory of Woodham Ferrars sequestered to him from William Clutterbuck, but at what date I have not been able to ascertain. He

\* Cal. Acc. 4; Cont. 7; Biog. Brit. ed. Kippis, art. Calamy. Mercurius Pub. Jan. 1—8, 1662. Wyld's Poem. Broad-sheet in the Luttrell Coll. B. M. Jour. H. of Lords viii. 437, 446. Felton had

been rector of Great Easton, where he was admitted Oct. 23, 1616. He was consecrated Bishop of Bristol, Dec. 14, 1617, and was translated to Ely in March, 1618. N. i. 136.

had left Effex by May 2, 1646, and returned to his native county. After his ejection he preached in his own house, until about a fortnight before his decease. He lived to the age of about eighty-nine.\*

*Richard Cleyton.* He was ejected from SEIGHFORD, in the county of Stafford. He was settled at Great Easton, which living had been sequestered from John Browning, of whom Walker says, that 'he was also rector of Hornchurch, and that he was presented to that living by Lord Maynard.' But Hornchurch was, and still is, in the gift of New College, Oxford; neither is it a rectory, but a vicarage; and from a list of the incumbents from 1632 to 1662, obligingly sent me by the Rev. J. E. Sewell, D.D., the present warden of New College, Walker's mistake is evident. Browning was presented to the rectory of Great Easton by Lord Maynard, in 1639. He had previously been rector of Little Easton, where also he had been presented by Lord Maynard, in 1634, and was then rector of Rawreth. Little Easton he appears to have resigned when he became rector of the neighbouring parish.

I find no evidence of Browning's sequestration at Rawreth. In the Journal of the House of Lords, under date 14th November, 1648, there is entry of an order for the induction of John Man to the rectory of that parish, which was then 'void by death.' The Rev. J. C. White informs me, from the parish register, that this was about two months after the death of Browning, and that Man was presented to the living by 'William Andrewes, the lawful and undoubted heir of Lancelot Andrewes, patron of the rectory.' Man subscribed the 'Effex Testimony' in 1648. The return for Rawreth in 1650 is, '£100 payed out of it for a pension, Mr. John Man, a godly and painful minister.' Man conformed in 1662, and died, according to Newcourt, before 11th March, 1666. It is clear that Browning was sequestered at Great Easton, but for what reason I have not been able to ascertain. It is

\* Cal. Acc. 150, see Theydon, Francis Chandler, ante 496.

probable, however, that Browning being a pluralist, he was deprived of Easton on that account, but still allowed to retain Rawreth.\*

It appears from the minutes of the Committee for Plundered Ministers that Cleyton was already at Easton in February, 1644. Calamy says, 'I am told he was M.A., if not B.D.' He was one of the 'Classis,' and subscribed to the 'Essex Testimony' in 1648. He must now have left almost immediately, as 16th November, 1648, the House of Lords issued an order for the institution of Dr. Edward Rainbowe, clerk, to the rectory, as 'void by death,' which avoidance would relate to Browning. On leaving Essex, Cleyton removed to Showel, near Lutterworth, in Leicestershire, and while there he was elected and sat as a member of the Assembly of Divines. It was from Showel that he removed to Seighford. After his ejection, he ultimately removed to Nuneaton, in Warwickshire. 'Dr. Wild being there at the same time, there was such an intimacy and friendship between these two, that they were to each other as David and Jonathan. Mr. Cleyton was a good scholar, a sound divine, and one of strict piety. He was very courteous and obliging in his temper and carriage, and, at the same time, very sedate and grave, but not morose. His whole life adorned religion and his sacred character. He was that perfect and upright man whose end is said to be peace.' Cleyton was buried at Nuneaton in August, 1671.†

Edward Rainbowe, who succeeded Cleyton at Easton, was a Lincolnshire man. He was educated at Oxford, where he became fellow and tutor of Corpus Christi. In 1639 he became incumbent of Childerely, in Cambridgeshire. In 1642 he was master of his college, and continued in that post during the civil war, notwithstanding that he refused the covenant. Wood says that he lost his mastership for refusing the engagement in 1650; but if that be so, he must have been master at the time of his appointment to Easton. He afterwards, though at what

\* Ante pp. 152, 159, 246.

† Cal. Cont. 784; Walker ii. 200; Lands. MSS. 459; N. ii. 236, 234;

Add. MSS. 15669, Feb. 13, March 20, 1644. Man, ante pp. 270, 380; Wyld, ante p. 537.

date does not appear, became the incumbent of one of the Chesterfords; and, in the beginning of 1659, he removed to the rectory of Benefield, in Northamptonshire, 'which,' Wood tells us, 'though of considerable value, yet by the favor of friends he did not undergo the examination of the tryers of that time, as he had not done for Chesterford.' At the restoration he recovered his mastership, was made chaplain to Charles II., and dean of Peterborough. In 1662 he was made vice-chancellor of Cambridge, and, in 1664, bishop of Carlisle. Rainbowe died 26th March, 1684. On the removal of Rainbowe, Thomas Leader, who was D.D., became rector of Easton. He is returned, in 1650, as 'an able preaching minister.' Leader conformed.\*

*John Fuller.* He was ejected from the living of ST. MARTIN'S, IRONMONGER LANE. I take him to be the person referred to in Aylett's report to Laud in 1632, as being then of Great Waltham, and, therefore, also to be the brother-in-law of George Bound, of Shenfield. In 1656, having then already removed to London, he wrote a commendatory preface to John Bedle's 'Journal of a Thankful Christian.' He also wrote a Latin epitaph and an English poem on the death of Jeremiah Whitaker, and another poem on the death of Mr. Ralph Robinson. John was the father of Francis Fuller, who was ejected from the living of Warcup, in the county of Northampton. †

*Henry Goodyere.* His name is otherwise given as Gooden and Goodene, the two last of which varieties might well arise from misreading his signature. He was ejected from the rectory of HAMBLEDON, in the county of Bucks. He was appointed to the sequestration of John Childerley, at Shenfield, by the House of Commons, April 15, 1643. The entry in the Journal is as follows: 'An ordinance sequestering the rents of profits of the parsonage of Shenfield, in the county of Essex, whereof Dr. Childerley is rector, into the hands of divers

\* Wood, Ath. Ox. ii. 1167; Newc. ii. 236.

† Ante p. 173, also p. 463 and p. 347; Cal. Acc. 36, 497; Cont. 53, 648; Whitaker, infra.

sequestrators named in the said ordinance, to the use and for the benefit of Henry Goodyere, M.A., a learned and orthodox divine, who, at the desire of parishioners, is thereby required . . . . to preach every Lord's day, and to officiate as rector, and to take care for the discharge of the cure of the said church and all the duties thereof, until both Houses shall take further order, was this day read, and, by vote upon the same, assented unto, and ordered to be sent unto the Lords for their concurrence.' He was still at Shenfield in July, 1647.

The rectory of Hambledon had also been sequestered; it was from George Roberts. Roberts had been a fellow of Trinity College, Oxford. He was sent for as a delinquent by the House of Commons in 1643, when he appears to have fled to the King at Oxford. He was one of between forty and fifty persons who were created D.D. of that University in that year. Walker says that Goodyere was 'an Independent,' and adds, that he 'never administered the sacrament in that church during the whole time of his abode at Hambledon.' The first part of this statement we may accept, but the second we may well call in question. Roberts recovered his living at the restoration, so that Goodyere was ejected under the act of 1660. Roberts was also rewarded with the archdeaconry of Winchester, and died at Isleworth, in Middlesex, March, 1660-1.\*

*Richard Hutton.* Ejected from CALDBECK, in the county of Westmoreland. He was settled for a time at Brightlingsea, the vicarage of which parish had been sequestered to his use from Robert Pettit, for 'several misdemeanours.' He was removed from Brightlingsea, by order of the Committee for Plundered Ministers, to Cumberland, before November 29, 1645. At that date he was succeeded in the sequestration by George Wilkinson, 'a godly and orthodox divine,' with whom Mrs. Pettit seems to have had some trouble about her fifths. The dispute was finally settled, January 22, 1647, by an order to Wilkinson to 'pay her eight pounds yearly.'

The Rev. James Thwaites, the present rector of Caldbeck,

\* Cal. Acc. 109; Cont. 146; Jour. H. of C. iii. 145; Walker ii. 339; Wood, Fasti. ii. 30.

kindly informs me that Hutton became rector there in 1657, and that the first register opens with entries relating to six children of his.\*

*William Jenkyn.* Ejected from CHRIST CHURCH, London. Jenkyn was one of a wealthy Kentish family, which came into that county from the north of England in the reign of Henry VIII. His grandfather was a gentleman of considerable property, who resided at Folkestone. His father was the distinguished Puritan minister of the same name, who succeeded John Wilson at Sudbury; and his mother a daughter of Richard Rogers, of Wethersfield. William was their eldest child, and was born at Sudbury in the year 1612; and on the death of his father, which took place about the year 1618, he was removed to Folkestone, where he lived with his grandfather until he was nine years of age. His mother, who had now married a second time, then took him under her own care. He was sent to Cambridge at the age of fourteen, where he became a pupil of Anthony Burgess, who was afterwards ejected from Sutton Coldfield, in the county of Warwick. There he took his degrees with great honour, and, some time after he had taken that of M.A., he began to preach. His first settlement was as lecturer of St. Nicholas', in the city of London. From London he removed to Colchester, where he was admitted to the rectory of St. Leonard's, January 27, 1640, on the presentation of Charles I. While at Colchester he married the daughter of Thomas Cawton, then vicar of Wivenhoe.†

Jenkyn did not long remain at Colchester. In February, 1642, he became vicar of Christ Church. Some months after this he was also chosen lecturer at Blackfriars. On the overthrow of the monarchy he declared himself a Royalist, and, refusing to observe the 'thanksgiving' ordered by the Parliament, his vicarage was sequestered. He now retired to Billericay, where he remained for about six months. On his

\* Palmer ii. 354; Add. MSS. 15669, 415, 15670, 106, 15671, 64, 80; Ni-

cholson and Burn, Hist. of Westmoreland and Cumberland ii. 137.

† Ante p. 315.

return to London, Jenkyn unhappily allowed himself to be involved, with his father-in-law and others, in Love's plot. For this he was imprisoned, tried, and sentenced. On a petition, which was prepared by John Arthur, of Clapham, and which he and others of his friends prevailed upon him to sign, he was set at liberty. In the meanwhile, Christopher Feake, who was afterwards implicated with John Rogers,\* and others, in a conspiracy against the government, had been appointed to the sequestration at Christ Church. His old friends, however, were still anxious to enjoy the ministry of Jenkyn, and, with the consent of Feake, they set up an early Lord's day morning lecture, and their old pastor was chosen to deliver it. Jenkyn also resumed his lectureship at Blackfriars. On the death of Thomas Gouge, he was chosen pastor also of that church. Soon afterwards, Christ Church being vacant by the deprivation of Feake, he was re-presented to the vicarage, resigned his charge at Blackfriars, and returned to his old parish. Here he laboured with indefatigable earnestness, and with great success, until the passing of the Act of Uniformity. During this period 'he was some years upon the names given to Christ in scripture, and preached over the epistle of Jude, which he afterwards printed.' He was succeeded at Christ Church by Richard Henchman, nephew of Humphrey, bishop of London, who, in the September, 1661, had been admitted to the vicarage of Chigwell.

After his ejection Jenkyn continued to reside in London, preaching as he had opportunity, until the passing of the conventicle act. During this period he is returned as holding 'a conventicle with others at Mr. Clayton's, in Woode Street, all day,' February 10, 1663; 'at Mr. Angell's, in Newgate Market,' March 5; and at the 'Rose and Crown, in Blowe Bladder Street,' March 29; and also as 'having a publicke stocke for the encouragement of those ministers turned out in the city and country.' † He afterwards retired to a house which he had at Longley, in Hertfordshire. While there he

\* Ante p. 272.

† Ante p. 334; Account of Conven-

ticles, MSS. S. P. O. lxxi. 48; Letter of an Informer, ib. lxvii. 54.



preached every Lord's day. On the Indulgence he returned to London, when he took out a license to 'bee a teacher of the congregation allowed by us in a howse or chamber in Home Alley, in Aldersgate Street.' This was April 2, 1672. On the same day another license was granted, allowing the 'howse or chamber to be a place of worship for the use of such as do not conforme to the Church of England.' These two licenses are the first that appear in the 'Entry Book' among the MSS. in the State Paper Office. He soon gathered a large congregation, and shortly he and his flock erected a meeting house in Jewin Street. About the same time he was chosen 'lecturer at Pinner's Hall.' When the tide again turned, Jenkyn for a time escaped the persecution that arose, but it was only for a time. Calamy tells us that, on the 2nd of September, 1684, 'being with three other ministers, Mr. (John?) Reynolds (the ejected of Roughton, in Norfolk?), Mr. John Flavel (the ejected of Townstal, Devon), and Mr. (Francis) Keeling (the ejected of Cockshott Chapel, Shropshire), spending the day in prayer with many of his friends, in a place where they thought themselves out of danger, the soldiers broke in upon them in the midst of the exercise. All the ministers made their escape except Mr. Jenkyn, who was carried before the aldermen . . . who treated him very rudely, well knowing it would be acceptable above.' Jenkyn was now committed to prison. While there, his health beginning to fail, 'he petitioned the King for his release, his physicians maintaining his request by a certificate that his life was in danger, but in vain.' New severities awaited him. 'The keepers were ordered not to let him pray with any visitants; even when his own daughter came to ask his blessing he was not allowed to pray with her.' Withal his heart was strong and his spirit happy. He said to one of his friends, 'what a vast difference is there between this and my first imprisonment! Then I was full of doubts and fears, of grief and anguish; and well I might be, for going out of God's way and my calling to meddle with things that did not belong to me. But now, when I was found in the way of my duty, in my Master's

business, though I suffer even to bonds, yet am I comforted beyond measure. . . . And he turned to some that were weeping by him: 'Why weep ye for me,' says he, 'Christ lives, he is my friend, a friend born for adversity, a friend that never dies; weep not for me, but weep for yourselves and your children.'

Jenkyn died in Newgate, January 19, 1684-5. Palmer tells us that 'a nobleman having heard of his happy release, said to the King, 'May it please your Majesty, Jenkyn has got his liberty:' upon which he asked with eagerness, 'who gave it him?' The nobleman replied, 'a greater than your Majesty, the King of Kings;' with which the King seemed greatly struck, and remained silenced.' Jenkyn was buried in Bunhill Fields, where a tombstone was erected to his memory, in 1715. It bears the following inscription: 'In Dom. Guil. Jenkyn, M.D.V. Lond. Cujus Gratia, inter graves Ecclesiæ procellas, Novoplylo incarceratus, Martyr obit. Anno Aetatis lxxii; Minri lii; Dom. MDCLXXXIV.'

Jenkyn published, 1. 'An Exposition on the Epistle of Jude.' 2 vols., 4to. 2. 'The Busy Bishop; in answer to John Goodwin's Zion College Visited.' 4to., 1648. 3. 'A Vindication of the Busy Bishop; in answer to John Goodwin's reply.' 4. 'A Funeral Sermon for Thomas Gouge, D.D.' 5. 'A Funeral Sermon for Dr. Seaman;' which caused much controversy. Jenkyn had charged some of the Conformists with preaching the sermons of the Puritans while they were treating their persons with contempt. In answer to one of the writers in this controversy, he published, 6. 'Celeusma sive Clamor ad Coelum adv. Theolog. Hierarchiæ Anglicanæ.' 4to., 1667. This being answered in Latin, by Dr. Robert Grove, Jenkyn wrote, 7. 'A Reply to Grove,' in the same language. 8. 'Three Sermons in the Morning Exercises.'\*

*John Johnson.* Ejected from NEW COLLEGE, Oxford. He was originally of Emmanuel College, Oxford, and shortly before 1649, fellow of St. John's. In 1650 he removed from

\* Cal. Acc. 16; Cont. 17; Palmer i. ii. 173; Brook's Lives ii. 271. Jones, 113; Wood, Ath. Ox. ii. 734; Newc. Bunhill Memoirs 109.

St. John's to New College, when he was also elected fellow. In 1655 he was presented by his college to the rectory of Hornchurch, but removed the year following, as I am kindly informed by the Rev. J. E. Sewell, B.D., the present Warden of New College, to the vicarage of Tingwick, in the county of Bedford. After his ejection he retired to the neighbourhood of London. He continued, however, to preach. March 30, 1680, he delivered a sermon at Crosby Hall, on the death of Stephen Charnock, which was afterwards published. Calamy says, 'I have seen a manuscript of his upon this question, 'Whether I should be re-ordained? Or, whether one that has been ordained a Presbyterian, according to the form of Presbyterian ordination, should be ordained priest or deacon, or both, according to the Episcopal? Whether he may without sin, or must it be his duty?' Johnson was one of the earliest English Egyptologists.\*

*John Knowles.* Silenced at BRISTOL. He was a native of Lincolnshire. He was first of Magdalen College, and afterwards of Katherine Hall, Cambridge. In 1625 he was chosen a fellow of Katherine Hall, and afterwards became greatly honoured as a tutor there. In 1650 it was found that about a dozen of his pupils had become 'members of Parliament, and others eminent preachers, about thirty.' In 1635, while he was in the midst of his usefulness at Cambridge, the mayor of Colchester, Daniel Cole, the last bailiff and the first mayor of the town, and the corporation, invited him to be their lecturer, Richard Maden having resigned. He accepted their invitation, and soon acquired great influence in the town and its neighbourhood. While here he enjoyed the personal friendship of John Rogers, of Dedham, whom he attended on his death-bed, and whose funeral sermon he preached, from a text of his friend's own selection. He also had the privilege of recommending the afterwards so well-known Matthew Newcomen as the successor of his friend.

Laud soon found in Knowles a very different man from

\* Cal. Acc. 67; Cont. 101; Wood, Fast. ii. 71 93, Ath. Ox. ii. 658.

Maden. In 1637 a vacancy occurred in the mastership of the Grammar School at Colchester, by the death of William Kempe, who had been appointed in 1598. The mayor, Henry Barrington, and the corporation, requested Knowles to recommend them a successor. He did so. It was William Dugard, or, as his name is given in the Assembly Book, Dewgard. This able man was of Sidney College, Cambridge, and had previously been master of Stamford School. Morant says of him, that he was a most excellent scholar, and that 'he not only brought the school into a most flourishing condition, but also made several useful repairs and improvements about the school-house. Notwithstanding which, he met with so much ingratitude and unkind usage, though many persons of the highest eminence interposed in his behalf, that he was fain to be content to resign his place, January 17, 1642-3 . . . . Shortly after his removal . . . he was chosen head master of Merchant Taylor's School, London.' \*

The appointment of Dugard was anything but pleasing to Laud, who had recommended another candidate. His resolution was therefore soon taken; the lecturer, if possible, must be removed. Knowles, from the first, had taken a decided stand against the lawless 'Innovations' which were being urged with such excessive violence; and, in common with many others in the town, rather than receive the communion at the rails he had forborn that privilege altogether. Laud saw his opportunity, and eagerly availed himself of it. He reprimanded him, and threatened him. Knowles, foreseeing but too plainly what would follow, before the end of the year resigned his lectureship and left Colchester. In 1639 he embarked for New England.

On his arrival in America, he was thankfully welcomed by the little band of exiles who had already settled there, and was almost immediately chosen as co-pastor with George Philips, at Watertown. Two years after his settlement at Watertown, a deputation was sent to the churches of New England from

\* Dugard, *Biog. Brit.* ed. Kippis. *Mor. Col.* 177.

the people of Virginia, entreating them to send some of their ministers to preach to them. Knowles, with two others, accepted the service. On his arrival in his new sphere, he at first met with great encouragement, so much so that in after life he was accustomed to say, that he 'never saw so much of the blessing of God upon his ministry as there and at Colchester.' The rulers of the province, however, shortly issued an order that such as would not conform to the ceremonies of the Church of England, should, by such a day, depart the country. Knowles now re-embarked for England, and on his arrival he was soon appointed to the important post of preacher in the cathedral at Bristol, where his ministry was greatly blessed to multitudes. While there he appears to have kept up a correspondence with his old friends in Essex, and more than once to have visited them. He writes from Bristol, February 5, 1653, 'To the right worshipfull the Mayor of Colchester,' Thomas Pecke, as follows: 'I presume to putt a word or two of thankfullness into your hand for that unexpected promise of yours, which you gave mee in Westminster Hall, of your willingness to doe mee righteousnesse about that hundred pounds which I conceive is due to mee . . . . I had some conference with the Mayor and Aldermen about it some two years since. I remember not any that opposed me in it at that time but Mr. Harrison . . . . I came the last year with a purpose to have visited my old friends in Colchester, and was within seven miles of the place, but there was an interposition of Divine providence which hindered me . . . . To my knowledge many of the people in your toune look upon mee as a sufferer in it . . . . If the Lord will, I intend to be with you in April next, or before . . . . Yours to command in any service for Christ, John Knowles.'

Fuller, in his 'History of Dissent in Bristol,' says that Elizabeth Marshall, a well-known 'Friend' of the day, 'on the 17th December, 1654, delivered a message to John Knowles, priest, at the Steeple House, called the Colledge, whom she heard patiently to the conclusion of the service, when she could not refrain no longer, but cried out 'This is the word of

God: the Lord to thee, Knowles. I warn thee to repent, and to mind the light of Christ in thy conscience.' This naturally produced a tumult, and she was expelled and sent to Newgate. . . . 'On 23rd January, 1655, the house in Corn Street, in which the Quakers usually assembled, was besieged by a ruffianly mob, who assailed the poor Quakers with blows, kicks, dirt, stones, &c., whilst alderman Jackson and priest Knowles looked on.' In Evans' History there are the following statements relative to annoyances that Knowles suffered, apparently from the same people: '1657, June 20: Mr. Knolls was disturbed during his sermon in All Hallows church by one Nathaniel Milner. 1659, October 6: Thomas Jones committed to prison, charged with assailing the door of Mr. Knowles, minister in the Castle, with a chopping knife, and abusing language before the mayor and aldermen. Being questioned as to what he would say to the accusation against him, he replied, 'The Lord of Hosts will not answer thee.''

Knowles was first ejected by the act of 1660, and afterwards silenced by the Act of Uniformity. After he left Bristol he removed to London, where he persisted in preaching whenever he had the opportunity. There are traces of his preaching at 'Great All Hallows,' August 24, 1661, at 'a fast;' and also of his regularly preaching there 'on Mondayes, Wednesdayes, and Thursdayes, at the sayd church.\* Mather tells us, that when some of his friends discouraged him with fears of his being thrown into prison, if he did not affect more of privacy, he replied, 'In truth I had rather be in a gaol, where I might have a number of souls to whom I might preach the truths of my beloved Master, than live idle in my own house without any such opportunities.' When the plague broke out in 1665, and the parochial clergy, for the most part, fled from the city, Knowles, like several others of the ejected ministers, remained and was very useful to the sufferers from that great calamity, visiting rich and poor, without fear, when he was capable of

\* S. P. O. MSS. Dom. Ser. Charles II. xli. 39. He is not to be confounded with another of the same name, several

of whose letters are contained in the same series of MSS.

any service. On the declaration of indulgence, in 1672, he 'preached stately to a people at St. Katherine's, as colleague to Thomas Kentish, who had been ejected from the rectory of Overton, in the county of Hants. The congregation at St. Katherine's, which was originally gathered by Samuel Slater, after his ejection from the collegiate chapel of that name, was the parent of the church now assembling in the Weigh House chapel, under the pastorfhip of the Rev. T. Binney.

Knowles lived to a good old age, and to the last 'he still continued to do great good, wherein his labours were so fervent and eager that he would sometimes preach till he fell down, and yet have a youthful readiness in the matter and spirit of his preaching.' He died April 10, 1685.\*

*Thomas Lawson.* Ejected from DENTON, in the county of Norfolk. He was of the University of Cambridge, where he took the degree of M.A. when of Katherine Hall, and afterwards became fellow of St. John's. He was settled in the sequestration of Jos. Long, at Fingringhoe, in June, 1646; and on the union of that parish with the neighbouring one of East Donniland, he was instituted to that living also, by order of the House of Commons, May 4, 1647, on the presentation of Henry Tunstall, the patron. He continued to discharge the united cure until after 1650, at which date he is returned at Fingringhoe as, 'by order of the Committee for Plundered Ministers.' He signed the 'Essex Testimony' in 1648. After his ejection from Denton he resided in Suffolk. Under date April 17, 1672, I find entry of a license granted to 'the house of Thomas Lawson, in Norton, Suffolk, to be an Independent meeting place;' and on the same day, another, of a license

\* Cal. Acc. 608; Palmer iii. 173; Mather, Hist of N. E. iii. 2, 3; Laud, Acc. of his province, 1637; Mor. Col. 100, 177; Mor. MSS. Col. Museum. Wilson, Hist. of Dissenting Churches ii. 154. Barrington died in 1643. The courtesy of the Rev. Francis Curtis, the present rector of All Saints, who has the old register of St. Botolph's in his posses-

sion, enables me to give the date of his burial, in the latter parish, as Feb. 7. Ralph Harrison was Mayor of Colchester in 1642, and was Alderman at the time of the siege. He was also buried in St. Botolph's. See epitaph on the grave-stone of his son, of the same name, in the church of St. Leonard's. Mor. Col. April 23.

granted to him to be an 'Independent teacher in his own house.' \*

*Thomas Lowry.* He was ejected from MARKET HARBOROUGH, in Leicestershire. From the date of his ejection, it is clear, that the living was a sequestration. He was appointed to Great Brackstead, in this county, about 1642, on the sequestration of Thomas Meighen, who also had the living of Tollethunt Major sequestered from him; and who, according to Walker's statement, was also taken prisoner at the same date, 'for some political delinquencies.' Meighen dying before 12th December, 1643, the patron, Philip, Earl of Pembroke, presented Richard Milward, and Lowry was removed. Milward is reported, in 1650, as 'of a civil life, but they will say nothing of his ability.' He conformed in 1662, and died before January, 1680.

What now became of Lowry, for six years, I have not been able to ascertain. Nichols, the historian of Leicestershire, quoted by Palmer, gives the date of his induction at Market Harborough as February 24, 1649. Palmer also says that he was chosen lecturer of Maldon, June 13, 1649, but 'being the settled minister of Harborough,' he declined the appointment. After his ejection in Leicestershire Lowry returned to Essex, and took up his residence at Coggeshall. There are entries in the parish register there of the birth of two of Lowry's children at that town: Obadiah, May 28, 1661; and Robert, September 28, 1662. In 1669 he is reported to Sheldon as having a 'conventicle at Coggeshall, in conjunction with Sames.' On the declaration of indulgence Lowry took out two licenses, one for himself to be a 'Congregational teacher' in his house at Coggeshall, and another for his house to be a 'Congregational meeting house.' This was in May, 1672. He died at Coggeshall in 1681. His funeral sermon was preached by Robert Gouge. Gouge spoke of him as 'my reverend friend, who has laboured much among you.' †

\* Cal. Acc. 483; Cont. 684; Lands. MSS. 459; License Book, S. P. O., ante p. 340.

† Cal. Acc. 436; Palmer ii. 387; N. ii. 93, 604; Walker ii. 307. Meighen, ante p. 160. Lands. MSS. 459; Lam-



*Thomas Mall.* Ejected from the office of preacher in the CATHEDRAL CHURCH OF EXETER. He was of Pembroke Hall, Cambridge. Shortly after taking his bachelor's degree he was elected fellow of his college. About this time he went into Cornwall, and 'met with so much encouragement and success as a preacher, that he left Cambridge and gave himself wholly to the work of the ministry.' He was appointed by the Committee of Plundered Ministers to the cure of Thaxted before September, 1647. When he left Thaxted he seems to have at once removed to Exeter, where he was associated with Lewis Stuckley and Thomas Ford. His name appears among the signatures to the 'Most Humble Address of several Ministers, in the county of Devon and city of Exeter, in the behalf of themselves and their Congregations,' which is printed by the Rev. J. Stoughton in his 'Church and State Two Hundred Years Ago,' p. 72. After his ejection he was held to be of sufficient importance to be watched by the spies of the time, as he is one of nineteen ministers who are reported to 'preach matters which tend to the seducing of the people, and encouraging of them to suffer anything that shall be laid upon them rather than to comply with them that are in power, that would tye them up to fformes.' He would then appear to have been in London. In 1672 he took out a license to be a 'Congregational teacher in Robert Squire's house, in South Molton,' Devonshire; and, at the same time, another license was taken out for the house of Robert Squire, to be a 'Congregational meeting place.' This was April 16, 1672.

He published, 1. 'A Cloud of Witnesses; or, the Sufferer's Mirror; made up of the swan-like songs and other choice passages of several Martyrs and Confessors to the Sixteenth Century, in their Treatises, Letters, Prayers, in their Prisons and Exiles, at the Bar or Stake, by T. M.' 8vo., Lond., 1645. 2. 'The Axe at the Root of Professor's Marriages.' 4to., 1668. Calamy also ascribes to him, 3. 'The Opinions of the Old Nonconformists,' drawn up in consequence of a controversy

beth MSS. 639; License Book, S. P. O.; Dale, Annals of Coggeshall 193, see Sames. Ante p. 364.

that arose in his congregation at Exeter; and 'An Exhortation to Holy Living, joined with a Treatise of Mr. Polwheil.'\*

*Thomas Micklethwaite.* He was ejected from the perpetual curacy of CHERRYBURTON, in the county of York. He was for a short time at White Roothing, which living had been sequestered from Charles Laventhorp. In 1643 he was elected one of the Assembly of Divines, being then already settled at Cherryburton. Calamy says of him, that he 'was father to Sir John Micklethwaite, the noted physician; and the father was no less famous in the country for his piety, gravity, prudence and learning, in his profession of divinity, than his son was at London, for his skill in the art of medicine.' Micklethwaite had long been dead when Calamy published his account.†

*John Owen.* Silenced at STADHAM, in the county of Oxford. His father, Henry Owen, was vicar of the parish, 'a painful labourer in the vineyard of the Lord.' He received his early education in a school kept in a 'private house in All Saints' parish,' Oxford, by Edward Sylvester, of whom Wood says, that 'he lived to see several of his scholars to be heads of houses' in the University; among them were, besides Owen, John Wilkins, warden of Wadham, and Henry Wilkinson, principal of Magdalen. Owen entered Queen's College as a student at the early age of twelve. Here his tutor was Thomas Barton, afterwards bishop of Lincoln. At the age of nineteen he took the degree of M.A. He also took episcopal orders while at Oxford. When Laud urged his innovations in the University, Owen left, and became chaplain and tutor in the family of Sir Philip Dormer, of Ascot, near Stadham, and afterwards chaplain in the family of Lord Lovelace, of Harley, in the county of Berks. On the breaking out of the civil war, Owen sided with the Parliament. He now came to London, where he took up his

\* Ante p. 490; Cal. Acc. 220; Cont. 244; S. P. O. Charles II.; License Book, ante p. 340.

† Ante p. 452; Cal. Acc. 821; Cont. 951; Add. MSS. 15669, 186; Neal ii. 41. Sir John Micklethwaite. Wood, Fast. ii. 63, Ath. ii. 673.

residence in Charter House Yard. It was there that he personally realized that 'Forgiveness of Sin,' of which he afterwards so eloquently wrote. He went one Lord's day morning to hear Edmund Calamy, at Aldermanbury, but the pulpit was occupied by a stranger. Owen however remained. 'After a prayer of simple earnestness,' the preacher announced his text, 'Why are ye so fearful, O ye of little faith.' The sermon proved to be 'a word in season.' From that hour Owen was another man. It is said that he afterwards used every means in his power to discover who the preacher was, but to the last without success. It was while he was residing in London, also, that he published his first book, 'A Display of Arminianism,' which appeared in 1642.

From London Owen removed to Effex, where he settled at Fordhām, the vicarage of which parish had been sequestered from John Alsop.\* According to a statement in the parish register, this was in July, 1643. He was now married to a lady of the name of Mary Rooke, by whom he ultimately had eleven children, all of whom, with the exception of one, a daughter, died in early life. His son, John, was baptized at Fordham, December 20, 1644. There is the following entry relating to him in the minutes of the Committee for Plundered Ministers, under date March 14, 1645: 'Ordered that an ordinance be drawne and executed to the House, for ye settling of Mr. John Owen, minister of the word, in the church of St. Botolph's, in Colchester, void by death; in the gift of Sir Henry Audley, delinquent; and that he shall officiate the said cure in the meantime, and have and enjoy the profits of the said cure.' I find no record of this ordinance in the Journals of the House, and, if it was framed, the arrangement must have been but temporary, as in June, 1646, I find another entry in the same minutes, to the effect that, upon the 'joint petition of the churchwardens of the parishes of Buttolphes and All Saintes, it is ordered that, in regard the said churches are worth but £50 per ann. . . . these churches are now

\* Alsop, ante pp. 349, 398.

wholly unprovided for, the said benefices and churches shall be united.' On the 29th of April, 1646, he preached before the Parliament, at St. Margaret's, Westminster. The sermon was afterwards published under the title of 'A Vision of Unchangeable Mercy.' It was dedicated to the Parliament, of which it speaks 'as most deservedly celebrated throughout the whole world, and to be held in everlasting remembrance by all the inhabitants of this land.' While at Fordham, Owen also published, 'The Duty of Pastors and People Distinguished,' in 1643; and 'The Principles of the Doctrine of Christ Unfolded,' in two short catechisms, in 1645.

I have already narrated the circumstances under which Owen removed to Coggeshall.\* The following is the entry, relating to his institution to that vicarage, in the Journals of the House of Lords: '1646, August 18. It is this day ordered, by the Lords in Parliament assembled, that Mr. Dr. Aylett, or his lawful deputy, be hereby authorized and required, upon sight of this order, to give institution and induction to Mr. Owen, clerk, to the vicarage of Coggeshall, county of Essex, and diocese of London, void by the resignation of Mr. Obadiah Sedgwick, late vicar there; said Mr. Owen producing the presentation thereunto in the hand and seal of the right honourable Robert, Earl of Warwick, and others; and this to be a sufficient authority in that behalf.'

Obadiah Sedgwick was the brother of John, of Clavering. † He had now become preacher at St. Paul's, Covent Garden, London. He was also an Oxford man. On leaving the University he became chaplain to Sir Horatio Vere, 'Baron of Tilbury,' whom he accompanied to the 'Low Countries.' He then returned to Oxford, and settled there as tutor. From Oxford he removed to London, where he was 'preacher to the inhabitants of St. Mildred's parish, in Bread Street.' He was instituted to the vicarage of Coggeshall July 15, 1639. While here he published 1. 'Military Discipline for a Christian Soldier,' a sermon on 1 Cor. xvi. 13, 14, Lond., 1639, 8vo.

\* Ante p. 398.

† Ante p. 361.

2. 'Christ's Counsel to the languishing Church of Sardis,' Lond., 1640, 8vo.; and four sermons preached by him before the Parliament, 1642, 1643, 1644, 1645. He was one of the first to be named for the Assembly of Divines; and was associated with Edmund Calamy at the meeting of the citizens in the Guildhall, October 6, 1643, 'to obtain money to carry on the war, and for the Scots' assistance,' and his speech on that occasion was afterwards published. After his removal to London he also published, 'The Nature and Danger of Heresies,' a fast sermon on Rev. xii. 15, 16, Lond., 1647. 'The Best and Worst Malignant,' 1648. 'Christ, the Life, and Death, the Gain,' a funeral sermon, 1650. 'The Doubting Christian Resolved; a treatise of the nature, kinds, springs, and remedies of doubtings,' 1653. 'Elisha's Lamentation upon the Sudden Translation of Elijah,' preached at the funeral of Mr. William Strong, 1654. 'The Humble Sinner resolved what he should do to be saved,' 1656. His health failing him he now retired to Marlborough, his native place, where he sent to the press: 'The Fountain Opened and the Water of Life flowing forth,' 1657; 'An Exposition of Psalm xxiii.' 1658; 'A Synopsis of Christianity;' and 'A Short Catechism.' He died at Marlborough in January, 1658, at the age of fifty-seven. After his death there were published of his: 'The Anatomy of Secret Sins,' 1660; 'The Bowels of Tender Mercy Sealed in the Everlasting Covenant,' 1661; and 'The Parable of the Prodigal.'\*

Before he settled at Coggeshall, Owen had become a Congregationalist, and he now formed a church of that order in his parish. His congregation here was large, consisting, it is said, of 'nearly two thousand persons.' The year after his removal from Fordham, he published: 'Eschol; or, Rules of Direction for the Walking of the Saints in Fellowship, according to the order of the Gospel,' 1647; and 'Salus Electorum, Sangius Jesu; or, the Death of Death in the Death of Christ.' During the siege of Colchester, of which Owen says 'that he was an

\* Wood, Ath. Ox. 217; Brook's Lives iii. 295; Dale, Annals of Coggeshall see also ante pp. 207, 208, 317.

endangered spectator,' Lord Fairfax fixed his head quarters at Coggeshall, and a friendship was formed between him and the vicar, which was only interrupted by the death of Fairfax in 1671. After the surrender of Colchester, Owen preached two sermons, the one to the army in that town on a day of thanksgiving for the event, and the other before the Parliamentary Committee at Romford, a few days afterwards. These were afterwards published, under the title of 'A Memorial of the Deliverance of Essex,' 1648. The day after the execution of Charles, Owen was called to preach before the Parliament. This sermon he also published, under the title of 'Righteous Zeal encouraged by Divine Protection.' To this he appended 'An Essay on Toleration.' April 16, 1649, he again preached before Parliament, and delivered his great discourse 'On the Shaking of Heaven and Earth.' On that occasion Cromwell was one of his hearers. The next day they met at the house of Lord Fairfax, when Cromwell is related to have said to Owen, 'Sir, you are the person whom I must be acquainted with.' Owen replied, 'that would be much more to my advantage than yours;' to which Cromwell answered, 'we shall soon see that,' and, taking Owen by the hand, led him into the garden, and made known to him his intention to depart for Ireland, and his wish that Owen should accompany him as chaplain, and also aid him 'in investigating and setting in order the affairs of the University of Dublin.'

Owen ultimately accepted the offer made to him by Cromwell, and it was probably during his absence in Ireland that Constantine Jessop preached at Coggeshall. In March, 1649, the Parliament appointed him, with others, one of those in whom the 'revenues, rents, and profits, which did heretofore belong unto the late dean, dean and chapter of St. Patrick in Ireland,' and other properties, should be 'vested . . . in trust . . . for the settling and maintenance of . . . Trinity College, and the erecting and maintenance of one other college in Dublin . . . and also for the erecting and maintenance of a free school in that city.' Before he embarked for Ireland, he preached once more before the House of Commons. The

sermon, which was published, was entitled 'Human Power Defeated.' The next day after this, June 8, 1649, the House instructed the Committee of Oxford to 'prefer him to be head of a college in that University.' He remained in Ireland nine months, returned to Coggeshall, preached once more before Parliament, and, September 17, 1650, he was ordered to join Cromwell in Scotland. It should seem that he was one of the 'godly ministers' who composed Cromwell's reply to the 'General Assembly of the Kirk of Scotland.' After a short time he returned to Coggeshall again, but he soon finally left. 18th March, 1651, the House, 'taking into consideration the worth and usefulness of John Owen, M.A., of Queen's College, ordered that he should be settled in the deanery of Christ Church, in Oxford, in the room of Dr. Reynolds.' This was Edward Reynolds, afterwards bishop of Norwich. Wood says that he was forced to leave his deanery because he refused to take the 'Independent Engagement.'

When Owen became dean of Christ Church, Cromwell was the chancellor of the University, and, in 1652, he appointed Owen, first, one of several commissioners whom he appointed to act for him during his absence, and afterwards, in September, vice-chancellor. On assuming this important post Owen addressed the assembled heads of houses, in a noble oration, in the course of which he says: 'I am well aware, gentlemen, of the grief which you must feel, that, after so many venerable names, reverend persons, depositaries and preceptors of the arts and sciences, the fates of the University should have, at last, placed him as leader of the company who almost closes the rear. . . . The academic vessel, too long, alas, tossed by storms, being almost entirely abandoned by all those whose more advanced age, longer experience, and well-earned literary titles, excited great and just expectations, I have been called upon by the partiality and too good opinion of him whose commands we must not gainsay, and with whom the most earnest entreaties to be excused were urged in vain, and also by the consenting suffrage of this senate; and therefore, although there is perhaps no one more unfit, I approach the helm.

. . . . We are not ourselves the sources of worthy deeds of any kind. 'He who ministereth seed to the sower,' and who 'from the mouth of infants hath ordained strength,' is able graciously to supply all defects, whether caused from without or felt from within. Destitute, therefore, of any strength and boldness of my own, and of any adventitious aid through influence with the University, so far as I know<sup>or</sup> have deserved, it nevertheless remains to me to commit myself wholly to Him who giveth unto all men liberally, and upbraideth not. . . . without either a depressed or servile spirit, I address myself to this undertaking.' The year after his appointment to the vice-chancellorship he was diplomated D.D., during his absence in London. This diploma, which is dated December 22, 1653, describes him as in 'Palaestra Theologica exercit atiffimus, in concionando assiduus et potens, in disputando strenuus et acutus.' He was also appointed one of the 'Commissioners for the approbation of Public Preachers,' and one of the 'Commissioners for the ejection of Scandalous and Inefficient Ministers, for the county of Oxford;' and shortly afterwards one of the 'Visitors' for both Universities, and the schools of Westminster, Winchester, and other similar establishments. In 1654, he sat in the House of Commons as member for his University.

At the same time that Edward Reynolds was ejected from the deanery of Christ Church, Edward Pocock was also ejected from a canonry there, and from his Hebrew professorship in the University, but was still allowed to retain his professorship of Arabic, and his fellowship at Baliol. On his ejection, Pocock retired to his rectory of Childrey, in the county of Berks. Some of Owen's colleagues, in the county commission, endeavoured to displace the professor from his living, on the plea of 'want of sufficiency.' Owen finding them determined, and knowing their plea to be utterly unfounded, wrote to Thurloe, Cromwell's secretary, to beg his interference. . . . 'There are in Berkshire,' he says, 'some few men of mean quality and condition, rash, heady, enemys of titles, who are the commissioners for the ejecting of ministers. They alone sitt and



act, and are at this time casting out, on slight and trivial pretences, very worthy men; one in especial they intend the next week to eject, whose name is Pococke, a man of as unblameable conversation as any that I know living, and of repute for learning throughout the world, being the professor of Arabic in our University, so that they do exceedingly exasperate all men, and provoke them to the highest. If anything might be done to cause to suspend acting until this storme be over, I can't but think it would be good servis to his Highness and the commonwealth to doe it. Oxford, March 20, 1655.' Owen's intercession was successful, and Pococke retained his living to his death in 1691.

On the meeting of Cromwell's Parliament in September, 1656, Owen preached before both Houses, and took for his text, Is. xiv. 32, 'What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of His people shall trust in it.' In the May following a bill was brought into the House of Commons, 'to settle lands of inheritance of the clear value of £100 per ann., in Ireland, on John Owen, D.D., and his heirs, in lieu of lands of £100 per ann., formerly granted unto him in England by the Parliament;' and June 9, that bill passed both Houses.

In the meanwhile strenuous efforts had been made to persuade Cromwell to accept the title of king. This was not unnaturally opposed by many of the leading Puritans, and was by no means grateful to the Protector himself. During the numerous conferences and disputes that were held on this question, a petition was presented to Parliament by the officers of the army, to the effect, that 'they had hazarded their lives against monarchy, and were ready still to do so in defence of the liberties of their country; that having observed in some men great endeavours to bring the nation under their old servitude, by pressing their general to take upon him the title and designation of a king, in order to destroy him, and weaken the hands of them who were faithful to the public: they therefore humbly desired the House to discountenance all such persons and endeavours, and continue stedfast to the old cause,

for the preservation of which they, for their parts, were most ready to lay down their lives.' This petition is said to have been drawn up by Owen. In the course of the year Cromwell resigned his chancellorship of the University, and his son, Richard, was elected in his place. Owen was now removed from the vice-chancellorship. His farewell address, on this occasion, was afterwards published, as one of 'Six Latin Orations,' which he delivered to the University. The concluding sentences are translated by Orme in his memoir: 'Professors' salaries, lost for many years, have been recovered and paid; some offices of respectability have been maintained; the rights and privileges of the University have been defended against all the efforts of its enemies; the treasury is tenfold increased; many of every rank in the University have been promoted to various honours and benefices; new exercises have been introduced and established, old ones have been duly performed; reformation of manners has been diligently studied, in spite of the grumbling of certain profligate brawlers; labours have been numberless. Besides submitting to the most enormous expense, often when brought to the brink of death on your account, I have hated these limbs and this feeble body, which was ready to desert my mind; the reproaches of the vulgar have been disregarded, the envy of others has been overcome. In these circumstances . . . . I congratulate myself on a successor who can release me of this burden; and you, on one who is able completely to repair any injury which your affairs may have suffered through our inattention . . . . I seek again my old labours, my usual watchings, my interrupted studies.'

Twenty-six days after the death of Oliver, about two hundred delegates, from a hundred and twenty churches, met in what was afterwards known as the 'Savoy Conference.' Their first act was to appoint a committee for digesting the articles to be submitted for general acceptance. On this committee we find the names of William Bridge and John Owen. The results of the conference were published in a small 4to. volume, entitled, 'A Declaration of the Faith and Order

owned and preached in the Congregational Churches in England; agreed upon and consented unto by their elders and messengers, in their meeting held in the Savoy, October 12, 1658,' Lond., 1659.

The Presbyterian party were now in the ascendant, and as the result of that ascendancy, on the 2nd of March, an 'Act declaring the public confession of faith of the Church of England,' was read a third time. . . . The Solemn League and Covenant was once more revived, and ordered to be 'printed and published, and set up in every church; and the said Solemn League should be also put in the House.' Such a man as Owen could have little sympathy with so disastrous a reaction. It was, therefore, determined to be rid of his influence at the University; and accordingly, on the 13th of March, 1659-60, the Parliament resolved, 'That Dr. Owen be and is hereby discharged from being dean of Christ Church, and that Dr. Reynolds be and is hereby restored to the deanery.'

During his vice-chancellorship Owen had more or less constantly preached in his native village of Stadham, and gathered together a little congregation there. When expelled from Oxford, he retired there. In common with others he foresaw the direction in which matters were tending, and when Caryl and Barker were sent as a deputation from the Independents to Monk, in Scotland, Owen wrote to him expressing strong fears of the danger of their religious liberties upon a revolution of the government. Monk, in his reply, says: 'I do promise you, for myself and the rest of the officers here, that your interest, liberty, and encouragement shall be very dear to us. . . . I do assure you that the great things that have been upon my heart to secure and provide for, are our liberties and freedom, as the subjects and servants of Jesus Christ, which we have conveyed to us in the covenant of grace, assured in the promises purchased by the blood of our Saviour for us, and given as His great legacy to His church and people. . . . Blessed be the Lord God of Israel, and blessed be your advice, and blessed be ye all!' The utter falsity of these

protestations Owen was one of the first to prove, by personal experience. The restoration was scarcely accomplished, when he was disturbed by a body of the county militia, while peaceably conducting service in his house at Stadham, and his little congregation was dispersed.

At the passing of the Act of Uniformity Owen was silenced. He now appears to have removed to London, where he is entered in one of the spy books of the time as, 'meeting often with Mr. Goodwin, and as dwelling in the fields near to Moor-gate, where the quarters hang,' it is added, 'Jessey often meets with them.' He was a frequent sufferer from the persecutions which were urged on the Nonconformists, and, at one time, seems to have meditated exile, by accepting an invitation which he received to succeed John Norton,\* at Boston, in New England. After the declaration of indulgence, Owen began to preach more publicly in London, to a regular congregation, and his venerable friend, Joseph Caryl, having died soon 'afterwards,' the congregations of the two ministers united, and continued to assemble under his ministry in the place of worship in Leadenhall Street. Here his congregation embraced several of the aristocracy, by whose influence with the King Owen was enabled to do much for the protection of many a sufferer 'for conscience sake.' Among others whom he thus befriended was John Bunyan. In 1676 he lost his first wife, and, about eighteen months afterwards, married again to Michal, widow of Thomas D'Oyley, of Chishelhampton, near Stadham. This lady brought him 'a considerable fortune, which, with his own property, and a legacy that was left him about the same time by his cousin, made his condition easy and even affluent, so that he was able to keep a carriage during his remaining years, and also a country house at Ealing, in Middlesex.' Not long after his marriage his health began to decline, he therefore resigned his pastorate, and finally retired to Ealing, where he died August 24, 1683. Eleven days afterwards a 'long and mournful procession, composed of more than sixty noblemen,

\* Ante pp. 149, 167.

in carriages drawn by six horses each, and of many others in mourning coaches and on horseback, silently followed the mortal remains of Owen along the streets of London, and deposited them in Bunhill Fields—the Puritan necropolis.\*

*John Page.* Ejected from HUNNINGHAM, in the county of Norfolk. He appears to have been appointed to the sequestration of William Fairfax, at East Ham, in 1655, but had left in 1656, when he was succeeded by John Clark.†

*Elias Pledger.* Ejected from the rectory of ST. ANTHOLINS, in the city of London. He was probably related to Elias Pledger, of Great Waltham. He was educated at the grammar school at Felstead, under Martin Holbeach, where, as I am kindly informed by the Rev. W. S. Grignon, the present master, he obtained an exhibition of 'five pounds a year for three years in the University of Cambridge.' In 1642, having obtained his degree, he settled at Chipping Ongar, where he is reported, in 1650, as 'a preaching minister.' He had removed from Ongar by 1655. Where he now settled I have not been able to ascertain. The Rev. William Milner, the present rector of St. Antholins, obliges me with an extract from the parish registers, from which it appears that Pledger was admitted to that rectory on the death of Charles Offspring, who was buried there March 13, 1659. The same gentleman obliges me also with copies of the following entries in the

\* Life, by the Rev. A. Thomson, B.A., prefixed to Goold's edition of Owen's works, Edinburgh, 1850. Wood, Ath. Ox. ii. 149, 570, 737, 868, Fast. ii. 21, 98; Add. MSS. 15670, 77, 272; Whitelock, Memorials iii. 47, 241, 245, iv. 273, 413; Burton, Diary i. 96, ii. 97; Hanbury, Memorials iii. 410, 422, 429, 472; Scobell, Acts of the Interregnum ii. 104; Thurloe, State Papers iii. 281; Neal ii. 540; Parl. Hist. iii. 1499, 1582. John Thurloe was the son of Thomas Thurloe, rector of Abbots Roothing, 1612—1633, N. ii. 499, where he was born in 1616. His father was the prede-

cessor of Burton, ante p. 450; Neal ii. 540; Parl. Hist. iii. 1499—1582; Carlyle, Cromwell ii. 185, iii. 192; Jour. H. of C. vii. 297, 529, 534, 553, 597; Perfect Diurnal, No. 10; Mercurius Politicus, No. 8; Wilson Hist. Diss. Churches i. 260; Massachusetts Hist. Soc. Ser. ii. ii. 266. Owen's daughter, Mary, was buried at Coggeshall, 1647, July 25, and another daughter of the same name was baptized there, 1650, Feb. 28. Dale, Annals 168.

† Ante p. 233; Cal. Acc. 654. Leyson's Environs i. 663.

register: '9th April, 1660, Francis Mills and Elizabeth Pledger married. April 25, 1660, Elias, sonne of Elias Pledger, buried.' He was ejected in 1662. Some notes of his farewell sermon have been published in 'The Compleat Collection of Farewell Sermons.' Lond., 1663, 8vo. March 16, 1663-4, Pledger is reported as having a 'conventicle at ye Pheasant, in Friday Streete.' He afterwards 'had a meeting house in Lothbury. He died suddenly, after preaching there, in the year 1676.' There is a sermon of his printed in the Morning Exercise at Cripplegate, on the question 'of the cause of inward trouble, and how a Christian should behave himself when inward and outward troubles meet.'\*

*William Sedgwick.* Ejected in the city of ELY. He was the son of a gentleman of the same name who resided in London, and was born in Bedfordshire. He was educated at Oxford, in Pembroke College, under George Hughes, who was afterwards ejected in Plymouth. On leaving the University he was instituted to the rectory of Farnham, 5th February, 1634, where he succeeded Thomas Symons. He removed from Farnham to Ely. On the 5th October, 1641, a petition was preferred against Dr. Fuller, dean of Ely, 'for opposing the order about lecturers, the zealots being desirous to set up Mr. Sedgwick, a factious minister, to preach a Thursday lecture in his parish.' Sedgwick soon became distinguished for the earnestness of his labours, and acquired the title of 'The Apostle of the Isle of Ely.' It should appear, however, that his labours ultimately proved too much for him, as Calamy tells us, 'that they who knew him well represent him as a pious man, with a disordered head.' Wood says that he was 'very unsettled in his opinions: sometimes he was a Presbyterian, sometimes an Independent, and, at other times, an Anabaptist. Sometimes he was a prophet, and would pretend to foretell matters in the pulpit. . . . At other times, having received revelations, as he pretended, he would forewarn people of their sins in public discourses; and, upon pretence of a vision that

\* Palmer i. 93; Lands. MSS. 459; S. P. O. Dom. Ser. Charles II. lxxi. 48; ante p. 264; Holbeach, ante p. 318.

doomsday was at hand, he retired to the house of Sir Francis Russell, in Cambridgeshire, . . . and finding divers gentlemen there at bowles, called upon them to prepare themselves for their dissolution, telling them that he had lately received a revelation that doomsday would be some day the next week. At which the gentlemen, being not pleased, they and others always after called him Doomsday Sedgwick.' After his ejection he 'lived mostly' at Lewisham, in Kent; but, about 1668, he removed to London, where he shortly died.

Sedgwick published, 1. 'Zion's Deliverance; a sermon preached at a public fast, 29th June, 1642, before the House of Commons.' 2. 'Another Sermon on Is. lxii. 7,' 1643. 3. 'Some Flashes of Lightning in the Son of Man: in eleven sermons.' Lond., 1648, 8vo. 4. 'The Leaves of the Tree of Life, for the healing of the Nations.' Lond., 1648, 4to. When he had published this book, Wood tells us that 'he went to Carisbrook Castle . . . and desired . . . to address himself to King Charles I. . . . The King, therefore, came forth, and Sedgwick, in a decent manner, gave his Majesty the book. After he had read some part thereof, he returned it to the author, with this short admonition and judgment, 'By what I have read in this book, I believe the author stands in need of some sleep.' These words being taken by the author in the best sense, he departed with seeming satisfaction.' 5. 'A Prophecy concerning the King, the Army, London and the Parliament.' 1641. 6. 'Justice upon the Army Remonstrance; or, a Rebuke of that evil spirit that leads them in their councils and actions.' Lond., 1649, 4to. 7. 'A Second View of the Army Remonstrance.' 1649, 4to. 8. 'A Letter to Lord Fairfax.' 9. 'Animadversions on a Letter and Paper put out to his Highness by certain gentlemen and others in Wales.' Lond., 1656, 4to. 10. 'Animadversions upon a Book entitled Inquisition for the Blood of our Sovereign.' Lond., 1661, 8vo.\*

*Edward Sherman.* Ejected from the rectory of STOKE BY

\* Ante p. 92; Cal. Acc. 117; Nalson, Coll. ii. 492; Wood, Ath. Ox. ii. 463.

IPSWICH. His name appears among the subscribers to the 'Eflax Testimony,' 1648, as 'minister of Bradwell' (juxta Mare). Calamy says, 'He was a judicious, able preacher, but exceedingly modest.' After his ejection he became schoolmaster at Dedham, and so continued till he died. The institution of his successor, at Stoke, is entered in the register of the diocese as follows: '3rd Jan., 1663. Stoke juxta Gipsicū p. deprivaciōem Mgri. Sherman ult. incumben. tibi virtute nuperi Actus parliamēt. pro uniformitate.'\*

*Joseph Sherwood.* Ejected from ST. HILARY, Cornwall. He was settled at High Roothing, on the sequestration of John Duke. His name appears in the 'Classis' as of that parish, but he must have left immediately after his appointment, as September 18, 1646, there is an entry in the minutes of the Committee for Plundered Ministers that, 'Joseph Sherwood having voluntarily relinquished the rectory, . . . it is now sequestered to Francis Hylls, minister of the word.' It should appear that he removed from Roothing to St. Hilary, and that that also was a sequestration. The Rev. Thomas Pascal, the present vicar, informs me that the sequestered clergyman's name was William Carrick.

Sherwood was ejected under the act of 1660. He afterwards resided at St. Ives, Cornwall, and was a constant preacher there and at Penzance. 'Some little time after his ejection,' says Calamy, 'he was cited to the spiritual court for not going to church. He appeared, and gave for a reason that there was no preaching; that, as he was a minister himself, he could not with any satisfaction attend there only to hear the clerk read the prayers; but promised to go the next Lord's day if there were a sermon. Finding, upon enquiry, that there was no minister the next Lord's day, he went not; and so was cited again, and gave the same answer. The Lord's day following great multitudes came to church, out of novelty, to see Mr. Sherwood, who, being informed by the churchwarden (that was his friend), that there would be no sermon, went into the church and seated

\* Ante p. 273; Cal. Acc. 645.



himself in the clerk's desk at the time of prayers, and then went up into the pulpit and prayed and preached from these words: 'And I will avenge the quarrell of my covenant.' The rumour of this action soon spread abroad, but such was the people's great affection to Mr. Sherwood, that, though there was a crowded congregation in a great church, his enemies could not get any one to give information against him, until, by wheedling, they got an acknowledgment from his friend, the churchwarden; and then, by threats, frightened him into a formal information. . . . He was then carried to a petty session of justices. . . . He was sent to (Launceston) prison, where he found favor with the keeper, and had a liberty to walk about the castle and town. . . . In a little time, Mr. Sherwood getting leave to return home, was sent for to Penzance, where some justices met. He immediately went, though he expected no other than to be sent back to jail.' He was, however, dismissed, and returning to St. Ives, he resumed his labours until his death in 1705.\*

*Samuel Smith.* Ejected from the vicarage of CRESSEDGE, in Shropshire. He was the son of a minister, and born at Dudley, in Warwickshire, in 1588. At the age of fifteen he entered St. Mary's Hall, Oxford. He appears to have left the University without a degree. November 30, 1615, he was admitted vicar of Prittlewell. He left here some time before 1633, as John Negus intervened between him and Thomas Pecke. I have not ascertained the date at which he went to Cressedge. He was an assistant to the commissioners for 'scandalous and ignorant ministers' in Shropshire. After his ejection he returned to Dudley, and there died, very old, in 1664, and was buried at the end of the chancel.

Calamy says of him, that he was a 'very holy, judicious man, and greatly esteemed.' Smith was one of the most popular writers of his times. He published the following: 1. 'David's Blessed Man; or, a Short Exposition upon Psalm i. Lond., 8vo., tenth ed., 1638; fifteenth, 1685, 12mo. 2.

\* Ante pp. 246, 282; Cal. Acc. 148; Cont. 213; Add. MSS. 15670, 434.

‘David’s Repentance; or, a Plain Exposition of Psalm li.’ Lond., 1618-19; 12mo., several editions. 3. ‘Joseph and his Mistress, in Five Sermons on Gen. xxxix., 7, 8, 9.’ Lond., 1619, 8vo. 4. ‘Noah’s Dove; or, Tydings of Peace to the Godly. A Funeral Sermon on Ps. xxxvii., 37.’ Lond., 1619, 8vo. 5. ‘Christ’s Preparation to His own Death, in Three Sermons on Luke xxii., 39, 40, 41.’ Lond., 1620, 8vo. 6. ‘Christ’s Last Supper, in Five Sermons on 1. Cor. xi. 28, 29.’ Lond., 1620, 8vo. 7. ‘A Christian Task: Sermon at the Funeral of John Lawson, Gent., at Prittlewell, Essex, 28th December, 1619,’ on Ps. xc. 12. Lond., 1620, 8vo. 8. ‘The Great Assize; or, the Day of Jubilee, in Four Sermons on Rev. xx.,’ printed about one and thirty times up to 1684. Lond., 8vo. 9. ‘A Fold for Christ’s Sheep, in Two Sermons on Songs of Sol. i. 7, 8,’ printed two and thirty times up to 1684. Lond., 8vo. 10. ‘The Ethiopian Eunuch’s Conversion: the sum of Thirty Sermons on part of Acts viii.’ Lond., 1632, 8vo. 11. ‘The Christian’s Guide,’ printed several times, 12mo. 12. ‘The Chief Sheppard, on Ps. xxiii.’ Lond., 1656, 8vo. 13. ‘The Admirable Convert; or, the Miraculous Conversion of the Thief on the Cross.’ Lond., 1632, 8vo. 14. ‘Moses: his Prayer, Ps. xc.’ Lond., 1656, 8vo. 15. ‘Looking Glass for Saints and Sinners; or, an Exposition on 2 Ep. of John.’ Lond., 1663, 8vo. Calamy says that he also wrote on Hosea vi., and several other books.\*

*Lemuel Tuke.* A Mr. Tuke, ‘an ancient man,’ was ejected from SUTTON in Ashfield, in the county of Nottingham. I assume him to be the Lemuel Tuke who was for some time here in Effex. We find him first at Rayne, it should appear, in the capacity of a temporary lecturer. The living was sequestered from Edward Symonds. The sequestration, as published by Walker, speaks for itself: ‘Die Veneris, 3<sup>o</sup> Mart. 1642. Whereas Edward Symmons (sic), rector of the parish church of Rayne, in the county of Effex, hath in his sermons, and otherwise, expressed great malignity and opposition against

\* Cal. Acc. 567; Cont. 728; N. ii. 474; Wood, Ath. Ox. ii. 333; Peck, ante p. 443.

the Parliament, and the power and proceedings thereof; affirming that the Parliament would force the King to comply with those laws they shall make, and that they raise a force against the King; and that they are not to be obeyed, though they command according to God, if it be not according to the King's command; and advised them not to lend any money, plate, or horses, towards the raising of forces for the Parliament; and pressed his auditors to believe whatsoever is set forth in the declarations published in the King's name, because a divine sentence is in his mouth, and he cannot err, and that if David's heart smote him for cutting Saul's garment, what would it have done if he had kept away his castles, towns, and ships. Which the Lords and Commons, in Parliament assembled, taking into consideration, for the better supply of an able and godly man in the said church, and for the promotion of fit maintenance for those that shall officiate therein, do constitute and ordain that Emmanuel Stock, Peter Josceline, Richard Bugby, Richard Chankley, Henry Josceline, Ralph Josceline, Edward Hiat, or any three of them, shall have power and authority, and are hereby required, to sequester the parsonage house, and all the tithes, rents, and profits whatsoever of the parsonage of that church, and to appoint collectors for the receiving of them, as they in their discretion shall think fit; and shall have power to pay unto Robert Atkins, M.A., a learned and orthodox divine, who is hereby appointed and required to preach every Lord's day.'

About the date of his sequestration Symonds joined the army of the King, and became chaplain to the Life-guard of the Prince of Wales, in which capacity, March 3, 1643, he preached a sermon to his Majesty's army at Shrewsbury, then under the command of the 'high and most illustrious Prince Rupert,' which he afterwards published, under the title of 'A Military Sermon; wherein, by the word of God, the nature and disposition of a rebell is discovered, and the King's true souldier described and characterized.' In November, 1644, he published, 'Scripture Vindicated from the misapprehensions, misinterpretations, and misapplications of Mr. Stephen Marshall, in his sermon preached before the Commons House of Parlia-

ment, February 23, 1641, and published by order of that House.' Lond., 4to. This was followed in 1648 by 'The King's most gracious messages for peace and a personal treaty; published for his people's satisfaction, that they may see and judge whether the foundation of the Commons' Declaration, touching their votes of no further addresse to the King, viz., his Majestie's aversion to peace, be just, rational, and religious.' It was published anonymously in 1648. After the battle of Worcester, Symmonds fled to France, and there he completed 'A Vindication of King Charles; or, a loyal subject's duty manifested in vindicating his soveraigne from those aspersiones cast upon him by certaine persons, in a scandalous libel, entitled the King's Cobweb Opened, and published, as they say, by order of Parliament; whereunto is annexed, A True Parallel betwixt the sufferings of our Saviour and our Soveraign, in divers particulars.' Lond., 1648. In the title page he subscribes himself 'A Minister, not of the late confused, but of the ancient, orderly, and true Church of England.'

The minister at Rayne, in 1650, was Roger Hilton, who is described as 'an able preaching minister.' He conformed. His successor, Kidder, afterwards bishop of Bath and Wells, says: 'About the year 1664, I settled at Rayne, and I soon discovered that the country I was come into was very different from that which I had left. The country was indeed more agreeable to my health, but in other respects the difference was great. I had lived among a people that was modest and teachable, very conformable to the orders of the church, and that showed great respect to the clergy; that paid their tithes and offerings exactly. I came to a people that were factious to the greatest degree, that endeavoured to defraud the minister of his dues, and that were very censorious and given to separation; and great inveighers against the innocent rites and ceremonies of the church. I do not say they were all such, but there was too much of this leaven, and it had infected a great part of this side of the county.'

We next meet with Tuke at Steeple, where also there had been a sequestration, it should seem, from Richard Nettles.

The only trace of him, however, is an order from the Committee for Plundered Ministers for the appearance of five persons before them, for 'abusing Lemuel Tuke, in his officiating the cure.'

All that Calamy says about the ejected minister of Sutton is, 'an ancient, blind man, Congregational in his judgment.'\*

*William Voyle.* Ejected from HEREFORD Cathedral, under the act of 1660. He was one of four joint-pastors who preached and administered the Lord's Supper in rotation. For some months he was at Radwinter. †

*Thomas Waterhouse.* Silenced at ASH, in Suffolk. He was a scholar at the Charter House, in London, from whence he was sent to Cambridge, where he was of Emmanuel College. On completing his University course he became curate to 'old Mr. Chandler, at Coddendam, in the county of Suffolk,' where he married a lady of good family and estate. He removed from Coddendam to a Charter House living, near Bishop's Stortford. On the breaking out of the civil war he fled to New England, but soon returned, and then became master of the Grammar School at Colchester, as successor to William Dugard, who had removed to the Merchant Taylors' School, London. He was elected to the office June 30, 1643, and remained there until the close of 1647. He then went into Suffolk, and ultimately settled at Ash. After he was silenced he resided at Ipswich, where he kept a school, and occasionally preached. He died at Creting, in 1679 or 1680, being nearly eighty years of age. ‡

*Benjamin Way.* Ejected from STAFFORD, in the county of Dorset. He was descended from a good family long settled at Bridport, in that county. He was admitted to the vicarage, at Barking, in the year 1654, on the death of William Ames, who was buried there October 6, 1653. ||

\* Walker i. 68; Lands. MSS. 459; Add. MSS. 15669, 409; Cal. Acc. 530; Cassan, Lives of Bishops of Bath and Wells, quoted in Cunningham's MSS. Hist. of Braintree.

† Cal. Acc. 352; Radwinter ante p. 445.

‡ Cal. Acc. 659; Cont. 899; Morant, Colchester 177; Dugard, ante p. 548.

|| At the end of the first register book

Way left Essex before February 27, 1660, as he was instituted on that day to the rectory of Stafford, in the county of Dorset. He was succeeded, at Barking, by Thomas Cartwright, afterwards bishop of Chester. After his ejection he seems to have retired to Dorchester, where, May 1, 1672, he took out a license to be a Congregational teacher 'in the house of William Haydon;' and the house was also licensed, on the same day, to be a 'Congregational meeting place.' I am obliged by the Rev. Edwin J. Hartland, of Bristol, with the following extracts from the church books of the congregation assembling at Castle Green in that city: '1676, August 16, Benjamin Way, having declared his acceptance of the church's call to be their pastor, was admitted into the church with the consent of all, but one only excepted, as member and pastor, but was not set apart to his office till 8th December, 1676, and then solemnly done by fasting and prayer. The . November died, and was buried the 12th, at Philips, 1680.' '1676, November 4, Jane Way dismissed from a church in Dorchester whereof she is a member. Removed thither again, and died in 1697.'

Way was twice married. His first wife was a daughter of the apostolic John White, of Dorchester, and sister of John White who was ejected from the living of Pimperm, in the county of Dorset; and the second, whom he married in 1675, was a lady of the name of Hall, who was also a native of Dorchester. By his first wife, Way had five children. Richard, John, and Martha, died young. Joseph, his eldest son, became a merchant in Bristol; and Benjamin, a merchant in London. The Rev. Benjamin Way, the present rector of Boreham, is a great great grandson of the Nonconformist.\*

*Thomas Weld.* Ejected from GATESHEAD, in the county of Durham. He was one of the predecessors of John Stalham,

of baptisms in this parish, 1558—1672, is a list of excommunicated persons; among them appears, 'Thos. Ames et Uxor, Feb. 1, 1663, absolved Nov. 29, 1668.' Notes and Queries, Ap. 11, 1863.

\* Palmer ii. 187; Lands. MSS. 459; Lyson's Environs iv. 105; Hutchin's Hist. of Dorset ii. 128; Notes and Queries, Nov. 1, 1862; Inscriptions in Bunhill Fields; Harl. MSS. 6212.

at Terling, where he signed the petition in favor of Thomas Hooker in 1629, and where he was deprived, by Laud, for his Nonconformity before May, 1632. After his deprivation he was driven into exile, and fled to New England, where he remained for some years. In 1649 he was presented to the living of Gateshead, to which John Laidler held a presentation from Morton, bishop of Durham, on the avoidance of Jonathan Deveraux, who had been presented, July 18, 1645. At the restoration, Laidler produced his dormant presentation and was successful. What became of Weld after his ejection does not appear. He published, 1. 'The Rise, Reign, and Ruin of Families in New England,' which is more than once quoted by Cotton Mather. 2. 'An Answer to W. R. (athband?) his Narration of the Opinion and Practises of the Churches lately erected in New England, vindicating those Churches.' 1644, 4to. 3. In conjunction with three other ministers of Newcastle, 'The Perfect Pharisee under Monkish Holiness, shewing the Quakers' Opposition to the Fundamental Principles and Doctrines of the Gospel.' 4to., 1654. 4. In conjunction with Samuel Hammond (afterwards ejected from St. Nicholas', Newcastle), Sidenham, and William Durant (afterwards ejected from St. John's, Newcastle), 'A False Jew upon the Discovery of a Scot, who first pretended to be a Jew, and then an Anabaptist, and was found a Cheat.'\*

*John Westley.* He was ejected from WINTERBORNE WHITCHURCH, near Blandford, in the county of Dorset. The Rev. Geo. Maxwell, the present vicar of that parish, has most kindly supplied me with the greater part of the materials for this notice of his noble predecessor. He was the son of Bartholomew Westley, a well-known minister at Charmouth; father of Samuel Westley, rector of Ormesby, Epworth, in the county of Lincoln; and the grandfather of the devoted John and Charles Wesley, so deservedly honoured as the founders of Methodism. He was educated at New Inn Hall, Oxford, and was not above two and twenty years of age when

\* Cal. Acc. 288; Cont. 454; Surtees, Hist. of Durham; Deveraux? p. 270.

he began to preach. He was for some time labouring at Stanway, in this county. The rectory had been sequestered from 'Samuel Baldock to the use of Philip Pinckney,' who is described as a 'plundered minister,' when he was still 'on his way home.' As Pinckney, who was the father of John Pinckney, afterwards ejected from Langstock, in the county of Hants, preferred to return to his old living of Denton, in Wilts, where he had been deprived before his exile, the sequestration was transferred to John Westley. This was October 30, 1645.

Westley remained at Stanway until after 1650, when he is named in the Parliamentary return. At what date he left Stanway does not appear. According to Walker, John Okeley succeeded to the living in 1654, about which time, it should appear, that Westley married a niece of the well-known Thomas Fuller. Westley had a numerous family. I am favoured with copies of the entries of the baptisms of Timothy, April 17, 1659; Elizabeth, January 29, 1660; and Samuel, the father of John and Charles, December 17, 1662. He seems to have been early involved in trouble at the restoration, in consequence of some scruples about taking the oaths of 'allegiance and supremacy.' For this he was put in prison. Early in 1662 he was again in trouble, and was imprisoned a second time; it is not very clear for what offence, but possibly as being still suspected of disaffection to Charles. In his examination before Gilbert Ironside, bishop of Bristol, he speaks of having 'suffered for imprudencies in matters civil,' and having received his Majesty's full pardon. In the February after his ejection he removed to Melcombe, but the corporation by some means preventing his settlement there, he removed successively to Ilminster, Bridgewater, and Taunton, in all of which places he seems to have been disturbed, and finally settled at Preston. Here his labours were incessant, and the success that followed on his ministry was most remarkable. He formed religious societies in several places in the neighbourhood, Hutchins says, 'particularly at Radispole, Melcombe, Tamworth, and Whitchurch.' His conduct, indeed,



presents a kind of epitome of Methodism; his mode of preaching, matter, manner, and success being most strikingly similar to that of his grandson.' Calamy says, that 'notwithstanding all his prudence in encouraging his meetings more privately than most of his brethren, he was oft disturbed, several times apprehended, and four times imprisoned; once at Poole for half a year, and once at Dorchester for three months; but the other confinements were not so long. He was in many straits and difficulties, but wonderfully supported and comforted, and many times very seasonably and surprisingly relieved and delivered. And having filled up his part of what is behind of the afflicting of Christ in his flesh, for his body's sake, which is the church, and finished the work given him to do, he was like all this vale of tears.' The date of his death is supposed to have been about 1670. \*

*William Whitaker.* Ejected from ST. MARY MAGDALEN, Bermondsey. He was the son of the distinguished Jeremiah Whitaker, who was colleague of Edward Elton, in this parish. These two great men were buried in the same grave, in the chancel of the church, with the following inscription on the stone which marks their resting place :

'Where once the famous Elton did entrust  
The preservation of his sacred dust,  
Lies pious Whitaker; both justly twined,  
Both dead, one grave; both living, had one mind:  
And by this dissolution have supplied,  
The hungry grave, and fame, and heaven beside.  
This stone protects their bones, while fame enrols  
Their deathless names, and heaven embrace their souls.'

'The said Whitaker departed June 1, 1654, aet. suæ. 55.'

William entered Emmanuel College, Cambridge, at the age of fifteen, and while he was a pupil there, he 'was, as it were, a tutor to many tutors in the college, divers of the fellows desiring and receiving instructions from him in the Con-

\* Cal. Cont. 437; Hutchins, Hist. of Dorset; Add. MSS. 15669, 363, 15670, 189, 210, 297; Lands. MSS. 459.

tinental tongues. Dr. Holdsworth, then master of the college, took such notice of him while a freshman, that he gave him the keys of the college library, and appointed him tasks in translating Eufathius upon Homer, wherein he did so much as is scarcely to be imitated. He was for his time one of the greatest ornaments and tutors of the University. He entered the ministry at the age of twenty-four.' On the death of Thomas Man, in 1648, he was appointed vicar of Hornchurch, where he is returned, in 1650, as 'an able preaching minister,' and was succeeded there by John Johnson, in 1655. On the removal of Johnson, Matthew Lacock succeeded to the vicarage. Michael Wells, whom Calamy erroneously mentions as one of the ejected ministers, succeeded Lacock in July, 1658, conformed, and continued vicar until his death in March, 1685-6. For this information respecting the vicars of Hornchurch, I am indebted to the courtesy of the Rev. J. E. Sewell, D.D., the present warden of New College, Oxford. John Hoffman, who is mentioned in the 'Classis,' was probably curate to Thomas Man.

Whitaker succeeded his father at St. Margaret's, Bermondsey, and was ejected by the Act of Uniformity. He died in 1673. His funeral sermon was preached by Samuel Annesley, who was ejected from St. John's, Cripplegate. The sermon, which was on Zech. i. 5, 6, was afterwards published. Lond., 1673, 4to. After Whitaker's death, Thomas Jacomb, who was ejected from St. Martin's, Ludgate, published eighteen of his friend's sermons, and prefixed some account of his life. Lond., 1674, 8vo.\*

*Henry Wilkinson.* Ejected from the principallship of MAGDALEN HALL, Oxford. He was a Yorkshire man, the son of William Wilkinson, of Aldwick. He was born in 1616, educated in Edward Sylvester's school at Oxford, and elected commoner of Magdalen Hall, in 1631. He continued at the University till 1642, when he became minister of Buckminster, in Leicestershire. October 30, 1643, he was

\* Cal. Acc. 25; Lyson's Environs i. 532; Lands. MSS.; Hoffman, ante p. 256; Johnson, p. 546.

appointed to the vicarge of Epping, which had been sequestered from Martin Holbeach. While there he was appointed on the 'Classis,' and also one of the Assembly of Divines. He was still there in 1648, when he signed the 'Essex Testimony.' He then almost immediately returned to Oxford, where he was created bachelor of divinity, April 14, 1648, and shortly afterwards doctor, and was then made principal of his Hall, and also appointed moral philosophy reader in the University. He was now a prominent and active man, and a frequent preacher at Oxford.

On his ejection, Wilkinson preached first at Buckminster, in Leicestershire, and afterwards at Gosfield, in Essex. Here he resided for some time, and laboured diligently both there and in the neighbourhood. In the Visitation Book of the Archdeaconry, under date June 9, 1671, there is an entry of his having been cited for 'not reading divine service according to the rubric, but doth omit the greater part thereof.' From this it would appear that he had officiated at the parish church. The vicarage was then vacant, as Thomas Wardener was buried April 6, 1669, and his successor, Henry Elliot, was not admitted until July 8, 1672. In June sentence was reserved, but on the 19th of July following there is entry of his having been pronounced 'contumacious and excommunicated.' On the declaration of indulgence, he took out a license to be a 'Presbyterian teacher in his house at Gosfield,' and, at the same time, a license for his house to be a 'Presbyterian meeting place.' The license is dated 16th May, 1672. In 1673 he removed to Sible Hedingham, and afterwards to Great Cornard, in Suffolk. At this last place he died, May 13, 1690, and was buried at Milding, near Lavenham. He published, 1. 'Conciones tres apud Academicos Oxonii nuper habitæ.' Ps. cxix. 9; Ecc. ii. 1; 1 Pet. iv. 11; Oxon, 1654, 8vo. 2. 'Brevis tractatus de jure divino diei Dominici.' Oxon, 1658, 8vo. 3. 'Conciones sex ad Academicos Oxonienses.' Oxon, 1656. Three of these are a reprint of No. 1. 4. 'De Impotentia liberi arbitrii ad bonum spirituale. Epistolarum decas. Oratio habita in schola moralis philosophiæ.' Oxon,

1658, 8vo. 5. 'Conciones duæ ap Ox. nuper habitæ.' Oxon, 1658, 8vo. 6. 'Concio de brevitæte opportuni temporis.' Oxon, 1660. 7. 'Sermon at Hasely, in the county of Oxford, at the funeral of Margaret, late wife of Dr. Edward Corbet, pastor of Hasely,' October, 1657, 8vo. 8. 'Three decades of Sermons lately preached to the University in St. Mary's Church, Oxford.' Oxon, 1660, 4to. 9. 'Several Sermons concerning God's all-sufficiency and Christ's preciousness.' Lond., 1661, 8vo. 10. 'Catalogus Librorum in Bibl. Aul. Magd. Oxon.' 1661, 8vo. 11. 'The Doctrine of Contentment briefly explained; a Treatise on 1 Tim. vi. 8.' Lond., 1671, 8vo. 12. 'Characters of a Sincere Heart, and the comforts thereof, collected out of the Word of God.' Lond., 1674, 8vo.\*

\* Wood, Ath. Ox. ii. 849; Cal. Acc. 62; Cont. 81; Gosfield, ante p. 231.

### CHAPTER III.

#### NATIVES OF ESSEX WHO WERE SILENCED OR EJECTED IN OTHER COUNTIES.

*Samuel Angier.* Ejected from CHRIST CHURCH, Oxford. He was born at Dedham, August 28, 1639. He was a nephew of the well-known John Angier, of Denton, Lancashire, and the son, it should appear, of Bezaleel Angier, a rich clothier, and 'a gracious man,' who died October 30, 1678. After having been educated at Westminster School, he removed to Christ Church, where he matriculated December 8, 1659. After his ejection he resided for some time with Dr. Owen. In February, 1666-7, he became assistant to his uncle at Denton, where he was ordained. Here he continued until the death of his uncle, in September, 1677. He then appears to have removed to Dunkinfield. His preaching exposed him to many troubles; warrants were frequently issued against him, and, in 1680, he was excommunicated. He preached for several years in an out-building near his house; but, on August 19, 1708, he began to preach in a commodious place which his congregation had erected for him, and where he continued to labour until his death, November 8, 1713, at the age of seventy-five. He lies buried in the place of worship erected for him at Dunkinfield, and on his tombstone there is the following inscription: 'Hic requiescit in Domino, Samuel Angier, Jesu Christi Minister, vir primævæ pietatis, et omni virtuti præclarus, Dedhamiæ in Comitatu Essexiæ, piis et honestis parentibus natus Aug. 28, 1639. Westmonasteriensis Scholæ, deinde Aedis Christi Alumnus Regius; Concionator egregius et assiduus, Continuis Evangelio Laboribus et Morbius, fere obrutus, Lumine etiam, ingravescente ætate, orbatus,

Tandem animam placide Deo reddidit 8vo. Novembris, Anno Salutis MDCCXIII, Aetatis LXXV.\*

Among the Ayscough MSS., in the British Museum, there is a letter of his, dated July 14, but the year is not given, and addressed thus: 'For the Rev. Mr. Oliver Heywood, minister of the gospel, are these, at North Overham, in Halifax parish, near Coley Chappel, Yorkshire.' It is as follows: 'Dear Cousin. Having an opportunity to send by a poor man of your side, Joseph Bemond, I think he calls himself, living about Wethersfield, I write to acquaint you, that, through God's goodness, I am returned to my family and flock, after seven weeks and five days absence. I have received much mercy in my journey to and fro. Our friends in Essex yt are living, are well, blessed be God . . . . The town (Dedham) is very much altered in nineteen years, all ye old ones are dead . . . . The minister of the town is a good man, sober and moderate, and preacheth well and lives accordingly. His name is Mr. Burkit. He doth take great care of ye youth of ye congregation, to instruct ym, confer and pray and sing with ym. Our Bezaleel (is) very hopefull, of good understanding and serious piety, as we hope. Cousin Mary Snelling, uncle Smith's daughter, her husband and two daughters live well and do well at Colchefter. My family and neighbours I found in good health, the Lord be praysed. I long to see you. Oh, if you could once more visit my congregation, and spend a Sabbath with us. If you come over this autumn, let me know. Your sifter, Mary, is rather better than formerly. She hath seldom any violent fits. I beg your prayers for me and mine. I expect my son, John, over in August, God willing. Lady Morley died July 8. Bezaleel will now come to me. Pray for us all.'\*

Though Calamy mentions John Angier in his 'Account,' he is

\* Cal. Cont. 110; Heywood, 'Narrative of the Holy Life and Happy Death of that Reverend, Faithful, and Zealous Man of God, and Minister of Jesus Christ, Mr. John Angier.' Lond., 1685, 12mo. Ayscough, Coll. B. M. 4275, 10. In the

parish register of Lexden, No. 3, there are entries of the baptism of a daughter of Francis Snelling, Feb. 20, 1654; and also of the burial of a child of his, June 12, 1656.

careful to say that Angier continued at Denton after the passing of the Bartholomew Act, and that without conforming. The chapel where John Angier preached was erected as early as 1531. It was from the first an Evangelical place of worship, and maintained by the voluntary contributions of the worshippers. It would also seem that it was Presbyterian. The choice of the minister was vested in the people. John Angier was also born at Dedham, and was baptized there October 8, 1605. He was converted under the ministry of John Rogers, in whose house he lived for some time. He was also for a season with one Mr. Witham, 'whom,' says Heywood, 'I often heard him commended as a great scholar and a witty man, of pregnant parts, though not so successful in his ministry as a neighbour minister of far meaner abilities; one being asked the reason, answered, there were too many for God to work by.' This was probably Witham of Manningtree. He was afterwards of Emmanuel College, Cambridge. From Cambridge he went to Boston, where he studied under Mr. John Cotton. There he married Ellen Winstanley, Mr. Cotton's niece. He received Episcopal ordination at the hands of Lewis Bayly, bishop of Bangor, and author of the 'Practice of Piety,' without subscription. His first settlement was at Bingley, from whence he removed to Denton. This was in 1632. In the dedication of his 'Help to Better Hearts for Better Times,' Lond., 1647. 18mo., he says, 'that nine or ten years he had not been two single years without interruption.' In that time he was twice excommunicated. Being 'suspected of writing a book which was found in Stockport, and which reflected on a speech made by Laud in the Star Chamber, a pursuivant was sent to apprehend him. He then sold the land which his father had left him and went into Essex, where he remained with his friends until the storm was over.' During the civil war he adhered to the Parliament, but often publicly prayed for the King. His only publication appears to have been the little volume above quoted, which is recommended by Mr. Calamy and Mr. Case.\*

\* Booker, 'History of the Ancient Chapel of Denton.' I am also indebted

*John Arthur.* Ejected from CLAPHAM, Surrey. He was the son of Laurence Arthur, of Springfield, in this county, and brother of Hercules Arthur, who purchased the manor of Fryers, Bocking, in 1632. He was of Emmanuel College, Cambridge, and was presented to the vicarage of Clapham by Charles I., in 1642. He married Anne, daughter of Miles Corbet, who was member for Yarmouth during the long Parliament.

Corbet was of an old Norfolk family, and was recorder of Yarmouth for several years. He was one of the commissioners for the trial of Charles I., and signed the warrant for his execution. At the restoration he made his escape to the Continent, and, after travelling through many parts of Germany, settled, with Berkstead and Okey, who had also been in the commission, at Hanau, on the Lower Rhine. He imprudently left that city, with his companions, and came to Delft, in Holland, where he was apprehended at the instance of Sir George Downing, the English resident, who had formerly been his friend, and by him he was sent to England. Corbet was tried in the King's Bench, April 16, 1662, and was sentenced to death as a regicide. The day previous to his death, he assured his friends 'that he was so thoroughly convinced of the justice and necessity of that action for which he was to die, that if the things had been yet intire and to do, he could not refuse to act as he had done, without affronting his reason, and opposing himself to the dictates of his conscience;' adding, 'that the immoralities, lewdness, and corruption of all sorts, which had been introduced and encouraged since the late revolution, were no inconsiderable justification of these proceedings.' He was executed at Tyburn, 'whither he was drawn on a sledge from the Tower; his quarters were placed over the city gates, and his head upon London Bridge.' \*

to a MSS. lecture of the Rev. J. Waddington, of Denton. Heywood's *Life of John Angier*. Cal. Acc. 395. Witham, p. 172.

\* Noble, *Lives of the Regicides* i. 184.

Sir George Downing, according to a character quoted of him by Wood (*Faeti*. ii. 78), 'was a poor child, bred upon charity. He drew and advised the oath of renouncing the King's family, and took it



By Anne, his wife, Arthur had five children, John, Henry, Anne, Elizabeth, and Dorothy. Arthur drew up the petition for William Jenkyn, when he was imprisoned for his share in Love's conspiracy, and with great difficulty prevailed upon his friend to sign it. In 1654 he was appointed one of the assistants to the commissioners for the ejection of scandalous, ignorant, and insufficient ministers for the county of Surrey. Wood, who speaks of him as a noted theologian, records that he was 'diplomated D.D., October 10, 1660, by virtue of the King's letters, written to the University in his behalf, and unknown to him;' and adds, 'this diploma was to pass because Mr. Arthur's great age would not permit him to take a journey to Oxon, to be there presented in person.' On the death of his brother, Hercules, Dr. Arthur succeeded to the manor of Fryers. Henry, his son, was killed in a duel,

first himself. Like many others, he was a sider with all changes; a man of note in Cromwell's day, and a member of Parliament in 1654 and 1656. He turned about at the restoration, was M.P. for Norfolk in 1661, and was now envoy extraordinary to Holland. One of his family was Calybut Downing, who succeeded Gilbert Sheldon in the rectory of Hackney, and was not unknown in Essex. He was of Oriel College, Oxford, which he entered in 1623. On his entry into orders he was made rector of Heckford, in Berks, and about that time he was also made 'doctor of the laws.' On the breaking out of the civil war he was involved in trouble, and retired to Little Leighs, the house of Robert, Earl of Warwick, 'and common rendezvous of all schismatical preachers in those parts.' In 1643, he was elected of the Assembly of Divines, and about that time he resigned the living of Hackney. Shortly afterwards he declared himself an Independent, and was commonly called 'Hugh Peters the Second.' He wrote, 1. 'A Discourse of the State Ecclesiastical of this King-

dom considered under three conclusions.' Oxon. 1633. 2. 'A Digression concerning some ordinary exceptions against Ecclesiastical Orders.' 3. 'A Discovery of the False Grounds the Bavarians have laid to settle their own Faction, &c.' Lond., 1641, 4to. 4. 'Discourse upon the Interest of England in the case of the Prince Palatine, his dignities, and dominions.' 5. 'Discursive Conjecture upon the reasons that produced a desired event of the present Troubles of Great Britain, &c.' 1641, 4to. 6. 'Considerations towards a Peaceable Reformation in matters Ecclesiastical.' Lond., 1641, 4to. 7. Divers Sermons—as 1. 'Sermon preached before the renowned Company of Artillery, 1st Sept., 1640, on Deut. xxv. 17.' Lond., 4to. In this sermon he argued that for defence of religion and reformation of the church, it was lawful to take up arms against the King. 2. 'Fast Sermon before the House of Commons, 31st Aug., 1642, on 2 Thess. iii. 2;' and others, says Wood, which I have not yet seen. Ath. Ox. 48—50.

and John succeeded his father in the ownership of the estate at Bocking.\*

*Thomas Browning.* Ejected from DESBOROUGH, Northamptonshire. He was a native of Essex, and probably of Coggeshall. His parents were godly people, and designed him for the ministry. He was sent by them to Oxford at the age of sixteen. When he left the University he became an inmate of Colonel Sydenham's family, in Hertfordshire. He was as yet without any seriousness of character. Leaving Colonel Sydenham, he married, removed to London, and there became involved in much trouble. One day he dropped in at the morning lecture in Westminster Abbey, where John Rowe, who was then pastor of a congregation there, and was afterwards ejected from the cure by the Act of Uniformity, was preaching on Eph. iv. 8. The sermon proved to be 'a word in season' to him. He said of it, 'It made my heart to ache and my flesh to tremble.' Soon after this he met with John Sames, who, it should appear, was then minister at Kelvedon, in London, and, at his instance, Browning's parents invited him and his wife to Coggeshall. He soon joined the Congregational church there, and, under the auspices of Sames, he began to preach. His first sermon was on Matt. i. 21. He was shortly called to Desborough, where he settled in 1657. He was afterwards pastor also of the church at Rothwell. Previously to this, some of his friends in Essex endeavoured to prevail upon him to return to his native county, when John Beverley, then pastor of the church at Rothwell, wrote to Sames, Stalham, and others, saying: 'Far be it from you, my brethren, who have in Essex, through mercy, such plenty comparative of church labourers, to so much as mention what may tend to the depriving us here. O do not blast the buddings of so hopeful a ministry! . . .'

In May, 1672, Browning's house was licensed to be a 'Congregational meeting place,' and he himself was licensed to be a 'Congregational teacher' in his own house, and 'Susanna Ponder's, in Rothwell.' He was once, at least, imprisoned in

† Cal. Acc. 666; Mor. ii. 387; Lyson's Environs; Clapham, Kennet Scobell ii. 343; Wood, Fasti. ii. 137; Register ii. 793.

Northampton jail. While there he wrote two most affecting letters to the people of his charge, both of which were published by his biographer, Mr. Maurice. In one of them he says to them : ‘ Come, my brethren, ye weep now, our tender Father has a handkerchief in his hand to wipe away our tears ere long. Do not offend with weeping—too many tears may defile. . . . I tell you if you knew what Christ’s prisoners, some of them, enjoyed in their gaols, you would not fear their condition, but long for it. What, do we stick at dying for Him who stuck not at death for us ? Do we find any difficulty in that which will be our entrance into glory ? . . . . My brethren, do not budge ; keep your ground. The Scripture is your law. God is your King. Your principles are sober, your practices are peaceable. Your obedience to superiors known, in these things in which your obedience is required. Fear nothing of events till they come : only fear offending God with a neglect of your duty. There is no shadow like the shadow of God’s wings. Keep, therefore, close to God. Ps. vii. 1.’ Browning died May 9, 1685, aged fifty-two, and was buried in Rothwell churchyard.\*

*Thomas Cawton.* Ejected from a fellowship at OXFORD. He was the son of Thomas Cawton, and was born at Wivenhoe about 1637. He received his early education from his father during his residence at Rotterdam. There he was also a pupil of the distinguished orientalist Robert Sherringham. About the year 1656 he became a student in the University of Utrecht, where he acquired the highest honour by his extraordinary skill in the oriental languages, and, in 1657, maintained a thesis on the Syriac version of the New Testament, which he afterwards published under the title of ‘ *Disputatio de Versione Syriaca Veteris et Novi Testamenta,*’ 4to., 1657, and also another on the Hebrew language, which he published under the title of ‘ *Disseratio de Usu Linguæ Hebraicæ in Philosophia Theoretica,*’

\* Palmer iii. 31, 35. ‘ Monument of the ministry of Mr. John Beverley and Mercy, or some of the distinguishing Mr. Thomas Browning ; remembered favours of Christ to his Congregational by Matthew Maurice.’ Lond., 1679. Church at Rothwell, as handed down in License Book, S. P. O., ante p. 340.

Utrecht, 1657, 4to. He remained at Utrecht for three years, when he came to England, and entered Merton College, Oxford, in order to avail himself of the further instruction of the distinguished orientalist Samuel Clark. In April, 1659, he took the degree of B.A., at Oxford, when a certificate was read from Leusden, the Hebrew professor at Utrecht, recommending him to the University, as one who ‘Totum Vetus Testamentum Hebræum partim punctatum, partim non punctatum perlegit et explicuit, Regulas Grammaticæ et Syntaxeos Hebræicæ optime perdidicit. Deinde in Lingua Syriaca, Novi Testamenti, et in Lingua Arabica, et Commentariis Rabbinorum strenue sese exercuit. Denique quæstiones Philologico-Hebræicas circa Vetus Testamentum Hebræum moneri solitas, ita perdidicit, ut summo cum honore duas disputationes philologicas publice defenderit . . . Certe in Disputatione hac componenda et in ejusdem strenua defensione ingenium et eruditionem suam omnibus palim fecit.’

At the restoration Cawton showed his loyalty by writing a Hebrew poem, which was published in the ‘*Britannia Rediviva*,’ published at Oxford, 1660. In 1661 he was ordained by the bishop, but, refusing to comply with the Act of Uniformity, was compelled to leave the University in 1662. He was then received as chaplain into the family of Sir Anthony Irby, at Westminster. When the plague broke out, Sir Anthony retired into Lincolnshire; Cawton then removed into the family of Lady Armin, with whom he continued until the year 1670. In the meanwhile he appears to have preached frequently. 2nd April, 1672, there is entry of a license granted him to be a ‘Presbyterian teacher in his own house, in St. Anne’s Lane, Westminster,’ and at the same date there is entry of a license to his ‘house, as a Presbyterian meeting house.’ He soon gathered a congregation, to whom he preached until his death, April 10, 1677, at the age of forty. He was buried at the New Church, Tothill Street, Westminster.

Cawton was succeeded in the pastorate by Vincent Alsop, who was ejected from Wilbee, in the county of Northampton; Alsop by Edmund Calamy; Calamy by Samuel Say, the son

of Giles Say, who was ejected from St. Michael's, Southampton; Say by Obadiah, the son of George Hughes, who was ejected at Plymouth; and Hughes by Andrew Kippis, author of Cawton's Memoir, in Kippis' edition of the 'Biographia Britannica.' Besides the works already noticed, Cawton also published, 1. 'The Life and Death of his Father.' 2. A sermon entitled 'Balaam's Wish; or, the vanity of desiring without endeavouring, to obtain the death of the upright.' Lond., 1670, 8vo.\*

*John Collinges.* Ejected from ST. STEPHEN'S, Norwich. He was a native of Boxted. His father was Edward Collinges, M.A., of whom Calamy tells us that he was 'one whose faithfulness in the ministry, many, both in New England and Old, could bear witness to.' John was educated at Cambridge, where he was of Emmanuel College. October 18, 1645, being then B.A., he was recommended by the Committee for Plundered Ministers to be ordained for the living of Alphamstone. He soon became vicar of St. Stephen's, in the city of Norwich, where he continued until August, 1662. He was a subscriber to the attestation of the ministers of Norfolk, in 1648.

After his ejection Collinges continued to reside in Norwich, and constantly preached. April 30, 1672, I find the following entries in the License Book: 'John Collings, to be a Presbyterian teacher in Jonathan Wilson's house, in the parish of St. Stephen's, in Norwich. The house of Jonathan Wilson, in the parish of St. Stephen's, Norwich, licensed to be a Presbyterian meeting place.' Calamy says of him, that 'he was one of general learning and signal piety, and eminent ministerial abilities; one mighty in the scriptures, an excellent casuist, an unwearied preacher, and a patient sufferer. He had an interest in many persons of note and figure, notwithstanding his nonconformity.' Collinges died in January, 1690. His funeral sermon was preached by Martin Fynch, the ejected vicar of Totney, in Norfolk. There is a large stone to his

\* Cal. Acc. 75; Cont. 106; Wood, Ath. Ox. ii. 583; License Book, S. P. O.; Cawton's Father, 315.

memory in the old meeting at Norwich, with the following inscription : ‘Hoc in busto, | Mortalitat̄is suæ Exuvias | spe Resurrectionis lætæ | Lætus deposuit | Johannes Collinges S. Theologiæ Profeflor. | Qui Boxtedæ in agro Essexiensi natus | Cantabrigiæ in Collegio Emmanuelis educatus | Norvici sacro Ministerio, XLIV. annis functus | Illic et defunctus | Gregem, Convices, Omnesque Pietatem vere amantes | Summo in luctu reliquit : | Gregis sui Pastor Vigilantissimus, | Evangelii Præco Indefessus, | Veritatis Pugil, | Errorum Mallæus, | Theologiam sanam morum integritate illustravit ; | Eruditionem multiplicem Vitæ Simplicitati ornavit ; | Humilitatis et Humanitatis | Exemplar non Vulgare ; | In rebus secundis Modestus, | In adversis Erectus, | Utriusque fortunæ Victor. Qui cum verum Dei Ministrum, per famam et infamiam, | Illam merendo, | Hanc ferendo, | Se diu approbaverat, | Tandem | Seculum hoc | (heu ! tanto Hospite indignum !) deseruit | Coelumque ubi diu antea versatus est, | Lubens immigravit | XV Calend. Februar. Anno Salutis MDCXC. Aetatis LXVII.’

Collinges was a voluminous writer, and published, 1. ‘The Happiness of Brethren dwelling together in Peace and Unity, a sermon on Ps. cxxxiii.’ 1639, 4to. 2. ‘The Weaver’s Pocket Book ; or, weaving spiritualized.’ Lond., 1649, 1675, 8vo. 3. ‘Cordials for Fainting Souls ; or, essays for satisfaction of wounded spirits.’ 3 vols., 1649, 1652, 8vo. 4. ‘Five Lessons.’ 8vo., 1650. 5. ‘The Shepherd’s Wandering, in a re-vindication.’ Lond., 1652, 4to. 6. ‘Responsoria Piscatoris ; or, a caveat for old and new prophaneness.’ Lond., 1653, 4to. 7. ‘A New Lesson for Indoctus Doctor.’ Lond., 1654, 4to. 8. ‘A Vindication of the suspension of ignorant and scandalous persons from the Lord’s Supper, against the Boatmen.’ Lond., 1654, 4to. 9. ‘Responsoria Bipartita.’ Lond., 1655, 4to. 10. ‘Elisha’s Lamentations for Elijah ; a funeral sermon for the Rev. Mr. Carter, of Norwich.’ London, 1657, 4to. 11. ‘Vindiciæ Ministerii Evangelici.’ Lond., 1658, 4to. 12. ‘A Modest Plea for the Lord’s Day as the Christian Sabbath.’ 1669. 8vo. 13. ‘Par Nobile : two treatises, the one on the funeral

of Lady Francis Hobart, and the other on that of her sister, Lady Catharine Courten.' Lond., 1669. 8vo. 14. 'A Plea for the Nonconformists, justifying them from the charge of Schism.' 1674. 15. 'An Exercitation whether it is lawful to act contrary to his conscience.' 1675. 16. 'Vindiciæ Ministerii Evangelici revindicatæ.' 17. 'Christ and his Church.' Lond., 1676, 1683. 4to. 18. 'A Short Discourse against Transubstantiation.' 1675. 19. 'Discourses of the Actual Providences of God.' 1678, 4to. 20. 'A Reasonable Account of the Judgement of the Nonconforming Ministers as to Prescribed Forms of Prayer, with a supplement in answer to Dr. Falconer's Liturgies.' 1679, 8vo. 21. 'Defensive Armour against Four of Satan's Most Fiery Darts.' 1680, 8vo. 22. 'English Presbytery; or, an account of the main opinions of those ministers and people in England who go under the name of Presbyterians.' 1680. 4to. 23. 'A Sermon on Rom. vi. 3, 4.' Lond., 1680, 8vo. 24. 'A Vindication of Liturgies, lately published by Dr. Falconer, proved to be no vindication.' 1681, 8vo. 25. 'The Improveableness of Water Baptism, in a discourse concerning the gravity and seriousness of the action and the usefulness of its sound institution.' Lond., 1681, 4to. 26. 'The Case and Cure of Persons Excommunicated according to the Present Law of England.' 1682, 4to. 27. 'The History of Conformity as a Proof of the Mischief of Impositions, from the experience of more than one hundred years.' 1681, 4to. 28. 'Faith and Experience, in the holy life of Mrs. Mary Simpson.' 29. 'A Word in Season.' 30. 'Sermon on the whole of the first and second chapters of Canticles.' 31. 'Thirteen Sermons upon several useful subjects.' 32. 'Answer to Dr. Scott, on Forms of Prayer.' 33. And in 'Poole's Annotations' he was the author of the 'Notes on the six last chapters of Isaiah, the whole of Jeremiah and Lamentations, the four Evangelists, both the Epistles to the Corinthians, the Epistle to the Galatians, both the Epistles to Timothy, the Epistle to Philemon, and the Book of Revelations.'\*

\* Cal. Acc. 474; Cont. 616; Palmer ii. 10; Add. MSS. 15669, 460. Finch

*Daniel Dyke.* Ejected from HADHAM, in the county of Hertford. He was born at Epping, and was the son of Jeremy Dyke, and brother of Jeremy Dyke, of Parndon. He was educated at Cambridge. There is evidence of his having received Episcopal ordination previous to his institution at Hadham. That rectory had, according to Walker, been sequeftered from Thomas Paske; which might well have been the case, as he was archdeacon of London, master of Clare Hall, Cambridge, sub-dean and also a canon of Canterbury, a prebendary of York, and, besides the living of Hadham, held also the rectory of St. Mary Magdalen, Bermondsey. Paske survived the restoration, and was restored, Walker presumes, to all preferments. He was certainly restored to the rectory of Hadham. Palmer says that Dyke, foreseeing the storm, voluntarily resigned his living. This would have been previous to the act of 1660.

It is said that when Thomas Case, who was afterwards ejected from St. Mary Magdalen, Milk Street, and who, with Calamy and others, had recently visited Charles, in Holland, endeavoured to restrain him, by alleging the expectations which he and his colleague had formed of the King, Dyke replied, 'that they did deceive and flatter themselves; that if the King was sincere in his show of piety and great respect for them and their religion, yet, when he came to be settled, the party that had formerly adhered to him, and the creatures that would come over with him, would have the management of public affairs, would circumvent them in all their desires, and in all probability not only turn them out, but take away their liberty too.' Events too shortly proved that Dyke's good sense had not misled him. Some time after his ejection he was chosen co-pastor with the celebrated William Kiffin, by the Baptist church, in Devonshire Square, London. Here he continued until his death in 1638, at the age of seventy. He was buried at Bunhill Fields.\*

also took out a license, 10th June, 1672, to be 'a Congregational teacher in the house of Nicholas Wither, in St. Clement's parish, Norwich.' Gould's 'Open Com-

munion and the Baptists of Norwich,' xi.

\* Palmer ii. 304; Cal. Cont. 532; Walker ii. 141; N. i. 832; Wilson, Hist. of Diss. Churches i. 435.



*John Ray.* He was ejected from his fellowship in TRINITY COLLEGE, Cambridge, under the Act of Uniformity. He was born at Black Notley, and was the son of Dorothy and Thomas Ray, of that parish. The Rev. J. Overton, the present rector, obliges me with the information that he was baptized in that parish, June 29, 1628. He received his early education in the school at Braintree. Before he was sixteen he was entered at Katherine Hall, Cambridge. This was June 28, 1644. In less than two years afterwards he removed to Trinity. When he was of three years' standing in that college, he was elected minor fellow, at the same time with Isaac Barrow. In October, 1653, he took his degree of M.A., and was elected major fellow, and also professor of Greek in his college. He was appointed mathematical lecturer, October, 1655; humanity reader, October, 1657; prælector primarius, October, 1658; junior dean and college steward, in December, 1659, and December, 1660. His 'Wisdom of God in the Creation,' was a college exercise, and his three 'Physicotheological Discourses, concerning the Chaos, the Deluge, and the Dissolution of the World,' were sermons. He preached funeral sermons for his friends, John Arrowsmith and John Nid, the latter of whom was his assistant in drawing up his 'Catalogue of Cambridge Plants,' in 1660. He was ordained both deacon and priest by Sanderson, bishop of Lincoln, in his chapel at Barbican, December 23, 1660. He was ejected because he could not submit to the subscription required by the Act of Uniformity.

After his ejection, Ray travelled for some time in different parts of Europe, and returned in 1665-6. In November, 1667, he was elected fellow of the Royal Society. In June, 1673, he was at Middleton, in Warwickshire, where he married. He then removed to Sutton Copfield, and shortly afterwards to Fulborn Hall, not far from Black Notley. On the death of his mother he came to live at his native parish, where he said, 'I intend to settle the short pittance of time I have yet to live in this world.' There is a touching reference to the death of his mother in his diary: 'March

15, 1678, departed this life, my most dear and honoured mother, aged, as I suppose, seventy-eight; whose death, for some considerations, was a great wound to me. Yet have I good hope that her soul is received to the mercy of God, and her sins pardoned through the merits and mediation of Jesus Christ, in whom she trusted, and whose servant she hath been from her youth up.' He resided at Black Notley, in a house of his own erection, and there he died, January 17, 1704, and was buried, according to his own desire, in the parish church. There is a small monument erected to his memory there, which was originally erected in the churchyard, but was afterwards removed into the church. It contains this inscription:—<sup>c</sup> Eruditissimi viri Johannis Raii, A.M. | Quicquid mortale fuit | Hoc in angusto tumulo reconditum est | At Scripta | Non una continet regio: | Et Fama undequaque celeberrima | Vetat Mori. | Collegii S. S. Trinitatis Cantab fuit olim Socius | Necnon Societatis Regiæ apud Londinienses Sodalis | Egregium utriusque Ornamentum | In omni Scientiarum genere | Tam Divinarum quam Humanarum | Versatissimus | Et sicut alter Solomon cui forsitan unico Secundus, | A Cedro ad Hyssopum | Ab Animalium maximis, ad minima usque Insecta | Exquisitam nactus est Notitiam. | Nec de Plantis solum, qua patet Terræ facies | Accuratissime disseruit | Sed, et intima ipsius viscera sagacissime rimatus | Quicquid notatu dignum in universa Natura | Descripsit. | Apud exteras Gentes agens | Quæ aliorum oculos fugerunt, diligenter exploravit, | Multaque scitu dignissima primus in Lucem protulit: | Quod superest, ea Morum simplicitate præditus, | Ut fuerit absque Invidia Doctus: | Sublimis Ingenii | Et quod raro accidit, divini simul animi et modesti | Non sanguine at Genere insignis, | Sed quod majus | Propria Virtute Illustris. De Opibus Titulisque obtinendis | Param sollicitus | Haec potius mereri voluit quam adipisci; | Dum sub Privato Lare, sua sorte contentus, | (Fortuna lautiori dignus) consenuit. | In rebus aliis sibi modum facili imposuit, | In studiis nullum. | Quid Plura? | Hisce omnibus | Pietatem minime fucatum adjunxit, | Ecclesiæ Anglicanæ | (Id quod supremo halitu

conformavit) | Totus et ex animo addiētus. | Sic bene latuit, bene vixit, vir beatus | Quæ præsens Aetas Colit, poſtera mirabitur.’

Calamy ſays of him, ‘ although he was a lay conformiſt, and frequented the publick prayers and ſacraments as long as his health and ſtrength would permit, yet he was a conſiderable ſufferer by the Act of Uniformity, and he was never to be perſuaded to a miniſterial conformity. After the revolution, when Dr. Tillotſon, who was his intimate acquaintance, was advanced to the ſee of Canterbury, ſome of his friends in London were earneſt with him to move that prelate for ſome preferment in the church, but he always declined it, giving his reaſon to an acquaintance in the country, who urged him upon that head, that though ‘ he made uſe of the Book of Common Prayer, and approved of it as a form, yet he could not declare his *unfeigned aſſent and conſent* to all and every thing contained in it.’ To another perſon he ſaid, he thought the parents the fitteſt perſons to be inſtructed to promiſe for their own children, and accounted it an error to have ſponſors; and condemned the practice of bringing ſcandalous and unfit perſons under ſuch a ſolemn vow and promiſe, in the office for baptizing children.’

A complete catalogue of the learned works of this diſtinguiſhed man is given, for the firſt time, by Dr. Edwin Lancaſter, one of the profeſſors at New College, St. John’s Wood, in an admirable memoir prefixed to the ‘ Ray Correſpondence,’ publiſhed under his editorſhip by the Ray Society, 1858. They are very numerous, chiefly written in Latin, and nearly all on ſcientific ſubjects. A volume of Ray’s ſelect remains was publiſhed in 1760 by W. Derham, then rector of Upmiſter.\*

\* Cal. Acc. 87; Cont. 120; Lancaſter’s Memoir.

## CHAPTER IV.

### MINISTERS EJECTED OR SILENCED IN OTHER COUNTIES, WHO AFTERWARDS SETTLED OR LABOURED IN ESSEX.

*Samuel Backler.* Ejected from WHATFIELD, in the county of Suffolk. According to Walker this was a sequestration. George Carter had previously been the rector. According to the same authority, Carter had also been rector of Elmset.

The Rev. R. A. Peckham, the present rector of Whatfield, kindly informs me, from the parish registers, that Backler settled there in 1649, and also that he built the parsonage house in 1657. He further obliges me with the following entries relating to him: 'September 15, 1661, Samuel, son of Samuel Backler, cl., and his wife, baptized. June 10, 1662, Ann Backler, the loving wife of Samuel Backler, buried. January 23, 1663, Samuel, the son of Samuel Backler, was buried.'

Shortly after his ejection, Backler removed to Dedham, where he died, and was buried at Whatfield, January 18, 1687. His funeral sermon was preached by John Fairfax. During his residence at Dedham, Backler preached at Manningtree, as 22nd July, 1672, a license was granted to him to be a 'Congregational teacher in the house of George White,' in that town. The present congregation at Manningtree dates only from the commencement of this century.\*

*Nathaniel Ball.* Ejected? from BARLEY, in the county of Herts. He was born at Pitminster, near Taunton Dean, in Somersetshire, in the year 1623. His parents had the great joy of seeing him decided in early life. Having passed from the

\* Cal. Acc. 654; License Book S. P. O.; ante p. 340.

country schools to the University of Cambridge, he was admitted into King's College. Here he became distinguished as a classical, oriental, and biblical scholar. He also spoke French so well that he was sometimes taken for a native of France. While at the University he formed the acquaintance and gained the respect, among others, of Tillotson, afterwards archbishop of Canterbury. After his removal from the University he settled at Barley, the vicarage of which parish had then recently been sequestered from Herbert Thorndike, who was also, according to Walker, ejected from his fellowship at Trinity College, Cambridge. While at Barley 'he spent himself in his Master's work, and shined as a burning light in the golden candlestick, wasting himself and shortening his days, as the candle is consumed by giving light to others, by his indefatigable labours. Here he married the daughter of a neighbouring minister, by whom he had ten sons and three daughters.' Five of these were born at Barley: Nathaniel, December 17, 1652; Samuel, July 10, 1654; Gabriell, May 25, 1656; Joseph, May 20, 1657; and Mary, February 24, 1658. These are all entered in the parish register as children of 'Mr. Nathaniel Ball, minister, and Mary, his wife.' Thorndike recovered his living, and Ball was ejected.

After his ejection, Ball resided for a short time in 'the parish where he had been a minister,' and then removed to Royston, where 'the people . . . chose him as their publick minister.' After the passing of the Act of Uniformity this post also failed him, as 'the tenderness of his conscience and great zeal for the purity of gospel worship kept him from conforming.' He did not immediately leave Royston, but 'continued in the town for some time,' going up and down as opportunity offered, preaching to and exhorting such as came in his way. He afterwards retired to Little Chishill; of which parish his brother-in-law, Robert Parr, became the rector soon after the ejection of James Willett. While at Chishill, Ball not only preached there, but also at Epping, Cambridge, Bayford, and several other places. In 1668 we find him taking part with Scanderet, Barnard, Havers, Coleman, and Billio, in

two public disputes with George Whitehead, the Quaker. And in 1669 he is returned to Sheldon as being 'teacher to a conventicle at Thaxted, in connection with Scambridge (Scanderet) and Billoway (Billio).' On the declaration of 1672, Ball, who is then described as of Nether Chishill, was licensed to be a 'general Presbyterian teacher in any allowed place.' His license bears date 25th May, 1672. In June, 1672, his house at Epping was licensed to be a 'Presbyterian meeting place,' and he himself was licensed in August to be 'a Presbyterian teacher in his own house' there.

During this period of indefatigable labour Ball suffered great privations. 'He lived in a small cottage, of forty shillings a year rent; and frequently suffered the spoiling of his goods, but would frequently say that he never lived better than when he knew not how to live. His great labours in his Master's vineyard shortened his days, but drew him nearer to his rest. In his sickness his patience was most exemplary, bearing his pains with a Christian fortitude, and resigning himself for life and death unto his Lord's disposal. For him to live was to glorify Christ, and to die was gain. So he might be further useful and serviceable in his ministry, he was well contented with life; but to be dissolved and to be at home with Christ being better for him in case of unserviceableness, this was earnestly desired by him. To such as visited him in his languishing he gave serious counsels of providing in health for sickness, in life for death, in time for eternity. He was much in prayer for the afflicted church of God, bitterly lamenting the case of England, mourning for those great sins committed in the midst of us, and trembling at the thoughts of those heavy judgments hanging over our heads. He sadly and sorrowfully laid to his heart the unnatural breaches among Protestants. He was grieved at heart for the unbecoming lives of many ministers, and of multitudes of professors of so pure a religion whose lives indeed are a flat contradiction to it. He had long waited for his blessed change, and that salvation he had believed, prayed, and expected: the Lord, his Master, whom he had faithfully served, put him into possession of it at last.

He left this life for a better . . . the 8th of September, 1681, at the age of fifty-eight.' He left his papers to his friend, Thomas Gouge, then minister of St. Sepulchre's, London. Gouge, however, died in a few weeks after him, October 29, 1681. They afterwards fell into the hands of John Faldo, who had also been silenced by the Act of Uniformity, and who published a volume of Ball's writings, entitled 'Spiritual Bondage and Freedom; or, a treatise containing the substance of several sermons preached on that subject from John viii. 36.' Lond., 1683, 8vo. There is also attributed to Ball, 'Christ the Hope of Glory, several sermons on Col. i. 27.' 1692, 8vo. Faldo's volume is dedicated 'to the right honourable and truly virtuous the Lady Archer, of Coopersail, in Essex,' who was one of Ball's numerous friends.\*

*William Blackmore.* He was ejected from ST. PETER'S, Cornhill, which living had been sequestered from William Fairfax, as well as that of East Ham, in this county. - He was not the immediate successor of Fairfax, however; Thomas Coleman was appointed to the sequestration, and Blackmore seems to have succeeded him. He was the brother of Sir John Blackmore, who was a major in the Parliamentary army, one of the members for Tiverton, in Cromwell's Parliament of 1654, and sheriff of the county of Devon in 1657.

Blackmore was of Lincoln College, Oxford. He first received episcopal ordination at the hands of Pridaux, bishop of Worcester, and afterwards Presbyterian orders from the 'Classis.' This last exempted him from the confirming clauses of the act of 1660, notwithstanding which, however, he was not disturbed in his living until 1662, as the sequestered rector had died in 1655. In December, 1645, we find Blackmore at Pentlloe, in the sequestration afterwards occupied

\* Cal. Acc. 362; Palmer ii. 309; Faldo's epistle, prefixed to the 'Spiritual Bondage and Freedom.' Brook's Hist. of Religious Liberty ii. 66; Entry Book and License Book S. P. O. ante p. 340. For the extracts from the parish register t Barley, I am indebted to the courtesy of

the Rev. R. A. Gordon, the present rector. Thorndike, Walker ii. 160; Newc. i. 8. He assisted Walton in the 'Polyglot.' Wood, Fast. ii. 48; Parr, Newc. ii. 151, 150. Lady Archer was the wife of Sir John. Mor. i. 163, ante p. 498.

by Henry Esday. He resigned the rectory of Pentloe in 1646, and his resignation was accepted by the Committee for Plundered Ministers, on the 1st of September, in that year. He then removed to London, where we find him among the 'sixty ministers' who subscribed a petition to Cromwell to show no violence to the King. He was also about this time 'scribe to the provincial assembly of London,' at whose instance he drew up that part of the '*Jus Divinum Regiminis Ecclesiasticæ*,' which treats of ordination by imposition of hands. He became involved with Cawton and Jenkyn, and others, in Love's plot. For this he was apprehended and imprisoned, but was released by Cromwell, at the intercession of his brother. He was of great service to Love at his trial, and was one of those to follow him to his untimely grave. After his ejection from St. Peter's, he retired into Essex. In April, 1672, he was licensed to be a 'Presbyterian teacher in his own house,' and on the same day his house was licensed to be 'a Presbyterian meeting house.' The house is described as 'in Horne Church.' His wife, Mary, was buried at Romford, November 13, 1678, and Blackmore himself was also buried there, July 18, 1684. The entry of his burial in the parish register describes him as from Hare Street.\*

There are traces of a Nonconformist church at Romford as early as June 22, 1692, when William King was ordained as the pastor, in Dr. Annesley's meeting house, Little St. Helen's. This ordination is said to have been the first that took place publicly in London, after the passing of the Act of Uniformity. Peter Goodman is the next pastor, of whom any record remains. He put the chapel, which had been already built for some time, into trust in the year 1717. In 1716 the congregation is returned as containing two hundred and fifty hearers, of whom three are described as having votes for the county. Goodman removed to Yarmouth in 1720, and was succeeded by Joseph King, who died in 1729. Thomas King

\* Cal. Acc. 35; Cont. 43; Add. MSS. 15669, 527, 15670, 425; License Book, S. P. O., ante p. 340. Notes and Queries, August 30, 1862;

See Zech. Fitch, ante p. 461. His will bears date May 2, 1684, and is signed by him as 'of Hornchurch.'



now succeeded, but removed to London in 1730, when he was succeeded by William Sheldon; Sheldon by Thomas Ellis; Ellis by Edward Smith; and Smith by Thomas Strahan. Hitherto there had been a second place of worship at Havering; this was now taken down, and the materials were used for the erection of the present building at Romford, in 1823. Strahan was succeeded by the Rev. W. Holloway, who is at present the incumbent of Stratford; Holloway by Samuel Hanna Carlile; Carlile by the Rev. Charles Latham; and Mr. Latham by the present pastor, the Rev. Aaron Buzzacott, B.A.\*

*John Butler.* Ejected from FELTWELL, in Norfolk. He was minister of Oldton in 1648, when he was one of those who subscribed a document, published by the Norfolk ministers, similar to the 'Essex Testimony.' 'He was a man of sound judgment and unblameable life. After his ejection he preached but seldom for some years, and was prevailed upon to travel to Smyrna. On his return he preached oftener; more statedly, at Harwich, whence he removed to Ipswich, where he preached occasionally, and in the country round.' He died in 1696, at the age of eighty-four. His funeral sermon was preached by John Fairfax.

The congregation at Harwich afterwards had for its minister David Stort, who removed to Swallow Street, London, in 1705. Stort was succeeded by Thomas Rappit, who removed here from Hadleigh, and died in 1726. After an interval of some months, Samuel Quincy became the minister in 1728. His stay seems to have been short, as was that of his successor, Patterson, who also removed before the year had closed. Isaac Henly was afterwards the minister, but at what date does not appear. Nevil Morrell was minister from 1779 to 1799, when he died, and was succeeded by William Hordle; Hordle by John Hill; Hill by the Rev. C. S. Carey; and Carey by the present minister, the Rev. J. T. Barker.†

\* Romford Church Books; Returns of 1716, ante p. 353.

† Cal. Acc. 480; Cont. 622; Mori-

son and Blackburn MSS.; Wilson, Hist. of Diss. Churches iv. 144.

*Samuel Cradock.* Ejected from NORTH CADBURY, Somerset. He was of Emmanuel College, Cambridge; was incorporated M.A., at Oxford, in 1649; and kept the Bachelor of Divinity's Act, at the public commencement at Cambridge, in 1651, when his performance was 'highly applauded and reckoned for the honour of his Puritan college.' The rectory of Cadbury was in the gift of the Master and Society of his college, by whom he was presented to it about 1656. After his ejection, on the death of his relative, William Cradock, of Wickham Brook, he came into the possession of a considerable estate in that parish. He therefore removed there, and shortly opened an academy, where several persons who afterwards attained to considerable eminence received their education, among them Edmund Calamy, so often quoted in these pages. This step being challenged as a violation of the University Oath, which at Cambridge was as follows: 'Jurabis quod nusquam, præterquam Oxoniæ, Lectiones tuas solemniter resumes, nec consenties ut aliquis alibi in Anglia incipiens hic pro Magistro vel Doctore in illa Facultate habeatur,' he drew up an elaborate and valuable paper in self defence, which it would appear was freely circulated among his friends. Calamy has printed the paper in full in his 'Continuation.'

There is an entry in the License Book of a license granted to Cradock to be a 'Presbyterian teacher at Geesing in Wickham, in Suffolk,' under date April 2, 1672; and also another, under the same date, of a license allowing 'a certain house, called Geesings, to be a place for a Presbyterian teacher.' He removed from Wickham to Bishop's Stortford, where he settled as pastor of the church, being then, it is said, seventy-nine years of age. While there he extended his labours into the neighbourhood, and among other places to Stansted, in this county. He died at Bishop's Stortford, October 7, 1706, in the eighty-sixth year of his age, and was buried at Wickham Brook. Mr. Samuel Bury, the son of Edmund Bury, the ejected rector of Great Bolas, in Shropshire, and who was then minister of Bury St. Edmunds, preached his funeral sermon, in which he says of him: 'It appears from his papers that he

feared the Lord from his youth. He began betimes to lay in a stock of learning and knowledge. He continued fellow of Emmanuel College many years, and was not a little useful among the many pupils entrusted with him. The nation is not a little obliged to him for many serviceable instruments in Church and State, both in and out of the establishment. He preferred the peace of his conscience before any emoluments, and therefore readily resigned his living of £300 a-year, concerning which he writes thus: 'God gave me my living, he called for it, and I readily parted with it. 'Of thine own have I given thee.' Nor did he to his dying day repent what he had done.'

Cradock's publications were numerous, 1. 'Knowledge and Practice; or, a Plain Discourse of the chief things to be known, believed, and practised, in order to salvation.' Lond., 1659, 1673, 1702, with additions, folio. 2. 'A Catechism on the Principles of the Christian Faith.' 1668. 3. 'The Harmony of the Four Evangelists, and their text methodized according to the order and series of Times; wherein the entire history of our Lord and Saviour Jesus Christ is methodically set forth.' Lond., 1668-9, folio. 4. 'The Apostolical History, containing the acts, labours, travels, sermons, discourses, &c., of the Holy Apostles, from Christ's ascension to the destruction of Jerusalem.' Lond., 1672-3, folio. 6. 'A Supplement to Knowledge and Practice, wherein the main things necessary to be known and believed, in order to salvation, are more fully explained, and several new directions given for the promoting of real holiness both of heart and life.' Lond., 1679, 4to. 7. 'A Serious Dissuasive from some of the reigning and customary sins of the times, viz.: swearing, lying, pride, gluttony, drunkenness, uncleanness, &c.' Lond., 1679, 4to. 8. 'The Old Testament History methodized.' 1683. 9. 'A Brief and Plain Exposition and Paraphrase on the Revelation.' Lond., 1692.\*

*Francis Crow.* Ejected from the vicarage of HUNDON,

\* Cal. Acc. 581; Cont. 731; Palmer ii. 178; License Book, S. P. O., ante p. 340; Wood, Fasti. 71; see p. 474.

Suffolk. He was by birth a Scotchman, and was of a good family. He was educated in France, under the celebrated Du Moulin. The institution of his succession at Hundon is entered in the diocesan register as, ‘per ejectionem sive amotionem Francisci Crowe, ult. vicarii.’ After his ejection he had permission to live for a time in the parsonage, from whence he shortly removed to another house in the parish. He, however, soon left Hundon, and settled at Ovington, in this county.

While at Ovington he preached usually twice every Lord’s day, between the times of worship in the parish church. There is an entry of a license granted to him under date 1st May, 1672, to be a ‘Presbyterian teacher in his house,’ in that parish, and under the same date, another of a license granted ‘to his house to be a Presbyterian meeting house.’ From Ovington he removed to Clare, where he preached in a public meeting house, and continued for some years. He also paid monthly visits to Bury St. Edmunds, where he preached to a large congregation. Towards the close of the reign of Charles, he was apprehended at Bury, but through some irregularity in the proceedings that were taken against him, he escaped. After this he was so frequently involved in trouble, that he was driven to emigrate to Jamaica. Calamy has printed a letter which he wrote from thence to his friend, Giles Firmin. It is dated March 7, 1686-7. Crow says, ‘I have been here, by the good hand of God, now almost a year. I have not written to any . . . until I send you this, to whom, with my dear brethren, Mr. Havers and Mr. Scanderet, I thought it my duty to give this first salute. The severity of the times threatened much my personal safety, in the place where the hand of the Most High had so sorely and signally broken my family, upon which a retreat, at least for a time, was judged not amiss; and, in the interim, meeting with a speaking Providential call, I could not resist it. . . . Here I found sin very high, and religion very low. . . . The better sort of merchants and mechanicks adhere to us. And indeed it would be disingenuous if, upon this head, I should conceal

the kindness of our congregation, in allowing me a liberal maintenance. As the wicked here are more prophane than in England, so the professors are more lukewarm and worldly. Most of them are Anabaptists and Independents, whose opinions I could willingly wave, to carry on the great work of godliness. . . . But most of them having been members of congregations in London, and elsewhere in England, excuse themselves from living under any pastoral charge or inspection here. And for anything I see, the thing sticks not so much at a diversity of principles, one from another, or from me, or any tenaciousness of their private opinions, as a wretched Laodicean tepidity. It will greatly rejoice me to hear from you all.' In 1687, Crow returned to England, and settled at Clare, where he remained until his death, which took place in 1693. He published, 1. 'The Vanity and Impiety of Judicial Astrology.' Lond., 1690, 8vo.; and since his death there appeared, 'Mensalia Sacra; or, Meditations on the Lord's Supper, with a brief account of his life prefixed.' Lond., 1693, 8vo.

Crow's successor at Clare was George Porter, who was ejected from his fellowship at Magdalen College, Oxford, in 1662. He had been canon of Christ Church, and proctor of the University in the second year of John Owen's vice-chancellorship. After his ejection he resided for some time at Lewes, and then at Eastbourne, in Sussex. He was a friend of Giles Firmin, with whose 'Weighty Considerations Considered,' he was much pleased. There are three letters of his in Rogers' 'Trouble of Mind.' He died in 1697, at the age of seventy-four. The Rev. J. Elrick, the present minister of Clare, obliges me with the information that he was buried at Ovington, and sends me the following copy of the inscription on his tombstone, which is 'broken in twain, and just falling to pieces:' 'Here lieth ye body of George Porter, A.M., some time fellow of Magdalen College, Oxford, and senior proctor there, afterwards pastor of a congregation in Clare, who died July, 1697.' Porter left a MS. volume of thirty sermons, in which he says, under date March 16,

1695-6, 'all these are designed as a legacy for the church at Clare after my decease.'\*

*Thomas Doolittle.* Ejected from ST. ALPHAGE, LONDON WALL. He was a native of Kidderminster, where he was born in 1630. His parents were of the flock of Richard Baxter, whose discourses, afterwards published in the well known volume entitled the 'Saint's Rest,' were the means of Doolittle's conversion. He was of Pembroke Hall, Cambridge. He was elected, by the suffrages of the parishioners, to the rectory of St. Alphage in 1653. The last entry of his in the parish register is in April, 1660. He gained much respect, and realized much usefulness. The day after he preached his farewell sermon, one of his parishioners presented him with twenty pounds, saying, 'there was something to buy bread for his children, as an encouragement to his future trust.'

After his ejection, Doolittle set up a school in Moorfields, where he continued until the breaking out of the plague. He then retired to Woodford Bridge. In this village many resorted to his house for worship. He returned to London before 1672, as in that year, under date 4th April, there is entry of a license allowing 'a certain roome adjoining his dwelling house, in Mungwell (sic) Street, to be a place for a Presbyterian teacher.' Previously to this he had been in the habit of preaching in that room, and had often been in trouble for it. On one occasion, while he was in his sermon, a company of soldiers came into the place, and the officer called aloud to him: 'I command you in the King's name to come down.' Doolittle answered, 'I command you in the name of the King of Kings not to disturb his worship, but to let me go on!' Upon which the officer bid his men fire? Doolittle, undaunted, clapped his hands upon his breast, and said, 'Shoot, if you please, you can only kill the body.' After this the authorities interfered, and the pulpit was pulled down and the doors fastened with the King's seal. The room was re-opened, but Doolittle was compelled to retire once

\* Cal. Acc. 647; Cont. 790, segg.; License Book S. P. O. ante p. 340. Porter, Cal. Acc. 70; Cont. 104.

more. He returned home to Monkwell Street about 1669, and continued to preach there until his death, May 24, 1707.\*

. Day. Ejected from a scholarship in EMMANUEL COLLEGE, Cambridge. After his ejection he became associated with Holcroft and Oddy, and ultimately settled down as pastor of a Congregational church, which was formed at Wood Hall, in the parish of Arkesden. Wood Hall was then the residence of Richard, father of John, afterwards Baron Cutts, of Gowran. The members who constituted the church had been connected with a similar community at Cambridge, which was under the pastoral charge of Holcroft. The date of the formation of the church is 22nd December, 1682-3. According to the general practice of such churches at that period, the members drew up and signed 'a covenant,' in which they say: 'We, having obtained mercy to be planted in the house of our God in His church in Cambridgeshire, being now multiplied in these parts, desire thankfully to acknowledge the mercy of our God to us, and to that His church, preserved and increased under many afflictions, having lately desired our dismissal . . . in order to our closely walking with the Lord, in the order of the gospel . . . and having now been resigned up and commended to them for these purposes . . . doe here, in the sight and audience of our most holy God and Father, and in the presence of our King the Lord Jesus, our beloved and hope, the elect angels, and in the presence of his elect church . . . and in the presence of these beloved and honoured elders and messengers of other elect churches, here present, join ourselves in a perpetual covenant, that we may be a habitation of God through the Spirit, walking in profound subjection to our Lord Jesus, our King; cleaving to Him and to one another, according to his new commandment . . . In witness of these our solemn vows, we lift up our right hands to heaven, to our God who liveth for ever.' Soon after its formation, as appears from a list still extant, the church consisted of eighty-six members, whose residences were in the distant parishes of Hatfield,

\* Cal. Acc. 52; Cont. 75; Palmer ii. 87; Malcolm, Lond. Ridic; Wilson, Hist. Diss. Churches iii. 190.

Hallingbury, Stansted, Farnham, Manuden, Berden, Clavering, Neasdon, Langley, Chiffhill, and Elmdon.

Such a community might not escape persecution. ‘Some soldiers,’ it is said, ‘once posted themselves at the door by which the congregation were accustomed to leave the hall, in order to apprehend one of the members, who had been reported to the authorities by some of the informers of the time. On this person making his appearance, and being challenged as to his name, he replied, ‘My name is Hephzibah, and I dwell in the Land of Beulah.’ This answer so irritated one of the informers who was present, that he discharged a volley of oaths at his victim, but his companions, thinking they were talking to a lunatic, insisted on letting him go. Sometimes they dared not meet at the hall, nor anywhere indeed during the day; and then it was their practice to assemble in a wood in the parish, at the hour of midnight, when they worshipped God and celebrated the Lord’s Supper. Several churches, it appears, were formed by this devoted people, the original members of which were dismissed by them for that purpose. Notwithstanding this, however, in 1712 it appears that the number of members was still considerable.

In the meanwhile Day had entered into rest. The date of his death is uncertain. William Notcutt (p. 495), afterwards (1705) of Thaxted, then seems to have preached here for a season. There was now an interval of several years, during which we know little of the church, beyond the fact that Henry Robinson preached there from January, 1712, to September, 1714, and that they were in the habit of holding their meetings in private houses in the neighbourhood, and especially at Newport. In 1715, Thomas Sewell, a member of the church at Thorp Whatfield, in Northamptonshire, became their pastor. During his ministry the church assembled at Wendon and Clavering alternately. In 1716, the congregation is returned as containing seven hundred hearers, of whom thirty-four are described as having votes for the county, one as having a vote for Herts, and one for Cambridgehire. Sewell resigned towards the end of the year 1744, and was succeeded by Francis Peechey, who



was ordained on the 19th of September in that year. Peechey seems to have died about 1760. During his ministry a new chapel was erected at Wendon. Robert Crossfield succeeded in 1762, and died the year following. The next pastor was John Reynolds, who removed to Camomile Street, London, in 1774. John (Joseph?) Harrison succeeded the year following. During his ministry the meeting house at Wendon was taken down, and a new one was erected instead of it at Newport. This was in 1779. Harrison was succeeded in 1781 by John Bailey. Four years after this Newport and Clavering separated, and both henceforward became independent communities. During Bailey's ministry a new meeting house and house for the minister were built at Clavering. In 1810 Bailey became one of the tutors at Wymondley College, and was succeeded the year following by J. B. Pearce, afterwards so well known at Maidenhead, whither he removed about 1825. Pearce was succeeded, in 1827, by the Rev. Henry Bromley; Bromley, in 1846, by John Reynolds; Reynolds by David Flower, in 1849; and Flower by the present pastor, the Rev. J. G. Carpenter, to whom I am indebted for much of the preceding information.\*

*Samuel Fairclough.* Ejected from the rectory of KEDINGTON, in Suffolk. He was the son of Laurence Fairclough, vicar of Haverhill, where he was born, April 29, 1594. After receiving his early education under Mr. Robotham, who said of him, 'that he was the first scholar that he had ever sent forth in the thirty years' time that he had been a master,' he was sent to Cambridge at the age of fourteen. He had already received serious impressions under the able ministry of Samuel Ward, then lecturer at his native place. Ward had answered for him in baptism, and had always a hearty love for him. 'Preaching one day on the conversion of Zacchaeus, and discoursing upon his fourfold restitution in cases of rapine and extortion, Mr. Ward used that frequent expression, 'that no man can expect pardon from God, of the wrong done to another's estate, except he make full restitution to the wronged person,

\* Cal. Acc. 128; Morison and Blackburn MSS. Clavering Church Books. Returns of 1716, ante p. 353.

if it may possibly be done.' This was a dart directed by the hand of God to the heart of young Fairclough, who, together with one John Triggs, afterwards a famous physician in London, had the very week before robbed the orchard of one Goodman Jude, of that town, and had filled their pockets with the fruit of a mellow pear tree. At and after sermon young Fairclough mourned much, and had not any sleep all the night following; and, rising on the Monday morning, he went to his companion, Trigg, and told him that he was going to Goodman Jude's to carry him twelve pence by way of restitution for three penny worth of pears of which he had wronged him. Trigg, fearing that if the thing were confessed to Jude he would acquaint Robotham, their master, therewith, and that corporal punishment would follow, did earnestly strive to divert the poor child from his purpose of restitution. But Fairclough replied, that God would not pardon the sin except restitution were made. To which Trigg answered thus: 'Thou talkest like a fool, Sam; God will forgive us ten times sooner than old Jude will forgive us once.' But our Samuel was of another mind, and therefore he goes on to Jude's house, and then told him his errand, and offered him a shilling, which Jude refused: though he declared his forgiveness of the wrong, the youth's mind smarted so that he could get no rest till he went to his spiritual father, Mr. Ward, and opened to him the whole state of his soul . . . . Mr. Ward . . . . proved the good Samaritan to him, pouring wine and oil into his wounds, answering all his questions, satisfying his fears, and preaching Jesus to him so fully and effectually that he became a true and sincere convert, and dedicated and devoted himself to his Saviour and Redeemer all the days of his life.'

At Cambridge Fairclough entered Queen's College. He had not been long at Queen's before he was recommended by the master as sub-tutor to Spencer, Lord Compton, the eldest son of the then Earl of Northampton. At Cambridge he formed the friendship of the great Puritan divines: John Preston, master of Emmanuel; John Davenant, afterwards bishop of Salisbury, then Margaret professor; Arthur Hilder-

sham, fellow of Christ's; and William Perkins, preacher at St. Andrew's church; as well as of others who were scarcely less distinguished both for godliness and learning. While yet young one of his many friends offered him the living of Halsam, in the county of Suffolk, but not being of age to receive priest's orders, he declined it, and preferred to place himself under an experienced minister, at least for a time. Samuel Ward recommended him to Richard Blacerby, then resident at Ashen, in this county; of whom Calamy says, that 'he was an eminent divine, greatly skilled in the Hebrew tongue, and reputed one of the holiest men on earth.'

Blacerby was a native of Worlington, in Suffolk, where he was born in 1574. He was educated at Trinity College, Cambridge, and was one of the many converts of William Perkins. On leaving the University he became chaplain to Sir Edward Lewkner, of Denham. While at Denham he married Sarah, daughter of Timothy Prick, alias Oldman, who was then minister of the parish, and whose alias had been assumed by his father in the reign of Mary. From Denham he removed to Feltwell, in the county of Norfolk, where he was soon involved in trouble for his nonconformity, and being forced to fly, he came to Essex, and settled at Ashen. There he remained for twenty-three years, 'constantly preaching in the neighbourhood, more stately at Castle Hedingham, Stoke by Clare, and Hundon.' A contemporary periodical says, that 'preaching at Halsted on one occasion,' he 'told the people that to bow at the name of Jesus was to thrust a spear into Christ's side, and that such ministers as signed children with a cross did as much as in them lay to send such children to the devil.' Here he also educated several pupils, who became no less distinguished than Fairclough, among others Jonas Proost, who was some time minister of the Dutch congregation at Colchester, and afterwards removed to London. He was still at Ashen in 1644, as April 10, of that year, at the examination of William Jones, 'the parishioners desired of the committee that old Mr. Blacerly may be their minister.' He left Ashen to reside with his son-in-law, Christopher Burrell, rector of

Wratting, in Suffolk; and while there he stately preached at Gestingthorpe. Blacerby ultimately became pastor of a church at Great Thurlow, in Suffolk, where he died, at the age of seventy-seven. He was a distinguished scholar, and such was the reverence in which he was held as a christian, that Daniel Rogers, of Wethersfield, used to say he never could come into his presence without trembling.\*

While Fairclough remained at Ashen he preached much in the neighbourhood, and especially at the stations frequented by his revered tutor. His first settlement as a minister was at Lynn, in the county of Norfolk, where he was elected town lecturer. The then bishop of Norwich was Samuel Harsnet. Fairclough was already a nonconformist, and among other delinquencies, he was guilty of omitting to use the sign of the cross in baptism. This soon reached the bishop's ears, and the result was that Fairclough retired. He now accepted a similar but less conspicuous position at Clare, at which place he had often preached while at Ashen. While at Clare, he married the daughter of Richard Blacerby. He had not been there long before Sir Nathaniel Barnardiston, who was frequently one of his hearers, presented him to the living of Barnardiston, June 27, 1623. At Barnardiston he 'preached twice every Lord's day, once upon every festival day, and once a month, a preparation sermon for the Lord's Supper.' He soon became again involved in trouble. One of the ministers at Sudbury being ill, Fairclough occupied his pulpit for him, and in the evening he repeated the sermon which he had preached to the family in whose house he lodged. For this articles were exhibited against him in the Star Chamber, where the suit was prosecuted against him for more than two years, and was at length only brought to an issue 'through the influence of one,' whom it appears that Harsnett 'could not well disoblige.' Shortly after this, the rectory of Kedington was avoided by the death of the incumbent, and his friend, Sir Nathaniel, presented Fairclough to the vacancy. It is said that

\* Brook's Lives iii. 96; Clark's Lives iii. 63—65; Merc. Rust. iv. 37; Cole MSS. xxviii. 26.

the baronet also procured him institution, 'without his personal attendance upon the bishop, taking the oath of canonical obedience, or subscribing the three articles.' 'In this place,' Calamy tells us, 'he continued nearly thirty-five years, preaching four times a week—twice on the Lord's day, a Thursday lecture, which was attended by all the ministers round for many miles compass, and a sermon on the Saturday evening at his own house. When he first came to this place he found it ignorant and profane, not so much as one family in twenty calling upon the name of the Lord; but when he had been there some time, so great was the alteration, that there was not a family but professed godliness, but their governours offered up their morning and evening sacrifice.'

In the meanwhile Fairclough was frequently in trouble for not complying with the illegal innovations of the times; but when the tide of affairs turned, he betrayed little active sympathy with the Presbyterians. He was nominated on the Assembly of Divines, but procured himself to be excused. He was also offered the mastership of Trinity, but refused to accept it. He absolutely refused the engagement. He was one of many to whom all extremes were equally distasteful, and, therefore, when the crisis came he was the more prepared to 'count all things but loss' for Christ. 'Unfeigned assent and consent to all and everything' in his case was impossible. Accordingly, he threw up all, and cast himself upon the world. It was no small comfort to him that he was succeeded by no worse a man than John Tillotson, afterwards archbishop of Canterbury, whose institution appears in the diocesan register as '*per non subscriptionem seu abrenunciationem, secundū actū Parliamenti in eo casu provisum ultimi incubē. ibi. vaca.*'

Fairclough seems to have remained at Kedington for some time after his ejection, but after the passing of the Five Mile Act, he felt himself constrained to remove. He now took up his abode at Finchingfield, where he had the comfort of living for some time in the same house with two of his sons and two of his sons-in-law, who were ministers, and had left their livings, 'who, being scattered before in five different

counties, were brought together in the time of this storm.' The sons were Richard and Samuel, of whom some notices follow; and the sons-in-law, George Jones and Richard Shute. Jones married Fairclough's daughter Jane, March 22, 1655. He was then of King's Lambourne, Hampshire. He conformed after this, and became rector of Heveningham. Shute also conformed, and became vicar of Stowmarket. The five remained at Finchingfield for some four or five years, preaching by turns in the family and to such of the neighbours as chose to come in. 'It was a constellation of stars, every one of whom had afforded a very fair light when it was separate, but now being all in conjunction, they drew the eyes of much people into the corner upon them.' When they were dispersed, Fairclough went to reside with his youngest son, John, who was incumbent of Kennet, in Cambridgeshire, and had conformed. After having remained with him for some time, he alternated his residence with his daughters at Heveningham and Stowmarket, until his death, which occurred in the latter place, at the advanced age of eighty-four. He was buried near the vestry door of the church at Stowmarket, where there is a stone with the following inscription: 'Here lyeth the body of that eminent divine Mr. Samuel Fairclough, who was many years minister of Ketton, in this county, but dyed in this town the 13th of December, 1677, in the 84th year of his age.' In the parlour of the parsonage at Kennet, in Cambridgeshire, is a fine old picture with the inscription: 'Η ΕΙΚΩΝ ΤΟΥ ΘΕΟΥ ΑΝΔΡΟΣ ΚΑΡΑΚΤΗΡ. This is the picture of Samuel Fairclough, rector of Ketton, in Suffolk, grandfather to Mr. Fairclough, rector of Kennet ob. Stowmarket, 14 Dec. 1677.'

Fairclough published, 1. 'A Sermon preached before the House of Commons, on Josh. vii. 21.' April 4, 1641. 2. 'The Troubler Troubled; or, Achan condemned and executed.' Lond., 1641, 4to. 3. 'The Prisoners' Praise for their deliverance from their long imprisonment in Colchester.' Ps. cxlix. 5, 6, 7, 8. A thanksgiving sermon for the deliverance in Colchester, preached at Rumford, September 28, 1648. 4. 'The Saint's Worthiness and the World's Worthlessness;

a funeral sermon for Nathaniel Barnardifiton.' August 26, 1653. To this there is an appendix, containing several elegiac poems, entitled, 'Suffolk's Teares.'\*

*Richard Fairclough.* Ejected from MILLS, in the county of Somerset. He was of Emmanuel College, Cambridge, where he was a fellow. At Mills he was 'a burning and a shining light, and was resorted to by all the country round.' His labours were almost incredible. Besides his usual exercises on the Lord's day of praying, reading the scriptures, preaching, catechising, and administering the sacraments, he usually, five days in the week, betimes in the morning, appeared in public, prayed, and preached an expository lecture upon some part of the scripture in course, and he always had a considerable congregation, nor did he produce anything in public that did not smell of the lamp. Besides which he found time for visiting, not the sick only, but all the families within his charge, in a successive course, when he would personally and severally converse with every one that was capable, labouring to understand the present state of their souls. Every day, for many years together, he used to be up by three in the morning, and to be with God while others slept. He preached also often at the lectures settled in other places of the county, and was very active and much respected in the meeting of the ministers by way of association for the preservation of common order.'

After he left Finchingfield, Fairclough became pastor of a church in Newman Street, London. Thence he removed to Bristol. He died in London, July, 1684, at the age of sixty-one. His funeral sermon was preached by John Howe, and was afterwards published. That great man said of him: 'He was of a large and great soul, comprehensive of the interests of God, the world, the church, his country, his friends, and, with

\* Cal. Acc. 635; Cont. 786; Ward's Works, appended to Nichols' edition of Adams iii. vii.; Davy MSS. B. M.; Harsnet, ante p. 145. Among the entries copied by Davy, from the Kedington registers is: 'John Fairclough, son of Samuel, buried 5th April, 1672.' Clark's

Lives iii. 153. Sculpins belonged at that date to John Marshall, who had married Dorothy, the daughter of George Meade, of Nortofts. Mor. ii. 367. Richard Shute died 3rd Feb., 1686-7, aet. fifty-eight. Davy's MSS.

a peculiar concernedness, of the souls of men, ready to his uttermost to serve them all; made up of compassion towards the distressed, of delight in the good, and of general benignity towards all men. He had a soul, a life, a name darkened with no cloud but that of his own great humility, which clouded him only to himself, but beautified and brightened him in the eyes of all others, an humility that allowed no place with him to any aspiring design or high thought that could ever be perceived by word, look, or gesture, except the high thoughts and designs which neither ought to be excluded nor repressed. He was a very public blessing in that country while he kept his public station in it, and when the time approached of his quitting it, he earnestly showed his constant, great moderation, in reference to the controverted things that occasioned his doing so, in all his reasonings with his brethren about them. And it further appears in the earnest bent of his endeavours to form the minds of his people, as much as it was possible, unto future union under the conduct of whoso should succeed him in the serious cure of their souls; and to a meek, unrepining submission, to that present separation which was now to be made between him and them. In the substantial things of religion no man was more fervently zealous, about the circumstantial none more cool and temperate. But he could in nothing prevaricate with his once settled judgment, or depart in his practice one ace from it. His great contempt of the world, and remoteness from making the sacred office subservient to secular interest, too soon appeared in the mean condition to which he was brought (by) his deprivation. For some years, as I have heard him say, he did owe much of his subsistence to the bounty of some worthy citizens of London, whose temper it is to take more pleasure in doing such good than in having the world told who they were.'

Richard Fairclough was buried in Bunhill Fields, where a monument was erected to his memory, as a 'testimony of gratitude for many obligations, by Thomas Percivall, of the Middle Temple, Gent. Anno Domini 1682.'\*

\* Cal. Acc. 582; Cont. 735.



*Samuel Fairclough*, the younger. Ejected from the rectory of HOUGHTON CONQUEST, in the county of Bedford. He was fellow of Caius College, Cambridge. Almost the earliest entry in the parish register at Kedington, after his father became rector, as I am kindly informed by the Rev. W. H. Syer, the present rector, is that of the publication of a 'compact of marriage between Samuel Fairclough and Mistress Frances Folkes, of Kedington, on the 14th, 21st, and 28th days of October, 1655.' He is then described as of Houghton Conquest. He died December 21, 1691, and was buried at Heveningham, of which place his brother-in-law, George Jones, was then rector. On a marble slab, in the centre of the chancel of the church, there is this inscription: 'In this vault are deposited the bodys of that learned, pious, and faithful minister of the gospel, Samuel Fairclough, and Frances, his most virtuous and beloved wife. He was the son of Samuel Fairclough, that late eminent and pious pastor of Kedington, in the county of Norfolk, and true heir of his ministerial gifts and graces. He departed this life ye 21st December, in ye year of our Lord 1691, aged sixty-six years.' And within the communion rails, against the north wall, is a small round monument, on the tablet of which there is the following :

'Reader, look hence, under yon marble rest  
The best of preachers, and his wife, the best  
Of women ; there do their ashes lye :  
Their dearer souls are mounted 'bove the sky,  
On thrones of glory ; but they'll ere long returne,  
And re-assume those ashes from that urne.

Do prophets live for ever? Can the best  
Of Heaven's ambassadors from death's arrest  
Pretend a franchise too? Behold this shrine—  
See here a prophet, and complete divine,  
One whom the thankless world too late well knew,  
And by his absence find him to be so.

When prophets die the worst of ills we fear,  
When envoys are recalled some war is near ;  
One only refuge is, He still doth live,  
Who did both prophets and apostles give.'

His funeral sermon was preached by a conformist, a Mr. Parkhurst, then incumbent of Yoxford, in the county of Suffolk, who says of him, 'he shined very openly while laws permitted him, and when this protection failed this light was unhappily obscured from public view. Very unhappily, for it had been alone worth an act of comprehension to have included this one, so valuable a man.' It appears that he published nothing but seven pages before Mr. John Shower's funeral sermon for Mrs. Anne Barnardiston, 1681, 4to., and an epistle before his brother-in-law's (Mr. Richard Shute) funeral sermon, in 1689.\*

*William Folkes* Ejected from ALL SAINT'S, Sudbury. After his ejection he went to live at Wenham, in the county of Suffolk, where he had a small estate. He succeeded Owen Stockton, at Colchester. See p. 374.†

*Robert Gouge.* He was silenced at IPSWICH. He was a native of Chelmsford, and was educated at Chelmsford, it should appear, at the expense of Lord Fitzwalter. At Cambridge he was a pupil of the celebrated Henry More. When he left the University, he settled at Maldon, where 'he both preached and taught school.' From Maldon he removed to Ipswich, where Samuel Petto, who was afterwards ejected from Sandcroft St. Cross, writing to Samuel Slater, afterwards ejected from St. Katharine's, Tower Hill, on the 16th of August, 1658, speaks of him as 'pastor of a Congregational church.' Gouge continued to reside at Ipswich, after he was silenced, until about the year 1674, when he became pastor of the church at Coggeshall. He died at Coggeshall, in October, 1705, at a ripe old age. Gouge published, 'The Faith of Dying Jacob; or, God's presence with His Church notwithstanding the death of His eminent Servants: being several sermons from Gen. xlviii. 21, occasioned by the death of Mr. Isaac Hubbard, with the Memorials of his Life and Death, and Advice to his son.' Lond., 1688. He was the father of Thomas Gouge, who was successively minister at

\* Cal. Acc. 91; Cont. 129; Davy

† Cal. Cont. 789; Davy MSS. B. M.

MSS. B. M.

Amsterdam, and pastor of the church at the Three Cranes, Thames Street, London, and of whom Isaac Watts says, that 'he was one of the three greatest preachers in his younger time, the other two being John Howe, and Joseph Stennett.' \*

*Francis Holcroft.* Ejected from a fellowship in CLARE HALL, Cambridge. He was the son of Sir H. Holcroft, Knt., whose name appears on the 'Classis' as one of the elders of the parish of East Ham. While a pupil at Clare Hall, he was chamber-fellow with John Tillotson, afterwards archbishop of Canterbury. He was a communicant at Swaffham Prior, of which Mr. Jephcot, the successor of Edmund Calamy, was then incumbent. Mr. Jephcott was also one of the sufferers from the Act of Uniformity.

'His chamber being over the college gate,' says Palmer, 'Holcroft often observed a horse waiting, for a long time on the Lord's day, for one of the fellows to go to preach at Sittingham, a village thirteen miles distant, and often returning without the preacher, who was much given to intemperance and debauchery. Touched with compassion for the souls of the neglected country people, and ashamed of continuing idle in the college, when preaching was so much wanted, he offered to supply that parish. The offer was accepted, and his ministry was very much blessed there.' He also stately preached at Bassingbourne, and extended his labours into the neighbourhood for many miles around.

After his ejection, Holcroft considered himself still the pastor of the large and scattered flock which he had thus gathered, and determined to preach and administer the ordinances to them in separate bodies, 'at the different towns where they lived.' As this was too much for him to accomplish alone, he assembled his people at Eversden for them to consider the matter, and they chose Joseph Oddy, J. Waite, and Mr. Beare, or, as Holcroft himself seems to have written the name, Bard, as elders. The next year following, 1663, Holcroft was imprisoned in Cambridge Castle, 'for preaching

\* Cal. Acc. 645; Peck, *Desid. Cur.* ii. 505; Wilson, *Hist. Diss. Churches* ii. 69; Dale, *Annals of Coggeshall* 199; ante 364.

at Eversden.' Oddy also shared the same fate, and Bard only escaped by flight. They were indicted at the assizes for the county, under the act of Elizabeth, and were sentenced to abjure the realm or to suffer death as felons. The Earl of Anglesea represented their case to Charles, who reprieved them, but they do not seem to have received their liberty until the indulgence of 1672, when both of them resumed their labours with more vigour and earnestness than ever. Holcroft was soon imprisoned again, and the intention was to proceed against him once more under the outrageous act of Elizabeth, but he was removed under a writ of 'certiorari' to the Fleet, whence, after remaining some time, he was discharged. While in the Fleet he was a frequent preacher, and great crowds resorted to hear him.

Excessive labours, and frequent and long imprisonment, soon so impaired the health of this devoted man, that it became necessary to relieve him of part of the pastoral oversight of the whole of the church which he and his colleagues had gathered. The church was accordingly divided, each separate division constituting a several and independent fellowship. He continued to decline until January, 1692, when he died, at Triploe, in Cambridgeshire. He was buried at Oakington. Palmer says, 'there is scarcely a village in Cambridgeshire but some old person can show you the barn where Holcroft preached.' His labours in Essex were also very extensive, as may be seen from the notices of Clavering and Stansted. His funeral sermon was preached by Mr. Milway, then minister of Bury St. Edmunds, on Zech. i. 5, 6; and was afterwards published. Holcroft published a sheet, intitled 'A Word to the Saints from the Watch Tower.' 1668, 12mo. This was written by him when a prisoner in Cambridge Castle.\*

\* Cal. Acc. 86; Cont. 120; Palmer i. 239. Jephcot. 'The Suffolk Bartholomeans, by Edw. Taylor.' Lond., 1840, 8vo. Act of Elizabeth, ante p. 87. Calamy and Palmer are mistaken in saying that Holcroft was ejected from the vicarage of Bassingbourne, as I am informed that the signature of John Lawson

appears in the parish register every year without intermission from 1624, the date of his admission, to 1660, the date of his death. At this latter date William Scarlett became vicar, conformed, and retained the vicarage until his death, in 1700. Clavering, p. 607; Stansted p. 474.

*Robert Howlett.* Ejected from the rectory of HINDERCLAY, in the county of Suffolk. The institution of his successor is thus entered in the register of the diocese, 'p. amotionem, incapacitatem sive deprivationem Rōti. Howlett, clīci ultī. rect. sive incīs. ibēm.' After his ejection he came to Colchester, and kept a school there. May 22, 1672, his house in the parish of St. Martin's was licensed to be an 'Independent meeting house.' \*

*Joseph Oddy.* In one of the spy books among the MSS. in the State Paper Office, which is preparing for publication by Mr. Clarence Hopper, who has kindly obliged me with the use of some extracts from it, this name is spelt Audey. He was a native of Leeds and a fellow of Trinity College, Cambridge. He afterwards held the living of Mildred, in Cambridgeshire. After his ejection from his fellowship and living he retired to Willingham, in the Isle of Ely, where Nathaniel Bradshaw, who was ejected from the rectory of the parish, had formed a church in his own house. Bradshaw removing to London in 1666, Oddy became his successor at Willingham. Here he was so much followed that persons travelled twenty miles to hear him, and 'he was sometimes constrained by the numbers that attended to preach in the open fields.' He was now frequently imprisoned, and it is said that at one time he was confined five years together. In the spy book he is reported as an 'assistant to Mr. Holcroft, lives three miles from Royston, at Mildred, where are conventicles of many hundreds, both Independents and Baptists;' and again, as 'an assistant to Holcroft and Lock, who rides by turns with the said Lock into Hertfordshire, Cambridgeshire, and Bedfordshire, to gather concourse of people to their meetings.'

Oddy and his colleagues became the founders of several Congregational churches in Cambridgeshire, and also of at least one in the county of Essex—the church at Clavering. He died May 3, 1687, and was buried at Oakington, in the same tomb where his colleague, Holcroft, was afterwards

\* Cal. Acc. 316; Cont. 647; License Book S. P. O. ante p. 340; Stockton, ante p. 370.

buried, in 1692. It is said of Oddy, that 'on being insulted by one of the wits of Cambridge, after he was released from prison, in the following extempore lines :

'Good day, Mr. Oddy,  
Pray how fares your body?  
Methinks you look damnably thin;'

he as promptly replied :

'That, Sir, 's your mistake,  
'Tis for righteousness' sake,  
Damnation's the fruit of your sin.'\*

*Jonathan Paine.* Ejected from the vicarage of BISHOP'S STORTFORD, to which he had been presented by Joseph Crowther, the ejected vicar of Great Dunmow. The admission of his successor at Stortford is thus given in Newcourt: 'Nat. Crowcher (sic), 13th September, 1662, per amoc. (sic) ult. vic.'† After his ejection, Paine laboured much in Essex. See Dunmow and Thaxted.

*Edward Rogers.* Calamy says, 'he was ejected from the rectory of WESTCOT, in the county of Gloucester,' and also that 'he was ejected at MEDLEY, in Herefordshire. I suppose that one of the two was a sequestered living, but cannot say which.' From information kindly supplied me by the Rev. T. B. Pantin, the present rector of Westcot, I suspect an error in Calamy's statement as to the locality of Westcot. Edward Loggin, of Trinity College, Oxford, was rector of Westcot, in Gloucestershire, in 1630, and was also buried there in 1672, but there is no evidence of his sequestration. I have not been able to obtain any information from Medley. Some years after his ejection Rogers came to reside at Chelmsford, where he became pastor of a congregation, and died about the year 1703.‡

\* Cal. Acc. 88; Cont. 122; Palmer's Nonconformist Mem. i. 275. Thomas Locke was a scholar of Trinity. He was also ejected. Palmer i. 280; Cal. Acc.

88; Cont. 127. Holcroft and Clavering, p. 607.

† Cal. Acc. 360; ante 385, 478, 495.

‡ Cal. Acc. 331; ante p. 467.

*Stephen Scanderet.* Ejected from TRINITY COLLEGE, Cambridge, and also silenced at HAVERHILL, where he was lecturer. His father was yeoman of the wardrobe to Charles I. He was M.A. of both Universities, and Calamy says, 'he was conduct of Trinity.' 'After the return of King Charles, he was ordered by Dr. Duport, the vice-master, (Dr. Wilkins, the master, being absent), to read the service book in the chappel. He desired him to stay and see whether the Parliament required it; but he would allow of no delay, and insisted on it that it should be done the next morning. Mr. Scanderet refused. The doctor then told him he must provide another to do it, but he replied that he could not put another upon that which he could not in conscience do himself. The doctor said he would do it. Mr. Scanderet said that it was his office to pray, and he was as willing to discharge it as ever. While the bell was ringing next morning for prayers, the doctor and Mr. Scanderet walked to and again in the antechappel, and when the bell had done, Mr. Scanderet was for going in, and had some ready to bear him company. The doctor said, 'Hold, for my party is not come.' Mr. Scanderet began to pray, and the doctor at the same time read the service book, and his party came in and drowned Mr. Scanderet's voice, upon which he went out of the chappel, and was, by Dr. Fern (who succeeded Dr. Wilkins) put out of his place. He was afterwards silenced at Haverhill, in 1662, where he had been for some time preacher.'

After his ejection, Scanderet continued to reside at Haverhill, and to preach there and in the neighbourhood. The following narrative of his citation in the Ecclesiastical Court, for 'preaching for the old minister of the parish, after his being silenced,' is also taken from Calamy. 'He owned that he had assisted Mr. Evers, who was very old. But, said Mr. Coleman, the register, did you not preach? He answered that he had visited the sick, but owned nothing further, that he might not give advantage against himself. He then, with great fury, bid him answer the question that was asked him, whether he had not preached? He would make no other

answer than that he had visited the sick . . . Mr. Coleman rode to Norwich, and acquainted the bishop, who told him that he had never ordained Mr. Scanderet. Hereupon he was summoned before Dr. King and Sir Gervase Elwes (of Stoke College). Sir Gervase told him he had long borne with him, but that now he was informed a multitude of people came to hear him, on horseback and on foot, it was no longer to be endured. Mr. Scanderet told him he hoped by bearing with him he had done God good service, and he did not see why he might not do so still. Sir George told him a cobbler or tinker might preach as well as he. He told him he thought not . . . he spent several years in hard study to fit him for the ministry. . . . He added, that when he had gone through the course of his studies he was solemnly ordained to the ministry. Sir Gervase said, it was not fit that any should preach but such as the bishop approved. Mr. Scanderet answered, that he had already submitted to the examination of several worthy, able divines, and was approved of by them, and was not unwilling to submit to be examined over again; that if he was either ignorant and unfit to teach, or erroneous, and so likely to poison the flock, or upon any account unlikely to edifie by his preaching, he might be set by. Sir Gervase told him he had broken the laws. Mr. Scanderet told him he hoped it was not the design of the laws to deprive the poor people of an edifying ministry. Mr. Wyers (sic), the minister of the place, being by, owned that he could not preach, for he was eighty-five years old. Sir Gervase said, be it as it would, as to that the law must take place. But, said he, the Parliament hath made an additional act, that persons ordained by bishops shall continue till Christmas if they conformed. Then Mr. Scanderet desired the perusal of the act, and having viewed it, desired that he might have the benefit of it.\* Sir

\* This was 15 Charles II., 6, 4, which provided for the cases of those who, not having subscribed before the 24th of August previously, 'through absence, or sickness, or other inability,'

had 'thereby been deprived of their deaneries, canonries, prebendaries, masterships, fellowships, parsonages, vicarages, or *other* Ecclesiastical benefices or promotions.' In such cases, on subscription before 25th



Gervase told him that he was neither parson, nor vicar, nor curate, nor lecturer, and so not included in any of the titles mentioned. Mr. Scanderet replied, that if under one or other of these titles he was silenced by the Act of Uniformity, he hoped that under the same title he might have some further allowance. Sir Gervase told him he was not ordained by a bishop. Mr. Scanderet said, that that was more than was proved. Sir Gervase told him that the bishop of Norwich informed him that he did not ordain him. Mr. Scanderet saying that there were a great many bishops, and it did not follow from thence that he was ordained by no other bishop, he was bid to produce his orders; not being able to do that his 'mittimus' was drawn up. Constables were sent for, and ordered to wait below, but he made a shift to get out of the room, and hastened to get home, and for that time escaped; for, though the church was in Suffolk, and it was in that county that the constable lived, yet his house was in Essex, and there he held on preaching. Upon this the court excommunicated him, and Mr. Wyers read the excommunication publicly in the church.'

Calamy also relates, that some time afterwards Scanderet was to preach a lecture at Waltham, in the Willows, a sinecure. 'The liturgy was read, and afterwards Mr. Scanderet came in and preached. In the midst of the sermon, Sir Edmund Bacon, Sir Gervase Elwes, Sir Algernon May, and two other justices, came into the church, and asked him what authority he had to preach, and forced him to come down, and he was sent with some other ministers to Bury gaol. After a while they . . . bound them all . . . to appear at the next assizes. Mr. Scanderet was there, but did not answer when he was called, and when he saw his brethren remanded to gaol he withdrew. Afterwards going home, he met Sir Edmund on

Dec., the deprivation was to be cancelled. Scanderet was charged with an act that was unlawful, on the ground that he was not legally a clergyman. The benefit which he claimed clearly was, that seeing that the act allowed him still the oppor-

tunity of subscribing if he pleaded inability to subscribe before, the charge could not be sustained. This plea fixes the date of the examination as between the day when the act received the royal sanction and the December following.

the road. He was very severe upon him for not appearing at the assizes, and would take him prisoner. He riding away, Sir Edmund's servant pursued and stopped him. When Sir Edmund came up to him, he first lashed at him with his whip, and then, snatching Mr. Scanderet's cane from him, laid on severely on his head and body with his own cane, he doing what he could to save his head with his arm, that was miserably black and blue from his head to his shoulder. He sent him prisoner to Ipswich, rather than Bury, that, as he said, he might break the covers. From thence he sent for and obtained a *habeas corpus* for tryal at the Common Pleas, where, having declared how he had been dealt with, he was discharged, when he returned to Haverhill, and notwithstanding his persecution, persevered in preaching still.'

There are traces of Scanderet's labours covering a wide extent of country in that neighbourhood. In 1668 he was engaged in a public dispute with George Whitehead, the Quaker, in which he was assisted by five more of his brethren, Barnard, Havers, Coleman, and Billio. In 1669 he was reported to Sheldon as having a 'conventicle at Great Sampford,' and also as having another in 'Thaxted, in connection with Nathaniel Ball and Robert Billowe.' Calamy also speaks of him as preaching to the people at Waterbeach. There he 'was apprehended by an officer, who committed him to two others, but he escaped from them. Then he preached at Mr. Thurlow's house, in Cambridge, and was disturbed by the mayor, and fined ten pounds.' 13th May, 1672, he took out a license to be a 'Presbyterian teacher' in the house of Joseph Addy, in Haverhill, which was at the same time licensed to be a 'Presbyterian meeting place.'

Scanderet died December 8, 1706, aged seventy-five, and was buried in the chancel of Haverhill church. Palmer tells us that 'Mr. Bury, at the end of his funeral sermon for Mr. Cradock, mentions several other ejected ministers who died near the same time, and among the rest Mr. Scanderet, of whom he writes thus: 'We have now an account of another ancient minister of Christ in these parts, a loss which will be

felt by many, inasmuch as his service was not confined to a little compass. He was a man of primitive piety and good works, an holy, humble, and laborious servant of Christ. . . . His life was a life of holiness, faith, service, and communion with God, and, as a reward thereof, he had ordinarily the peace of God in his soul. . . . His pains and infirmities, his watchings and wearinesses, his persecutions and imprisonments, his bonds and his stripes, for Jesus' sake, are now all over.''

Scanderet published, 1. 'An Antidote against Quakerism.' 2. 'Doctrine and Instruction; or, a Catechism touching many weighty points of Divinity.' 1674, 8vo.

The successor of Scanderet, in the church which he formed at Haverhill, was Thomas Green, who died in 1732. Green was succeeded by Thomas Millaway, possibly a son of the Millaway who took out a license at Coggeshall in 1672. Millaway died in 1787, and was succeeded by William Humphreys; Humphreys by James Bowers, in 1792; Bowers by the Rev. Abraham C. Simpson, now LL.D., in 1820; Simpson by James Davies, in 1832; Davies by the Rev. Robert Simpson, who was succeeded by the present pastor, the Rev. John Simpson.\*

*Samuel Slater.* Silenced at BURY ST. EDMUNDS. He was son of Samuel Slater who was ejected from St. Katharine's, Tower, London. He was first settled at Nayland, in the county of Suffolk. Through the courtesy of the Rev. C. W. Green, the present vicar of that parish, I am favoured with copies of three entries in the parish register relating to Slater, the earliest of which bears date June 8, 1651, and the latest April 1, 1655.

Slater and Nicholas Claggett, who seems to have been his colleague at Bury, and was ejected from the vicarage of St. Mary's, in that town, were indicted at the first assizes after the restoration for their nonconformity. Slater afterwards removed to London, but at what date I have not been able to discover.

\* Cal. Acc. 655; Cont. 805; Palmer iii. 263; Returns of 1669, ante p. 345; Morison and Blackburn MSS. Private communications from the Rev. John Simpson.

In 1672 he was residing at Walthamstow, in this county. A license was granted to him on the 21st of April, in that year, to be a 'Presbyterian teacher in any allowed place,' and the day before, 'his own house at Walthamstow' had been licensed to be a 'Presbyterian meeting house.' He afterwards became pastor of a considerable congregation in Crosby Square, Bishopsgate Street. He died May 24, 1704. Slater preached and published funeral sermons for John Reynolds, the ejected minister of Roughton, in Norfolk; Richard Fincher, the ejected rector of St. Nicholas', in the city of Worcester; Thomas Vincent, who was silenced at St. Mary Magdalen, Milk Street, London; John Oakes; George Day, the ejected vicar of Wivalscombe, Somerset; William Rathband and Thomas Gilson. Also, 1. 'A Thanksgiving Sermon on the discovery of the Horrid Plot.' 2. 'A Discourse of Family Religion, in eighteen sermons.' 8vo. 3. 'Of Family Prayer.' 12mo. 4. 'Of Closet Prayer.' 12mo. 5. 'A Sermon before the Lord Mayor of London, on the Preciousness of God's Thoughts towards his People.' 6. 'A Sermon to Young Men, preached December 25, 1668.'

There are no memorials of the congregation gathered at Walthamstow by Slater. In 1740 a chapel was built for the Presbyterians there, principally at the expense of William Coward, who also founded the Friday morning lecture at Little St. Helen's, London, in 1729, and the college which was afterwards conducted first at Wymondley, then in Torrington Square, London, and is now merged in New College, St. John's Wood. The first minister of this chapel was Hugh Farmer, under whom the congregation greatly increased, and became 'one of the most wealthy dissenting societies in or near the city of London.' Farmer was succeeded by Ebenezer Radcliffe, and Radcliffe by Joseph Fawcett, who resigned in 1787. Differences now arising in the congregation on doctrinal subjects, a new place of worship was erected, of which the first minister was George Collison, afterwards also president of Hackney College. On the death of Collison, John Joseph Freeman became the minister; Freeman was succeeded

by Robert Mc.Rae; Mc.Rae by the Rev. S. S. England; and England by the present minister, the Rev. John Davies.\*

*James Small.* Silenced at YAXLEY, in the county of Suffolk. He was born at Sandford, in the county of Devon. The curate of Sandford, which is a chapel-of-ease to Cuditon, was the father of Ezekiel Hopkins, who, after having commenced his ministry as an assistant to William Spurlow, at Hackney, conformed, and was ultimately rewarded with the bishopric of Raphoe, in 1671, and that of Londonderry, in 1681. Small and Hopkins were schoolfellows. After he was silenced, Small became chaplain in the house of a 'gentleman of good estate,' named Davies, in the west of England. He afterwards lived in the same capacity in the family of the Lord Massarene, in the north of Ireland. There, it would appear, he succeeded the great and good John Howe, on his removal from Ireland to London. Thence Small removed again, in the same capacity of chaplain to the family of Sir John Barrington, of Hatfield Broad Oak. There he remained as long as Sir John Barrington lived, and afterwards until the removal of Lady Barrington. This was in 1690. Small continued still at Hatfield for some years, and on the removal of John Warren to Bishop's Stortford, he became his successor in the pastorate of the church there. †

*Richard Taylor.* Ejected from the incumbency of HOLT, in the county of Denbigh. He was educated at Oxford, and settled at Holt when he was very young. He married Elizabeth, the daughter of John Brewster, of Withfield.

After his ejection he came into Essex, and settled at Barking, as pastor of the congregation there, probably as successor to Edward Keightley. I am kindly informed by Mr. Sage, so well known to the readers of 'Notes and Queries,' that Taylor evidently held a very high position in the parish of Barking, and was a man of wealth and influence. There are several entries relating to him in the parish registers there,

\* Cal. Acc. 646; Cont. 747; Morison and Blackburn MSS.; Farmer, Biog. Brit. Kippis v. 664.

† Ante p. 406; Cal. Acc. 307; Cont. 474.

from which it appears that his son, Richard, was baptized August 18, 1683; another son, John, December 16, 1686; his daughter, Mary, December 27, 1687; a third son, Augustine, April 7, 1691. Also, that his daughter, Mary, was buried October 29, 1685; he himself, August 18, 1697; another daughter, Mary, November 3, 1698; his son, Edward, May 21, 1699; his son, John, August 21, 1707; and his daughter Elizabeth, October 4, 1708. Taylor was buried near the pulpit, in the chancel of Barking church, where his grave-stone still remains, with the inscription, 'Here lieth ye mortal part of Mr. Richard Taylour, clerk, who died August 12, 1697. In Coelo Quies.'

Taylor's congregation became extinct. The present church owes its origin to the labours of George Gold, pastor of the church at Stratford, who preached in a 'hired house' there, in 1782. The first pastor was Joseph Kennet Parker, who was succeeded by John West, in 1819; West by George Corney, in 1825; and Corney by the present pastor, the Rev. Joseph Smedmore.\*

*Thomas Wadsworth.* He was first ejected from the sequestration of NEWINGTON BUTTS, and afterwards silenced by the Act of Uniformity, in the city of London. He was born in December, 1630, in the parish of St. Saviour's, Southwark. At the age of sixteen he was sent to Cambridge, where he was entered of Christ's College. The rectory of Newington had been sequestered from James Meggs, who, according to Walker, was also rector of St. Margaret Pattens, London. Wadsworth was appointed to the sequestration, with the full concurrence and at the earnest petition of the parishioners, in 1652. He was ejected by the act of 1660, under which Meggs recovered both his livings. Meggs was also rewarded with the rectory of Theydon Garnon, in this county.

On his ejection from Newington, Wadsworth continued in the Saturday morning lectureship, which he appears to have filled for some time, at St. Antholins, and also preached there

\* Cal. Acc. 716; Notes and Queries, Nov. 1. 1862; Essex Cong. Rem. iv. 213.

on the Lord's day evening. Besides these labours he preached at St. Margaret's, Fish Street, on Monday evenings, and accepted an invitation from the parishioners of St. Laurence, Pountney, to become their minister. But when the Act of Uniformity was passed he cheerfully abandoned all. After he was silenced he still persisted in preaching alternately to a congregation at Theobald's, and at Southwark. On the declaration of indulgence he took out a license to be a 'Presbyterian teacher in the house of Jonathan Pretiman, in Theobald's, Effex.' This was May 1, 1672, and on the same day the house was licensed to be a 'Presbyterian meeting house.' Wadsworth died October 29, 1676, aged forty-six. He published, 1. 'A Discourse of the Immortality of the Soul.' 2. 'A Serious Exhortation to an Holy Life.' 3. 'Separation, yet no Schism.' 4. 'Faith's Triumphs over Death.' 5. 'A Short Catechism of Twelve Questions.' 6. 'A Plea for the Absolute Necessity of Inherent Righteousness.' 7. 'A Last Warning to secure Sinners,' being his two last sermons. 8. 'A Collection of Meditations on the Lord's Supper.' 9. 'Letters.' 10. 'Practical Sermons.' 11. 'Hymns and Poems.' 12. 'A Serious Exhortation to Self-Examination.' After his decease there were published, 'His Remains,' and also 'His Life.' \*

. Woodward. Ejected from SOUTHWOLD, in the county of Suffolk. After his ejection he preached at Harlow, in this county, where he seems to have founded the Baptist church. He also founded another congregation at Little Parndon, which is now extinct. †

Abraham Wright. He was ejected from the rectory of CHEVELEY, in the county of Cambridge. After his ejection he went to reside with John Meadows, of Ousden, for a time, and then removed to Wimbish, in this county.

The following, which was of 'Mr. Wright's own drawing up, appears in Calamy's Continuation.' '*A true narrative of*

\* Cal. Acc. 26 ; Cont. 22 ; License  
Book S. P. O. ante p. 340.

† Cal. Acc. 648 ; Morison and Black-  
burn MSS.

*the sufferings of Abraham Wright, of Wimbish, in the county of Essex, M.A., sometime minister of Cheaveley, in Cambridge-shire, humbly sheweth, that in the year 1646, in the month of July, the said Abraham Wright was plac'd in the rectory of Cheaveley, by authority of Parliament . . . . the said rectory being . . . . sequestered from Mr. Robert Levit . . . . And in the year 1659 . . . . the said Mr. Levit died, and in the year following . . . . there was an act . . . . made by which all such ministers as were in mort livings . . . . were settled in them; by which said act the said Abraham Wright was firmly settled in the rectory of Cheaveley: nevertheless one Mr. John Deken, minister of Newmarket, procureth a presentation . . . . and goes . . . . to the bishop, and gets institution . . . . and comes down to get possession . . . . but that being denied him, the said Mr. Deken . . . . did dissuade the people from paying the harvest tithes . . . . whereupon the parishioners detained the harvest tithes, and after harvest was over . . . . Mr. Deken . . . . did procure five justices of the peace . . . . who did summon the said Abraham Wright . . . . He did but desire a friend of his . . . . to go along with him to see the carriage of the business, and he was order'd . . . . to be put out of the room . . . . The chief thing they had against the said Abraham Wright was this: That they were not satisfied that he was in orders. . . . When they asked him the question . . . . he told them he was, and likewise what bishop it was that ordained him . . . . and . . . . he would fetch his orders to them. . . . But . . . . because he had not his orders about him, they caused an order to be drawn up, that he . . . . should resign the living to Mr. Deken, . . . . and about two days after . . . . understanding that the justices were to meet at Cambridge, (he) went and took his orders with him . . . . but they would not look on them, but let their order run still. . . . And the said Abraham Wright not yielding to resign the living . . . . the said justices caused another order to be sent to the sheriff . . . . which order . . . . (he) did execute, October 28, 1660; he then coming . . . . turn'd the said Abraham Wright, with three small children,*



and the rest of the family into the open street. Whereupon the said *Abraham Wright* . . . did bring his action. As to the title to the living, the judge, who was the Lord Chief Baron (Sir Matthew) Hale, did declare that the said *Abraham Wright* had a title to the living . . . but he proposed that a rule might be drawn up in court, that the counsel on both sides should draw up the case, and meet at his chambers in London. But . . . (the) counsel for *Mr. Deken* would not appear . . . so that the said *Abraham Wright* was forced to wait there at great charges about a month's term . . . and then was forced to bring down the trial again the next assizes . . . and so they went upon a special verdict, and the said *Abraham Wright* was . . . forced to attend at London . . . several terms, one after another, till such time as the Act of Uniformity was ready to come forth. . . . And the said *Abraham Wright* not yielding to what the act . . . did require, there was a stop put to all proceedings. . . . And afterward, when the said *Mr. Deken* did understand that the said *Abraham Wright* had not conformed, he did, about the beginning of *October*, 1662, arrest (him) . . . which he conceiveth to be for that he hath taken some tithes. . . . Yet the said *Mr. Deken* never went on to declare what he had against him, for about the same time that he did arrest the said *Abraham Wright*, it pleased God to arrest him with sickness. . . . After the decease of *Mr. Deken* . . . the said *Abraham Wright* . . . has been deprived of two years' profit of his living . . . having nothing left him to live upon, saving some little temporal estate of his own . . . 23rd *October*, 1680.' Wright died about 1685.\*

\* Cal. Acc. 119; Cont. 158. Walker says that Lewet (sic) was sequestered for his disaffection to the Parliament, ii. 291.



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